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JAN. 5 - DEC. 21, 1922

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, JANUARY 5, 1922. No. 1.

DIRE NEED IN RUSSIA

The following telegram was received in Berne:

Scottdale, Pa., Dec. 31, 1921.

Official advice from Mennonite Unit W. Moscow indicates southern Russia now open for relief as well as the Volga Districts and Mennonite Colonies can be reached Chortiza and Molotschna conditions extremely grave monthly need Volga eight thousand in south, eleven thousand funds going by cable for January needs urge special campaigns through next papers for February and further needs, must do our utmost to meet needs coming to us, efficient distributions assured through A. R. A. organization in connection with local Mennonite organizations and American Mennonite personnel.

Levi Mumaw.

Let us meet this emergency by prompt and liberal contributions.

SAFELY ARRIVED

Rev. J. W. Penner, father of Missionary P. W. Penner, India, received a cablegram from Bombay, India, dated Dec. 27, "Safe," which means that the missionaries all safely arrived there. The Lord be praised!

P. H. Richert.

The Emergency Relief Com. desires to obtain names and addresses of Mennonite people in Russia who are in dire need of food. The commission would like to send "Food Drafts" to their starving people Names may be communicated to the undersigned or to our Treas. C. F. Classen, Newton, Kans. Special giftes for this purpose please send to the treasurer. Amount of a food draft is $10.00.

John C. Mueller, Sec.

IN MENNONITE CIRCLES

Dr. S. K. Mosiman, of Bluffton College, was in Philadelphia last week on business relating to the college.

Many of the congregations arrange to begin their classes in catechetical instruction this time of the year. Both the First and Second Churches in Philadelphia start classes in January.

The Eastern Idaho District C. E. Convention will be held in the First Mennonite Church, Aberdeen, on Jan. 6, 7, and 8.

On Dec. 4, six persons were baptized and received into the membership of the First Church, Aberdeen, Idaho; on Christmas six more were received.

The Second Church, Philadelphia, is about to make extensive repairs to its building. A number of liberal contributions have been made by the members.

The edition of the Memoirs of Peter Jansen, of which mention was made in our last issue, is already exhausted Persons possessing copies of the book may regard themselves fortunate in owning so valuable a work that has so much bearing on the history of our church both in this country and abroad.

The first edition of a Year Book for the Central Conference of Mennonites has made its appearance under the editorship of Rev. W. H. Grubb, of the Normal, Ill., church. Besides the statistical and calendar material usually appearing in year books, the work contains a valuable collection of historical articles relating the Central Conference and its churches, as well as articles relating to the institutional interests of the conference.

Mr. and Mrs. Geo. A. Dengler for three years steward and matron of the Old Folks' Home, Frederick, Pa., have resigned their position to take effect April 1st. It will become necessary to secure another family to take their places. The Board of Directors will be glad to hear from applicants who have the necessary qualifications for the work. Communications should be sent to the committee, Mr. C. S. Herbine, Bechtelsville, Pa., Mr. Jacob Landis, Quakertown, R. D. or any member of the Board.

The Souderton, Pa., Church observed the Week of Prayer having a number of visiting ministers preach. These were Revs. A. J. Nenenschwander, A. S. Shelly and A. B. Boyer.

The Ladies' Aid Society of the First Church, Philadelphia, presented the inmates of the Old Folks' Home, Frederick, Pa., with a victrola, for which they received from the old people a letter of splendid appreciation.

BETHEL COLLEGE ANNOUNCEMENT

This bulletin announces our Special Bible Course of eight days which is to be held soon after the opening of the second semester of the school year 1921-22. This school year finds us with heavier Bible Courses than of ... and with a large attendance in most of the classes. That does not mean, however, that there is less interest for a special week of intensive work in the subjects of the Bible and religion, nor that we are less interested in inviting our friends to visit the school and get in close touch with it through such a special occasion.

The speakers from the outside this year are Dr. C. Henry Smith of Bluffton, Ohio, who has made a name for himself as a writer on Mennonite history and who will deliver a series of lectures on that subject. The other speaker is Prof. D. E. Harder, an alumnus of Bethel College, who has for many years done very efficient work at Tabor College. He will speak in the German.

The following members of the Board of Directors and of the Faculty will deliver one or more lectures on subjects described more fully on later pages of this bulletin: Rev. P. H. Richert, Rev. J. M. Suderman, Prof. J. M. Moyer, Dr. J. R. Thierstein, and President Langenwalter. It is barely possible that Rev. J. W. Kliewer may also be present to speak to us at least once during the season of the Special Bible Course.

We trust that a great many people within the field covered by Bethel College will take this opportunity of coming here and becoming more thoroughly acquainted with the institution and its work and at the same time of gaining for themselves profitable experience and valuable knowledge in those subjects which interest all friends of Christian education and of a life moved by the spirit of Jesus Christ.

Yours in the service of the Master,

J. H. Langenwalter, President.

NOTES AND COMMENTS

Armenia

Armenia is the oldest Christian nation in the world. It has probably given more martyrs to the Christian faith than all other nations combined. At one time it was one of the greatest nations in western Asia. For six centuries the heel of the Turk has ground its people. In 1915, while the rest of the world was engaged in the great war, Turkey sought to seize the opportunity of exterminating the Armenians from the face of the earth. In the summer of 1915, and subsequently, a million Armenians were either killed in cold blooded massacre or perished from the results of persecution or deportation. Approximately there remain now but two millions of them, but these have been scattered by deportation from their home lands and are still held in exile, refugees and homeless. Any attempt to return to their native land, their vineyards, their farms, their shops, their homes means almost certain death. In the late war the great powers promised them a national home. This promise has been flagrantly ignored and broken. An astonishingly large percentage of the remaining Armenians are orphan children, whose fathers and mothers have perished by the sword, or captivity or persecution, worse than the sword. Most of these orphans have no known relatives and many of them do not even know their names. Unlike orphan children in other lands they have absolutely no friendly paternal government to give them that assistance which even the weakest of organized governments can give to the children

who are to be future citizens. The Near East Relief now has under its care approximately 100,000 of these children in orphanages or so-called homes. In addition to this there are at least an equal number of children, most of them fatherless and motherless who should be cared for, and a large percentage will certainly perish in the snows and colds of the winter if not cared for. In addition to these there are a large number of homeless refugees who are as innocent of any crime worthy of death as any American citizen, but who none the less through no fault of their own, are doomed to death during the coming winter.

Protestantism Growing in Mexico

Protestantism is making notable stride in Mexico, according to recent dispatches from that country, where, in spite of ten years of revolutionary travail, several denominations have managed to operate their missions and keep their churches open. From reports submitted to the tenth annual convention of the Baptist Church of Mexico, which met recently in Mexico City, it appears that all the churches of that denomination have become self-supporting, with a promise soon of becoming contributors to the extension work. Heretofore, we are told, the Mission Board of the United States has contributed liberally toward the establishment and maintenance of churches, schools and missionaries in Mexico; and now, with the native churches on a better footing, the money expended here may be devoted to evangelical work in remote places.

The Mexican Board of the Baptist Church has brought itself into close contact with the Indian population, according to a dispatch to the New York World and has sought to have Indian youths who are instructed in the faith go among their people to educate them. The mission's success in this line of endeavor is reported to have been very encouraging, "not so much from a religious point of view, perhaps, as from a social stand-point." It has developed in a general uplift work, and, according to the report, drunkeness and improper language have given place to personal pride in cleanliness and orderly and well-behaved conduct. Aside from missionaries, the organization has many teachers and schools where the tenets of religious and scholastic instruction, as understood from an American standpoint are being inculcated among the people. Other Protestant denominations are no less forward-looking in their work, and, according to The World correspondent.

The Methodist church is, perhaps, much more powerful than the Baptist in Mexico, have a fine hospital in Monterey and good schools in the principal cities. The Presbyterians also are growing in power, and for twenty years have maintained a high school and seminary in Mexico City, with minor school in different parts of the country.

The Congregationalists, too, are obtaining a good footing; they are strongly entrenched in the northern part of Mexico, especially in the State of Chihuahua. The Episcopalians are likewise a factor in the work of Protestantism in Mexico. The Christian Scientists have a church in Mexico City, and the Adventists have a part in the Protestant movement.

There is a Baptist hospital in the city of Puebla, under the management of Dr. and Mrs. C. E. Conwell. It is entirely modern and is equipped with the best surgical instruments, appliances and apparatus, and has 100 beds. Dr. Conwell is credited with performing four major operations a day. All operations, care, attention and medicines are free to the poor people, but a charge is made to those who can afford it. Dr. Conwell who is from North Carolina, has been engaged in this work in Mexico for fifteen years. Mrs. Conwell was formerly an American missionary in this country. Both speak fluently and are loved by the poor people.

"In connection with the hospital there is a free training school for nurses."—Literary Digest.

The Dress Question in Japan

Women's time is beginning to have a value even in the Orient. For centuries Japanese women have been slaves to countless costumes, one for every occasion and all subject to complete ripping and remaking after each washing or cleaning. Now, according to Madame Inouye, the youthful Dean of Women at the University of Tokyo, Japanese women are rebelling against this needless waste of time and energy.

"Men in Japan have already adopted European dress and women are following their lead," said Dean Inouye when seen at the National Board of the Young Women's Christian Association yesterday. "Many girls threaten to leave home rather than needlessly devote the entire time to the ripping and remaking of native costumes. Men, too, are in sympathy with the new dress movement, for they say that the bulky, flowing kimona is unsuitable for an active life, easily soiled and hampering to their women."

In Japan there is a special cloth that must be worn for different occasions. If a woman attends a wedding, only a certain textile is permissible. If a friend dies, to the funeral another must be worn, and so on indefinitely. It is from all of this that the Japanese women want to be released.

Dean Inouye was clad in a trim tailor-made suit in which she had just come from the Disarmament Conference in Washington, which she had attended to represent the college women of Japan. Emancipation of women in Japan is noticeable in many ways, she says.

"Domestic independence is much more frequent now for women," she continued. "Formerly the father-in-law dominated the home. In a son's marriage the tendency now is to separate and establish homes of their own. Today the wife has a much better time."

Scholarships for study in American colleges and universities are few in Japan. The great majority of women students now here in American colleges are supported by their parents or brothers. This is typical of their attitude.

"There are few old maids in Japan," concluded the Dean, adding that her college girls are very popular as wives. "While freedom of choice in a husband is gaining ground, marriage among women is almost universal. Divorces are still rare. If divorced, a teacher loses her rank. We do not think that a divorced woman could educate others. If well balanced we must be happy in the family. Educated women are supposed to have that art of keeping the family together. Is it not so?"

A WORD FROM GERMANY IN REGARD TO RELIEF

Weierhof, Germany,
Nov. 20, 1921.

Dear Bro. Classen,

Your welcome letter of Nov. 5 enclosing check of $51.85 for our needy brethren and sisters in Poland was duly received last night. I shall present same tomorrow for payment, hoping to receive 12,000 M. which will be a great help and blessing for our suffering people. I heartily thank all the contributors.

Next Tuesday, Nov. 24 we will have here a Deacon's and Minister's Conference of the Pfalz-Hessian congregations. The main topic for discussion will be, the continually increasing needs. The conditions are partly beyond control. The fact that the value of our mark has sunk almost to nothing has increased the price of food and other necessities of life by ½ of its former rate.

Potatoes, that could be bought at 2 M. per 100 lbs. before the war, now cost 150 M. We are gradually getting the same conditions, that now exist in Austria and Poland.

On Nov. 30, convenes at Heilbronn our large South Russian Conf. The main topic for discussion at this gathering will be, how to finance the Mennonite Russian settlements at Lechfeld and Mecklenburg. Both settlements are progressing, but the need is so great, that we are unable to cope with the situation unless our dear friends in America find their way clear to assist us in financing this proposition.

May we expect aid from America, since the doors of Russia have opened for Relief Work among our dear friends who are facing starvation? May the Lord crown all efforts with success.

With grateful greeting,
Chr. Neff.

The Emergency Relief Com. wish to call the attention of the many readers of the Mennonite to the various crying needs coming to us from over the seas.

The Russian Mennonite settlements in Germany must have our financial support, if they are expected to make a living, and continue to possess the opportunities granted them.

The doors of Russia are opening more and more for Relief work among our starving friends old and young.

The children in 20 orphanages in different parts of Germany are heard crying for bread, which we surely cannot withhold from them.

The Near East Relief is begging again and again to help Armenia and other countries. Some had a chance to donate corn or other grains, others may want to aid with money. Our Treas., C. F. Claassen, Newton, Kans., gladly acknowledges all receipts, and will remit same at once to the right party. Although present conditions are still rather unfavorable, I am sure God can reward us hundred fold for what we may have to sacrifice to help these poor suffering.

May God richly bless all cheerful givers.

Gratefully yours,
John C. Mueller, Sec.

YOU CAN

Be on time.
Pray more earnestly.
Sing more enthusiastically.
Make one advance step each month in taking part.
Work more diligently for the success of your society, until it, through you, becomes a real motive power for serving "Christ and the Church."

THIRTY-ONE MENNONITE REFUGEES

By Frank Stoltzfus

Today a group of 31 Mennonite refugees have arrived in Constantinople after a thirteen-week journey from Russia. Twenty-two of them are children, the youngest being a nine-month-old baby and the eldest a child of thirteen years. One of the children, a beautifully attractive little girl, is a full orphan (her father died in Russia). Her widowed mother passed away while the party was crossing the Black Sea and her body was lowered into the deep waters. Another lone person in the group is an aged preacher-editor who had to leave home many months ago and during his flight in Russia was followed from place to place until at last he was able to quit that country. "Excuse me," he said, when his voice faltered and he began to weep as he related to us how the members of his family, especially his oldest son, were suffering, as a result of convictions he had expressed in writing. He cannot see well and as he talked with us this morning with bowed head and somewhat suppressed tones he seemed to be murmuring to himself perhaps more than to be conversing with interested listeners. The remaining eight persons, four fathers and four mothers, help to make up the entire group.

The party came to us quite unexpectedly. All of our homes were full and we were unable to rent another separate house for them on such short notice. The problem of health regulations also had to be considered. When nothing better could be done it was decided to take the party to the Yeni-Kuey Home in spite of the fact that there were already 186 refugees crowded into that place.

The general appearance of the party can best be imagined if you have ever been aboard ship where you could watch the steerage passengers. When we first saw the group they had already been unloaded from the ship. They were scattered along the sidewalk not far from the boat landing trying to make themselves as comfortable as possible. One of the refugees who has been with us for a year did not recognize two acquaintances in the party on account of the unshaved faces of the men. Scattered about were odd-shaped bundles of wearing apparel and bed clothing, tea pots, little wooden boxes, and large square baskets full of traveling paraphernalia. One child swell bundled-up and lying on a box was fast asleep. Two or three were quite ill, one of them not being able to walk alone. Two or three more were lying in little, low, wooden cradles. Each of the mothers sat with an infant in her arms. One of the older girls held one of the smaller ones on her lap. A little boy went over to a box from which he took out a piece of bread and while he himself ate of it he also broke off little bits for the infant lying in his mother's arm. Several had on no overcoats or underwear in spite of the cold day. The much worn corduroy trousers of one of the fathers were still quite serviceable as compared to the other clothes he had to wear.

In spite of their worn appearance they seemed cheerful. We were glad to see them; and being able to talk with them we enjoyed moving about among them. Presently one of the mothers called attention to the fact that it would be best perhaps, if we did not come in too close contact with them. After that we tried to carry on our conversation with a reasonable amount of distance between us. But the suggestion having been made it was not long before we imagined the feeling caused by tiny little insects edging their way along the back of the hand or following the lines about the ears.

One of the fathers told us he had once lived in the Caucasus. For four years he and his family have been living a refugee life driven from one place of refuge to another. Upon arriving in the Crimea two years ago he thought that now they could live in peace and security. As he walked along the road to the refugee home he carried in his arms one of the smallest of the little babies born in this family of uncertainty. Another said that he had owned two large farms in Russia, altogether not less than 500 acres. In order to get out of the country he had traded one of the farms for 6 head of cattle. The other farm he left without realizing anything at all from it and without even any hope of getting anything from it in the future, his one object being to escape famine with whatever means he could find.

Weeks before the party landed in Constantinople the entire group was penniless. For a month they had been fed by the Near East Relief in Batoum. In order to secure money for passage to Constantinople they went even so far as to sell in the public bazaar all the clothing they could spare from the scanty supply they had carried out of Russia. For the remaining cost of the journey they had borrowed 140 Turkish pounds from the German consul in Batoum with the promise to return the amount to him as soon as they should land in Constantinople.

From the lips of some who may read these lines I imagine I can hear the question asked in astonishment, and with a feeling almost akin to disgust—How can it be possible that any father can take his wife and so many little helpless children and wander about with them from one country to another, penniless and in winter time without first having been able to see his way through to the end? Indeed, why? One must pause for reflection. No I fear we cannot hastily venture an answer. Perhaps if I should try to answer I should do the vast world of sufferers a gross injustice. For, as I ponder, in my mind's eye I see millions—yes, I think the number is not overestimated in the picture of reality before me—who in the past seven years only have acted in precisely the same manner. The land they people is a terrible wanderland—a most interesting barren ruin of a hopeless past. It must be true that life in the Near East has had in it too much of the bitter cup, for in it there are now unnumbered thousands of restless wanderers who seek a home.

When these 31 Mennonite refugees arrived at the refugee home it was almost dark, but not too late for each to have a warm bath, and plenty of hot food. Then the hair clippers were employed and by midnight a fairly comfortable place to sleep had been provided for all.

To them, all of the good things of the evening are only a foretaste of the new life they have ventured out upon. All of them assure us they have relatives and friends in America whom they can depend upon for help—money for passage to America and besides also a basis for earning a future livelihood. Their names are as follows:

Peter Kröker, wife and five children ranging in age from nine months to fouteen years; Johann Becker, wife and five children from two to eight years of age; Gerhard Becker, wife, and six children from one to eleven years of age; Gerhard Wiens, wife, and five children, from ten months to ten years of age; Anna Dirks, orphan, aged nine years, and Abraham Kröker, the aged editor mentioned above.

A revival followed the observance of "Forgive-your-enemy-day" in a Presbyterian church, in Fatehgarah, India. (I know some in the U. S. that might try it.)

KEEPING THE HEART

The Scriptures admonish us to "keep the, heart with all diligence." It is a strange expression, but careful search will bring out a wealth of helpfulness in it. The heart is a castle which must be defended. We must guard it from the enemies without who are constantly seeking to get within. If these enemies can succeed in getting within, they can sally forth to destroy the wealth of life.

The heart is a fountain, a well of water springing up into eternal life. We must keep the fountain, we must guard the well lest defilement enter in and poison the waters, and only death issue forth from that source out of which we had hope that the waters of life should proceed.

The heart is a wayward child which is always seeking unwise association. It is always inviting the gamins from the streets of sin to come in and play. We must keep the child from harm: We must protect it from the unhallowed associations which would destroy its character just as mothers keep their boys out of mischief, so we must keep our hearts out of sinful associations.

The heart is a jewel of rare value, but its lustre is in danger of being dimmed by the defiling influences of sin. We must keep it burnished, and hold it away from the things which tarnish its glory.

We need to exercise all diligence today to keep the heart in touch and sympathy with Jesus Christ. The spirit of hate is abroad in the world. Such provocations as we have never before experienced are driving love out of the heart. But hate is not of God, and we cannot follow Jesus Christ into eternal life with hate in our hearts. We must keep our hearts in the love of God, and in the love of man.

We need to exercise our diligence to keep our hearts from that worldly indulgence which blinds the soul to the value of eternal things. We must keep the body under, and the soul on top. It is hard to do in the midst of the material luxury and wealth which is not denied even the humbler masses of men in these times.

The issues of life are out of the heart. We must keep it with all diligence, or we may lose that most precious possession, without which eternity has no lure for the soul. To lose life is the supreme tragedy of an immortal being.—The Methodist Protestant.

THE MENNONITE

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EDITORIAL

Years are the marks we cut in the measure of time, but our lives go on and on through eternity. We cannot mark the lenghth of our existence by the artificial measure we use as a convenience in our earthly lives. If we but plan for years we only plan for earth. The vision of the Christian goes beyond what earth regards the limit of things. The observance of New-year's means little to the one who lives for eternity. Yet, being of the earth and in the world, the Christian must, while he is here, adapt himself to earthly things in a way consistent with his profession. The question then naturally arises: What does the New Year mean to a Christian? It is in a way a beginning. It should take our minds back to the very beginning of things. But how will we get that far back? Are not things like a chain with cause and effect following one another in endless succession? True, they are. But the chain cannot hang on nothing. There must be a first link somewhere. Why not, if possible, find the first link, or first cause, if you please. Says the thoughtless one: "That is rather a hard task and carries us back millions and millions of years. Perhaps it does, but the task is not as hard as it seems for the reason that we already have a way opened by which we can find our way back. All things must begin with God and God has made a beginning whereby we may know Him and His work as He has planned it for all eternity. We turn to the first phrase of His revealed Word. It tells us: "In the beginning God...." Some would stop before they get to God and account for the existence of things as human reason reveals it. No wonder they make such miserable failures and have to stop with a vapor, a cloud, a life-germ, or perhaps a monkey. Beyond life, beyond all existence there can be but one beginning—God. It is God, the beginning of life, of men, of nations, of history, of religion and of salvation.

We make new beginnings every day. God is as much behind then as He is behind creation. Nothing new comes into the world unless God is in some way involved. What there is of good in the world has its inspiration with Him. What there is that rises up to combat evil succeeds only in His strength. At the end of all good and successful tasks we have to thank God not only for the successful termination, but for its happy beginning. If there is a universal regret for the past year, it must take the form of a regret for not having made God the beginning of every effort. Or, we should rather say, a regret for not having recognized God in the beginning of every effort. We rose to a new day, yes, many of them. Nothing could more appropriately commence a new day than, "In the beginning God." How about our new ventures in business and society? If they have failed may it not have been that God was not a factor in the beginning? If they have attained to a measure of what we are pleased to speak of as success can anyone deny that God was not a party to them? As we step into the threshhold of another year let us extend the hand of faith and take hold of God, making Him not only our guide and help for the new year, but for every hour and minute of the short space of time He will permit us to abide in this old world of ours.

To our church the new year presents situations such as we have never before had to meet. Months ago we would hardly have anticipated a situation among our brethren across the sea such as they now find themselves in, with starvation following persecution and ruin that cost them the lives of their leaders, their little ones, the fathers and mothers. We here will have full and plenty with comfortable shelter and clothing. We tremble as we speculate on what the new year will mean to them, many of whom will welcome the death that alone can end their miseries. If our sacrifices are not in proportion to their misery and our ability, then may heaven forgive us although we will not deserve such a grace.

In our individual congregations another year will give us the opportunity to greater faithfulness, to more energetic work, to greater diligence in prayer and to more glorious visions of service and love. These things are before us, only waiting for us to reach out and take them. Will we do it?

MUCH FROM LITTLE

Some of the great religious and large commercial enterprises of our day have had their origin in incidents which at the time seemed to be trifling. Large results can so frequently be traced to small beginnings, that the careful and wise do not neglect little things.

A striking illustration of an insignificant incident producing momentous results, is the story of the Kimberly Diamond Mines of South Africa, whose development is due to the finding of a brilliant pebble by a little Boer child in 1867. The stone was so bright as to attract the attention of the child's mother, and thinking it might be of some value, she showed it to a neighbor. He took it to an English trader, who was also favorably impressed with it, and asked an expert to report on it. The report stated it to be a diamond of twenty-one karats and worth about $40,000. Another native, present at the examination, cried out, "Why, there are thousands of those stones in the bed of the Orange river." "So much the better," was the reply, "they must all be diamonds." The announcement to the world that diamonds were to be found in South Africa brought a host of Europeans, and led to the opening of the Kimberley mines and other large mining operations which are now of international importance.

In our church life, there may be opportunities apparently so small that they have not been improved. For instance, there may be in our Sunday school a young person with some inconspicuous talent, who might be developed into a capable Christian worker, if he should be encouraged to use it, and, led step by step, to work for the good of the cause in the line of his bent. There may be a young man in our congregation who is losing interest in the church, because there is nothing in particular to attach him to it. He does nothing for it, and consequently does not love it. If some one of us would make it our business to introduce him into one of our organizations, and give him a congenial part in its operations, he might be saved to the church, and the whole tenor of his life changed. There may be a man or a woman who occasionally drops into one of the services of the church, simply because they are semi-conscious of something lacking in their lives. What they need is the strength that Christ alone can give. They might be led to the Savior, if we be alert to improve the opportunity of their occasional attendance and appreciated the great possibility that lies in it.

There is an old and somewhat familiar proverb, which may be thus freely rendered: "Make use of the small opportunities, for they will lead to greater opportunities." When the wisdom of this truth is realized, and applied to our church work, it seems to give an additional meaning to that teaching of Christ, "Gather up the fragments, that nothing be lost." In our Christian undertakings, after the outstanding opportunities have been improved, there still remains the less obvious which may be employed to greatly increase the efficiency of the larger service.—Sel.

HOW TO HAVE AN INGATHERING OF SOULS THIS YEAR

1. First: Let us ask for it. If we wish the blessing, it is as little as we can do to ask for it. "Ask and ye shall receive." Before we can have an ingathering of souls we must be aroused to an earnest spirit of prayer and supplication. Doubtless we might experience another Pentecostal season of earnest prayer. Prayer is God's appointed means for obtaining. Oftentimes our churches are like some inland city in the winter, on the banks of a frozen stream. We are the dwellers in that city, hungering and starving for food. Scores of richly-laden vessels are lying in the stream a few miles below, anxiously waiting to reach our wharves. But why the delay? It is because the channel is closed by the ice. So it often is in regard to God's blessing for his church. He is not only willing, but waiting to bestow them upon us. Why, then, do they not come? The reason is plain. Our prayers are the channel through which every good must come; but the channel is not open. Oh, how often do our churches fail to keep the channel clear! How often we are in want, and miss the blessing because the stream is frozen, and God does not come through the ice!

2. Then again, let us expect it. This means faith. Faith is the hand that takes the blessing. One reason we do not receive more is because we do not expect more. Think what poor, feeble faith we have! How often we are like those Christians praying for Peter. Recall the scene. The disciples are gathered together praying for Peter's release from prison. While they were praying he knocked at the door. But they could not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were astonished. Think of it! The church praying, God answering, and the people astonished!" How often it is so, still. Think of our poor, weak faith. Often is it that Christ, consistently with His own character, really cannot do many mighty works in our churches "because of our unbelief." Instead, we ought to ask great things and expect great things from His hand. God is far more willing to bless us than we think He is. If we really wish an ingathering of souls in our churches this year, let us ask for it, and get our people to asking for it; let us expect it and get our people expecting it. God will honor our prayers and our faith.

3. Then too, let us work for it. Living faith is a practical faith, and goes to work. "Faith without works is dead." But a living faith is a working faith. It believes there is a human side, as well as a divine side in God's plan for the accomplishment of His will. Faith never prays, "Lord, put grain into my barns." Faith plows and sows and prays, "Lord, bless effort." So, when we have a part given us to do, that is a useless prayer which does not try to answer itself as far as possible. True faith is practical, and practicable faith unites prayer and effort. Do you want to see Christians grow in grace, sinners saved and the gospel of Christ prevail as never before? Then pray. Then expect the blessing. God never said: "Ask to see whether I will give." He does say, "Ask, and I will give." If we use the means, and do our duty, it is as sure as God is God and that His Word is truth, that we shall never be disappointed.—Expositor.

CORRESPONDENCE

Pratum, Ore., Dec. 20, 1921. Dear Readers:—We are having the first snow of the season—about two inches. Quite a lot of rainfall this fall but farmers found more favorable time to put in crops than last year. This morning the thermometer registered 26° above.

The health of the community is very well in general. However, old brothers, Samuel Beutler and John Gerber are both house invalids. The good Lord must have an object in leaving them still with us. Indeed, if we are observing and receptive we can learn many good things from old people and profit by their experiences.

Mr. Robert Wenger had under gone a serious hip-bone operation some short time ago. He is improving slowly.

Our young folks are busily engaged with Christmas activities in school and church. A variety of songs will be rendered such as duets, anthems, male quartettes, and violin duets. The fir tree is native here but it is always appreciated as much for a Christmas tree as if it wouldn't grow here.

Some late visitors from the east are the following: Mr. and Mrs. Amstutz, Mrs. and Mrs. Gerber, from Dalton, Ohio; Mr. Detweiler, from Kansas.

On Nov. 27th Communion and Infant Consecration services were held. Attendance was good. On Dec. 1st, the ladies held their Sewing Society at Mrs. Baumgartner.

The annual "Salem Deaconess Hospital" meeting was held Dec. 13th, at the hospital chapel. Over 1000 patients were admitted and almost every variety of occupation, nationality and religion under the sun were there. Financially the institution did well for the first year. The Christian atmosphere is there too.

A number of the men are cutting wood this winter as usual. There isn't much else to do.

A dozen, if not more, of our young people are attending high schools and colleges this year. There never was a better spirit for education in this place than now. God bless them and may they make very useful Christian men and women.

The average Sunday school and church attendance for the year is about 85. There are nine classes. Next Sunday, Dec. 25th, Rev. Joel Sprunger will preach in German and Rev. S. S. Baumgartner in English. In the evening the Christmas program will be rendered.

Elmer A. Steiner.

"Christ will help you speak, if you prepare; He will not help laziness."

TITHING

There was a time when the Israelites were shepherds and farmers; they did not own the land on which they pitched their tents, nor the fields in which they pastured their flocks. One man was then the equal to another, and the first fruits of the field, and of the flock, would answer.

But when men began to own land, and to control property, inequality prevailed among them. Some became merchants, and grew rich, and not having either field of flock, they escaped the law of the first fruits. God said one-tenth of your income, whether from field, flock or the sale of silk, must be placed at the disposal of the church. And we must not overlook the fact that at that time the church was the state and the state was the church, and the tithe not only went to support the church, but to pay what we now call taxes as well. I think you will find that a principle of the Old Testament was that by the dedication of a part unto God the whole was dedicated. Thus by the separation of one tribe unto God, the whole of Israel was consecrated; by the setting apart of one day, the whole week was consecrated; by the payment of one-tenth of the increase of the fruit of the field, the entire product of the field is consecrated.

It is quite significant that the religion of the Hebrews reached the whole through the part, for at that time God was only known in "divers" times, and "divers" parts. But the religion of Jesus Christ reverses the order, and reaches the part through the whole. Jesus first gives life, and that is the whole, and through that He reaches the parts, one of which is the things life controls. The whole of what we are and what we have belongs to God—that is the limit. In the record of the Macedonian Christians we have this principal illustrated. They gave with abounding liberality; they gave beyond their means; they gave until the apostles insisted they should give no more; **but they first gave their own selves**—the whole—**unto the Lord.** He, having received the whole, it was an easy thing for Him to get the parts. The limit is not reached in the tenth, but in the gift of the whole Jesus commended the widow, not for the part she gave, but for what she gave—the whole. I am sure that he who gives a tenth will not go far wrong, but he may give too much, or he may give too little. If a man on a yearly income of one thousand dollars a year (more than the average salary of the Christian preachers) can support a family of five, and give one-tenth of this thousand dollars, how about the young man who receives a like amount, and has not one to provide for but himself? Does he reach the limit when he gives a tenth? If five persons on a salary of one thousand each can care for a family of five, and together turn into the treasury of the Lord five hundred dollars, how about the one man whose income is five thousand a year? In the first instance five families are supported out of five thousand dollars—minus five hundred. While in the latter, only one family, and yet the law of the tenth says both have reached the limit. In many instances one man's tenth is more than another man's third. And for this reason the New Testament reveals a better way. It is not a law, nor a rule, nor a method, but a principle, by which the measure of every man's gift shall be determined by the act of giving himself unto the Lord. For myself, I say I am God's son. I have surrendered myself—the whole unto Him. If I am His, if I have given my whole self unto Him, I must render up all the parts as well. I say to myself, no tax is laid upon me fore religious purposes; no standard requiring any specified amount is set up as limit to my givings. I must be honest, and if the whole is surrendered, so must all the parts be. I say for me to withhold that which was consecrated when I gave myself unto the Lord is to unchristianize myself, and be untrue to the higher impulse of my life and the law of the kingdom. For myself I like the principle laid down by Paul, when he gave directions for the collection for the poor saints of Jerusalem. I am aware that that offering was for the poor, but it embodies and reveals the principle that is to govern all our giving. Here we have enunciated the proportionate and systematic giving. Notice how inclusive the principal and method.

"On the first day of the week." Here we have system. This does away with the haphazard, impulsive, irregular method, and establishes regularity and method.

"A shoemaker was asked to explain how he contrived to give so much out of his meager earnings. He replied that it was easily done by obeying the precept, 'Upon the first day of the week,' etc. 'I earn,' said he, 'one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and lays by ten cents of that. My children each earn a shilling or two, and are glad to contribute their penny; so that, altogether, we lay by in store forty cents a week. If we have been unusually prosperous, we give more. The weekly amount is deposited every Sunday morning in a box kept for that purpose and reserved for future use. Thus by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars, which I distribute according to the best of my ability."

"Every one of you." Paul was familiar with the Every-member Canvass. Doubtless there were some very poor folks in the churches then, but no matter, they were to give. Evidently there

were slaves in the membership of the churches, and they, too, were included. All too few feel themselves included in the "every one of you."

"Lay by in store." Put this money into the treasury of the Lord, whether it be for current expenses, mission purposes, or something else. It is your honest contribution to the family expenses.

"As God hath prospered you." Take an inventory of your income. Include your health, your happiness, your wages, your increase of stock, the yield of your field, your home, your all, and then lay on the altar the amount that will represent it. In the light of such an inventory a dime would look mighty little and mean and contemptible to a big-hearted Christian man. Across every instrument representing values is written, "The earth is the Lord's, and the fullness thereof." This principle of giving places no restraint upon us, but every man as he purposeth in his heart so let him give. But that man has first of all given himself, the whole self, and he will purpose to give the part. On an old monument in the parish of Leek, Staffordshire, England, is written:

"As I was, so be ye;
As I am, ye shall be;
That I gave, that I have;
What I spent, that I had.
Thus I end all my cost;
What I left, that I lost."
—Herald of Gospel Liberty.

A GOOD IMPULSE

You have an impulse to do something good. The thought of it fairly makes your blood tingle, and you know it would be a fine thing to do. But you neglect to do it because you distrust your own judgment. You feel your inexperience in doing noble deeds. You fear you will fail to accomplish it, or you dread public comment or criticism, or even misunderstanding. Many, many good deeds are killed in the bud because someone was "afraid" to do them, rather than that someone did not care about them.

Right on this point the Christian has a very great advantage over the non-Christian, because he has a refuge where he can hide from all criticism; he has a wise Friend who can even make successes out of his failures. He has a Helper who is sufficient in every circumstance.

Therefore, do not neglect the good impulse God has sent you, else you will rob the world of a good deed.

There is but one caution necessary. See to it that you are obeying not merely a good impulse but the best impulse, for too often we allow the "good" to rob us of the "best".

Do it now! Good impulses cannot be kept in cold storage. They must while warm and fresh.

Do it quietly! A good impulse that is announced with a brass band is no longer good.

Do it sweetly! Only the Spirit of Christ in your heart can carry out a good impulse sweetly.

Anna G. Stauffer.

One reason why some people run after pleasure so feverishly is to drown the voice of conscience, which is God speaking to them about the kind of folks he wants them to be.

THE C. E. TOPIC

January 15.

God in Our Lives.

Gal. 5:16-26.

That man is to be pitied who tries to live as though God had no part in his life. As a matter of fact, God is in every life, whether He is wanted or not. He is the Creator and as such He has called every life into being and provided for all of its physical needs. His providential care extends to every minute of a life, for if He were to withhold our breath, our food, our drink and a thousand other things we would perish immediately and miserably. The thought of a Creator is a noble one. We know from whence we came and how we came and how we are sustained, but such a thought is only a beginning. The one who thinks of God only as a supreme being and the giver of life is likely to regard Him as an impersonal being and therefore not likely to be drawn to Him by any ties of affection. God wants to be loved as a Father. He wants us to know that there is an intimate and personal interest in it in which He finds a pleasure. To love Him as a Father and to be conscious of being loved by Him as a child gives a joy to life that can be known in no other way. The idea of a lawgiver and judge goes with God. There could be no existence of happiness were it not for the law of God set in motion in all natural and spiritual things. Law implies a responsibility to a judge. God is judge and those who do not comply with His law must feel the severity of the penalties that go with broken laws. But the complete law makes provision for the higher law of love to which God subjects himself and to which he expects his children to subject themselves. Because the law of love is supreme in God's dealings with His children, we need not fear Him as a judge, but as the supreme friend whose grace is sufficient for our every needs and manifests itself in the many acts of mercy on His part that we do not deserve.

We would be ignorant of a great many necessary things that we could not know were we not taught them. God not only provides us with many great and good teachers, but He Himself is our greatest teacher. Our prayer should be: "Teach me Thy way" for He is ever ready to open our eyes to the mysteries of His love and goodness and He has made us the gift of His Son to be our teacher and His Spirit, as it is revealed unto us, shall teach us all things. Some do not learn because they cannot, others do not learn because they do not want to. There are none of us who cannot learn from God, but there are plenty who will not learn because they "loved darkness rather than light." All who in the sincerity and faith of their lives call upon Him for light will receive it. For was not His Son the light "that lighteneth every man that cometh into the world?"

In our poverty we sometimes wonder how it might be if we were blessed with a limitless bank acount upon which we might call without reserve. Yet we know a source of good things that is far safer and far more blessed than an inexhaustible fortune. God says to us: "Ask and ye shall receive." And with this opportunity of getting frem God we have the satisfaction that His divine wisdom so operates that we in our ignorance shall not demand and receive that which would be harmful for us. He is the fountain of wisdom, the clear stream of life, the satisfying source of food not only for our bodies, but for our souls. All that we need to do is to "taste and see that the Lord is good" and "ask and we shall receive." The fault with us is that we do not draw upon God for as much as He is ready and anxious to give us. The falling of the manna upon the desert sands for Israel and the feeding of the thousands in the fields of Galilee are but hints of the wonderful provisions God has made to supply all our needs.

Once when the people of God were forgetting Him he sent His prophet to say: "Prove me and I will open the windows of heaven and shower blessings upon you so great that you will not be able to receive them all. Day by day we realize that this is true. All that God does for us in our lives He does with the greatest liberality. Where one thing is enough He gives us many. Where one blessing would be a wonderful thing He sends showers of blessings. Instead of one or a few mercies our whole life's story is one of blessings poured out in unstinting liberality. Instead of forgiving one grievous sin we may feel safe in the assurance that all our sins are washed away.

The voice of God is never still. He speaks through nature a wondrous language. The more we attend to is the more wonderful it becomes, but He speaks in louder tones through His Word, in the lives of His devout servants, in the continual still small voice of conscience and through His Holy Spirit.

It is the voice of this Spirit to our spirits confirming us in the knowledge that we are the children of God. Beside hearing His voice we feel the leading of His hand. It is the hand that safely leads us through all the trying and difficult places of life. If we do go astray it is in spite of all that God is doing for us. No one is lost unless he elects to be lost and makes a lost destiny for himself in the face of the crucified Christ and His continual pleading.

THE S. S. LESSON

Jan. 15.

Elijah's Challenge of Baal Worship.

I Kings 12:20-24, 36-39.

Golden Text: "This is the victory that hath overcome the world, even our faith." I John 5:4.

Ahab had been ruling as a wicked king. Under the influence of his wife the worship of the idol Baal flourished and that of Jehovah was banished. Though Omri, the former king, "did worse than all before him," Ahab was worse. It was God's time to speak and Israel's time to learn that the wrath of the God they had provoked was terrible. Elijah appeared by the chariot of Ahab like a bolt of lightning from a clear sky. The curse was pronounced. No rain was to fall in Israel for a long period. Nothing could bring a people to its senses like the withholding of rain in the country when water was so absolutely necessary. The curse was the severest. But neither the king nor the people were alarmed at the message brought by this crude, bold prophet. In the lesson of last week we learn how God took care of His prophet during this terrible time and hid him from the wrath of Ahab. In the meanwhile the drought progressed. Soon there was famine in the land and the water-springs dried up. Cattle perished and the people suffered. In their extremity messengers were sent throughout the land to search out the few water-holes remaining. Among them was Obadiah who met the prophet by the way. Him Elijah commands to lead him to the king and gather the people at Carmel. On Carmel is one of the very few living springs in the country. Obadiah hesitated, and well he might, for

the wrath of his king was terrible. Yet Obadiah was one of the few faithful ones. Had he not hidden 100 of the Lord's prophets in a cave? Upon the reassurance of Elijah, Obadiah brought him to Ahab. Notice his greeting, "Art thou he that troubleth Israel?" How simple it was to blame Elijah when he himself was to blame, but it is just like wicked men to try to put the responsibility for their wrong-doings on others. God knows where to fix the blame for every wrong and those who are guilty find it useless either to deceive God or to argue the matter out with Him. Note, too, that the blame was not on Ahab alone. "Thou and thy Father's house." Elijah tells him they are the troublers. What would have been the character of Ahab had his father's house been a righteous one we do not know, but we do know that the world is infinitely safer from those who come from God-fearing homes than it is from those who do not come from such surroundings.

The challenge to Ahab was to call Israel together that it might be proved who was the true God, Jehovah or Baal. Ahab could not well refuse to do this for if ever Israel needed a God to help them it was at that time with death and misery all around and no human possibility of help. Some people never think of God and even lead lives of utter godlessness so long as they are not confronted with serious trouble but when they are at the end of their resources and are confronted with miseries they are not only ready but very anxious to give God a chance to show what He can do. Ahab was no lover of Jehovah but the need was so great that he seems to have been ready to do anything and so he offered no serious objection to calling the people. From that time on Elijah addresses the people and ignores the king. After all, it all rested with them whether they would have a king who would lead them from God or one who would lead them to Him. In the last analysis no people can be misled by their leaders unless they are willing to be so misled. The matter of personal responsibility for our way of living always rests with us individually.

The picture is one of the most striking in the Bible. Carmel is one of the celebrated mountains of scripture and takes its place with Moriah, Sinai, Nebo, Hermon, Carmel and Olivet. The gathering was made up of the king of Israel, the prophets of Baal and the people on the one side, and the prophet of Jehovah, Elijah, on the other. It was one against thousands, a matter of seeming to stand alone. But who is there now who would not prefer to have been on the side of Elijah? One man with God is a majority, some one has said, and in this instance we see ample proof of it. It takes conviction and courage to thus stand alone. Only one of the strongest examples of real character could do so. But it is only such earnest, brave and sincere characters who can do anything well for God. Any other kind of a character is not worth-while.

The challenge was to decide once for all who was to be the God of Israel. On the altar, the place where the people met their God, was this to be decided. The call was for nothing that man could do. God was to prove His might by a divine act. In Elijah's mind there could, of course, have been no doubt as to the outcome, but in the minds of the people there should have been the same feeling. They had Jehovah to thank for everything and Baal had nothing to recommend him but his scheming priests and his filthy worship. They had turned to Baal because they were evil and wanted an evil god. Now they were to be confronted with the evidences of his inability to do anything for them. Indeed for three whole years Baal must often have been asked for rain without avail. There was already enough to condemn him as absolutely false.

A study of the prayer of Elijah reveals it to have been simple, "profound, for the sake of His name, for the sake of His servant, for the sake of the Word. Elijah asked for the display of divine power—an argument that could not be denied."

God answered the prayer of His prophet, as He answers the prayers of all those who utter them in faith. He answers them in might as he did Elijah's by fire, the mightiest force then known. The triumph was not the prophet's, but God's. When He speaks by fire there can be no resistance to Him. The fire through which he speaks now is the fire of the Spirit.

RELIEF NOTES

(Conducted by Vernon Smucker).

Owing to the difficulties and uncertainties of communication with our relief workers in Russia, even by cable, we have been unable before this to report definitely the progress of the work as outlined in the plan in these columns several weeks ago. Readers will recall that at a meeting of the Executive Committee of the Central Committee it was decided that most of our emergency famine relief work in Russia should be done by means of food drafts through the American Relief Administration, and that Bro. A. J. Miller was to be responsible for keeping in close touch with the work in Russia and reporting to the committee the comparative needs in the different districts, and the names of the parties to whom the drafts should be sent. The A. R. A., on the other hand, agreed to deliver food purchased by these drafts in the quickest possible manner, directly from the stores and warehouses already located there, and that new food warehouses would be established in the different colonies if the sale of food drafts for these colonies warranted such action. This seemed by far the quickest, safest, and most economical way of aiding in the terrible situation existing there; and arrangements were at once made to carry out the plan.

We are now definitely able to report the following developments in the work:

1. Bro. A. J. Miller is on the ground in Russia, ready to carry out his part of the work as outlined by the committee.

2. Because of the great distances to be traveled in visiting Mennonite colonies, Bro. Miller suggested that several others be sent to Russia to aid in the general work of overseeing distribution and reporting the actual needs existing.

3. Bro. Deitrich Hoeppner, a Mennonite from Hillsboro, Kan., who was engaged in reconstruction work in France and who since the closing of the work there has been working in Austria and Poland, has been asked to go to Russia from Poland and will probably be there in a very short time.

4. Bro. Arthur Slagel, who has been working with the Mennonite Unit at Constantinople, has been delegated to convey the clothing for Russia at Constantinople to Odessa from which point it will be distributed. Bro. Slagel will undoubtedly remain in Southern Russia and will assist the brethren, Miller and Hoeppner, in the work there.

5. The way is now open to forward as much money as can be secured, directly to our own people in Russia by the food draft plan and it will reach them in two or three weeks, probably less, from the time the money is forwarded there. It will be forwarded as fast as the amounts warrant.

6. The A. R. A. has agreed to waive the 25% commission for handling the food drafts and all the money sent by us in large amounts will go directly to our people. However, money sent in small amounts will be subject to this commission. Readers will remember that this 25% was to be deducted from all food drafts sent for specific parties or communities and was to be used in the child feeding work of the A. R. A., but since the colonies in whose favor the food drafts we send are drawn include women and children along with others, it was agreed to abrogate this rule where community drafts are purchased.

7. Bro. Miller has already reported on the needs for several communities and the amounts indicated were sent to him at once. The monthly budget agreed on is $10,000 but as much above that amount as possible will be forwarded.

8. A meeting of the full Central Committee has been called to meet at Chicago on Dec. 29, 1921.

With the above explanation there should be a generous response to the appeal for funds for this work. The conditions there beggar description. Money forwarded now will probably reach those for whom it is intended about New-year and may actually save from starvation some of the unfortunate victims of the terrible famine, perhaps even some of our own Mennonite brethren. How much better to spend money thus than to use it for our own selfish gratification, or for useless Christmas gifts to those who are perhaps enjoying plenty of this world's goods. Remember, "It is more blessed to give than to receive."

The A. R. A. reports that anyone not having relatives or friends in Russia to whom they can make food drafts payable, and yet wishing to make some individuals happy and perhaps saving their lives, can buy the draft without naming the beneficiary and that the workers in Russia will use their utmost discretion and good judgment in placing it where it is most needed and will bring best results. They report that there is special need for aid for Russian physicians who are ill-nourished and unable to properly carry on their work, and yet have fearful demands made upon them for their services, due to the long train of ills resulting from inadequate nourishment and insufficient clothing. Any money specified for this particular work will be used only in that cause.

Medicines and medical supplies are badly needed in Russia. A considerable store of such supplies are in the hands of the A. R. A. and more are being purchased as fast as possible.

The Russian office of the A. R. A. reports that one individual in whose favor a food draft had been drawn in this country, when notified in Russia of the nearest warehouse and of the food that awaited him there, walked sixty miles through the snow for the package of food which was the means of saving the lives of himself and wife and family of four children. The use of the community food draft plan as arranged for by our committee will make it possible for the food to be delivered in large amounts to the village for which it was intended and will make it unnecessary for our people to endure such hardships and difficulties in order to get their food. In other words, the warehouse is brought to the community instead of the individual being compelled to go to the warehouse.

SEND ALL THE MONEY YOU CAN TO THE TREASURER OF YOUR RELIEF ORGANIZATION AND HELP TO SAVE THE LIVES OF MEN, WOMEN AND CHILDREN IN RUSSIA

MARRIAGE

Baer-Castelli—Dec. 10, Los Angeles, Cal. At the bride's home, Corienna E. Castelli to Menno S. Baer, from Lebanon, Ill. Rev. J. B. Baer officiating.

Schmidt-Klempel—Dec. 4, in Aberdeen, Ida., Anna Klempel to Henry Schmidt. Rev. E. D. Schmidt, their pastor, officiating.

CONTRIBUTIONS

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

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OUR CHURCHES AND ARMAMENT

The Committee of the U. S. to the Conference on the Limitation of Armaments, has appointed a sub-committee whose duty it is to find out the sentiment and the wishes of the citizens of the United States.

Two weeks ago our church by a unanimous vote dicided that we would request the U. S. delegation to stand for the carrying out of the Hughes program, the abolition of the submarine and the outlawing of poison gas.

I mailed this resolution to Hon. Wm. Boyce Thompson, 1103 Tempo Bldg., No. 6, Washington D. C. I now have his reply in which he expresses his thanks for this information.

Would it not be well for all of our churches to pass resolutions expressing their wishes in this matter and then mail them to him stating the number of the membership or the number present when the resolution was passed.

Sincerely you brother,

H. J. Krehbiel.

IN MENNONITE CIRCLES

Rev. S. M. Musselman of Bluffton, Ohio, is planning a visit to Milford Square, Pa., his old home.

In the relief notes of our former issue mention was made of the arrival of 30 Mennonite refugees at our Constantinople Unit. Among those received was Rev. Abr. J. Kroeker, editor of the Russian Mennonite paper the "Friedensstimme".

A communication from the pastor of the Crefeld Mennonite Church, Germany, Pastor Kraemer was received by the First Church, Phila., in which pastor Kraemer thanked the officers and members of the church for the gifts sent to the Crefeld church. Pastor Kraemer further mentions with gratitude the work which the Quakers, assisted by the Mennonites, are doing in feeding the poor children in Germany.

Yellow Pine, Ala., Dec. 12.—One thousand Mennonites, occupying 18 cars, arrived here Tuesday from Regina, Saskatchewan. The colonists brought with them cows, horses, sheep, household effects, vehicles and farming implements, and they are prepared immediately to start house-keeping and preparation of the soil for next year's crop. An advance guard had purchased lands and provided temporary shelter.

The Mennonite colony is situated in the heart of the Alabama lumber belt, where timber is plentiful and the soil productive. Vast stretches of unimproved acreage afford the colonists ample opportunity to gratify their expressed desire to engage in agricultural pursuits in a sequestered section.

Few of the number arriving had even been so far South, it was stated, and the change from the frozen North to a mild and sunny clime brought many expressions of pleasure.—Athens, Ga., Herald.

Saskatoon, Sask., Dec. 1—The much heralded exodus of old colony church Mennonites from Western Canada to Northern Mexico is to become a reality, for arrangements have been completed whereby an advance party of 1,000 will leave the Hague district in the near future to do pioneer work in their new holdings.

There are about thirty different sects of Mennonites and this is a distinct movement from that proposed by one section of Mennonites who have purchased land in South America, an official statement signed by Bishop Wall, of the Hague District declares:

"Our only objection (to staying in Canada) lies in the fact that the concession granted and ratified by the federal government giving us entire right to conduct our schools 'without molestation or restriction' has now been repudiated." The original charter granted by the government was signed in 1873.

Holdings Comprise 85,000 Acres

The transfer of property from the Mennonites to a Winnipeg land company is near completion and under the terms of the agreement all land must be vacated by Dec. 1, 1922. The holding of the Mennonites in the Hague district comprise 85,000 acres.

This deal is also entirely independent of the Mennonite colonies of Swift Current and Manitoba, although these people have already contracted for the purchase of blocks of land in Northern Mexico. When the trek of old colony sects had been completed a total of 11,000 of these people will have left Canada for Mexico. Another 11,000 will be affected by the move to South America, but it was pointed out, they are not members of the old colony church.—Daily News Record, Harrisonburg, Va.

THANKSGIVING AT KAI CHOW, CHIHLI, CHINA

The weather in the days just preceding Thanksgiving was damp and cold, and seemed unpromising for the occasion. The Christians live quite scattered and do not often all come together, but on Thanksgiving day special efforts were to be made to have, if possible, a full attendance. Our hearts seemed therefore worried, but on the day before, the weather suddenly changed for the better so that the Thanksgiving-morning greeted us with the most pleasant smile. It was a special meeting for praise and offering of thanks. The first Scripture lesson was read by one of the teachers, Mr. Chi, and the congregation alternately. Besides the songs of praise by the congregation, the boys' school and the girls' school each sang a song. The missionary ladies also gave a song selection. The second Scripture lesson, the sermon and the prayers, all made a deep impression upon the audience. Then came the offering. The elders of the church had thought it best to have the members of the church bring their donations either for support of the local church or for the special donation for support of the British and Foreign Bible Society forward. There were two tables in front for receiving the offerings. A few had not well prepared themselves for the occasion, but most of them brought gladly their gifts. Baskets were also passed around to receive the fragments, so that nothing went to waste. The meeting closed with praise and benediction. Everybody seemed glad to have been there and had a part in it.

In the evening of the same day all the missionaries met in the so-called Brown-house. Bro. and Sister Goering were the hosts. A Thanksgiving meal had been prepared, which was gratefully received by all the missionaries now actually in the field. The American turkey is not known in this part of China, but the local ducks fairly well know how to act the turkey's part. After the meal, we had an hour of praise and thanksgiving together. A short address was given by Bro. Brown on the theme:—Why are we thankful? He said in part: "Whatever the reasons for being thankful may be to others, we as a missionary group certainly have our valid reasons to offer sacrifices of praise upon the altar of Thanksgiving today.

1. Our Mission family has been kept intact.

How easily death or other dangers of darkness could have preyed upon our little group. Forces that threatened to endanger the unity and mutual fellowship have been overcome. By the application of the second mile principle, in giving a little more and going a little further than duty prescribed, we have been anew cemented together in even greater Christian love and fellowship.

2. We have an increase of four new members

Although the four new workers are not with us tonight, we know that they are of one mind with us. Four new missionaries at one time is something to be thankful for, and to have a doctor and two nurses in that company, makes us doubly thankful. For a number of years we have prayed for these workers, sometimes even almost against all hope. Now our prayers are answered. The Lord has sent the so urgently needed help. His name be praised!

3. The Lord has kept our relatives and friends, even through this trying year:—For those far away from their par-

onts, brothers and sisters, children, relatives and dear friends, these are their vital concern. They think about them, and daily pray for them. We are glad and thankful that as far as we know, the Lord has wonderfully kept them and brought them safely through another year.

4. Our foreign mission board has great faith and courage:— When we consider that for over a year our mission treasury at home has had a constant deficit, we cannot but admire the faith in God and in our churches, and the great courage of our board in sending in this single year so many workers out to India and China. In the history of our missions, this will be recorded as a year of faith. It has dared to undertake, it has dared to do great things in the name of the Lord.

5. He has given our home churches grace to stand by:— This has certainly been a very trying year for our home churches; but they have been faithfully supporting the board in its great undertakings. In the face of a thousand difficulties, with all odds against them, they have bravely met their mission obligations. We do not feel like criticizing them, we rather want to thank them for it.

6. The Pacific Peace Conference:— After years of most cruel was and unbearable persecution even in Christian lands, so that the disciples of peace and Christian love almost lost their hope of being of any service for peace and good-will to mankind, now they are praised for their high Christian principle. And this even by men that for sometime seemed to be the fiercest enemies of such principles. It certainly is wonderful to see the delegates of the principal nations of the world, assembled at Washington, show such a desire for peace and friendship. We should be especially thankful that it is America, our fatherland, that is leading the way. What Ex-president Wilson could not attain at the Versailles Conference, his successor, President Harding, through wisdom from on high has managed to accomplish. We should be proud of being citizens of such a peaceful county, and of having wise Christian men at the head of the nation. Three cheers for President Harding! God has put it in his heart to bring the nations peacefully together, and God will give him the wisdom to accomplish it."

Cheer up! The less you have the more you have to get.

Blessed is the thorn that has a rose to justify it.

THE PRAYER AT MOTHER'S KNEE

By J. E. Russell.

"Prayer is the simplest form of speech that infant lips can frame" a familiar hymn tells us. As soon, then, as the baby begins to speak at all, he should begin to pray. At first he may kneel in the lap of the mother with his head upon her shoulder. Next he may kneel on the floor as she sits upon a low chair or on the edge of the bed. Later still, both mother and child may kneel beside the bed while the child prays. The posture is very important. It helps the child to feel reverent. It is a distinguishing attitude which he takes when he prays. Just as to stand at salute is a mark of patriotic respect for the flag, so kneeling is a mark of reverence to God.

Most mothers, probably first teach their children to pray at bedtime. The evening hour has its advantages and its disadvantages. Prof. Tweedy sums up both ways when he says, "The children's bodies are weary, their minds sluggish and the natural tendency is to tumble into bed. On the other hand it is the normal time to review the day's deeds and experiences, conscious of God's presence, and to set the moods and thoughts, which are formative powers even during sleep. Wise parents will guard the hour with reverent appreciation. Quiet, graceful thoughts; a child's simple talk with the great unseen Father and Friend; true penitence and the promise of loyalty—these should characterize the petitions and send the little worshiper into dreamland with a gladdened heart."

The prayer of a little two-year-old girl was at first simply,

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight."

As she grew older she was next taught,

"Through the darkness, be Thou near me,
Keep me safe till morning light."

Before the child can pray his own prayers he needs a simple memorized prayer of this kind.

The prayer time whether in the evening or in the morning or at both hours should be a happy time. Praying should never be made for the children an irksome task. Before the prayer the mother may remind the child of the heavenly Father's good care and so help create the mood of prayer.

Never does a child who has been taught to pray at his mother's knee get away from this sacred influence. His mother means more to him in all the years because she taught him to pray, and his mother's God means more, because he was first introduced to God by his mother.—Gospel Herald.

AFTERWARD

By Anne Guilbert Mahon.

A woman who was walking along the street felt herself weighted down by an overwhelming sense of discouragement, disappointment and bitterness in her life's work and her environment.

Unconsciously her attention was attracted by a honeysuckle vine completely covering the porch of the suburban house she was passing. In spite of herself, she could not but admire it and enjoy its beauty. It was in full bloom. The yellow and white blossoms covered entirely the green vine. But, with all its beauty, there was something lacking. Engrossed in her own affairs as the woman was, she noticed it. "Where is the fragrance?" she asked herself. Suddenly the thought flashed across her that this, too, was a disappointment. The vine was at the climax of its blossoming, but where was the delicate, subtle fragrance always associated with honeysuckle in full bloom? It seemed to her as if this, too, was a disappointment, as if everything in life just then was a disappointment and a defeat.

She walked on, musing bitterly, but she had not taken many steps before she was enveloped in the most delicious and fragrant sweetness that she had ever known. The honeysuckle! The fragrance had not been apparent while passing the vine, but now the wind had wafted it to her **afterward**—after she had passed.

The question then flashed across the woman's mind, might it not be the same in her own life? Just as there seemed to be no fragrance to the blossoming vine while she passed it, yet afterward it came to her, more fragrant and entrancing than ever, might not the blessings now concealed in the hard experience she was passing through also come to her at some future time—**afterward?**

The woman went on her way, but her step was lighter, her eyes were brighter and her face more hopeful.

"I can't see now," she mused to herself. "It seems all wrong to me now, but afterward I shall look back and see where it was all right for me, and I will see how even out of these discouraging, bitter experiences good may result."

An elderly woman came to visit a younger one who was passing through a deep sorrow similar to one the older woman had herself experienced.

"I want to tell you," she said, looking at the young woman, earnestly, "that **everything** works together for good. I've found it so in my life. Everything works together for good!"

"I hope so," responded the younger woman, hopelessly, but in her heart she was saying, "How can this terrible sorrow of mine ever work for good, to me or anyone else? It is impossible that it could."

Years afterward the same young woman, older in years and experience, looking back echoed with all her heart the words of her elderly visitor, "All things work together for good!"

Again it was a vision of "afterward." Not at the time can we always see the reason for the trials and the sorrows, which beset us so heavily, but, trusting in an all-wise heavenly Father we need not fear. This same trial, this same sorrow, which seems so unbearable, so inexplicable at the present time will "afterward" be revealed to us in all the strength, all the beauty, all the blessing which God meant should come to us out of it. We shall see how everything has worked together for good.

"God's plans, like lilies pure and white unfold,
We must not tear the close shut leaves apart;
Time will reveal the calyxes of gold."

In the midst of trouble, of perplexity, of sorrow, when we cannot see or understand, let us learn to lean hard on our all-wise, all-loving heavenly Father, accepting all things as from His hand, waiting trusting, accepting cheerfully, knowing that "All things work together for good," and that "afterward," in God's own time, we shall see the beauty and the blessing of what now seems so dark and unexplainable.—Sel.

MY MOTHER'S TEARS

When a boy of sixteen, I was not a Christian, and neither was my mother. Like most boys, I was inclined to be wild. In company with a chum I engaged in an act of folly neither of us ever expected anybody on earth to know. Mother knew the deed had been committed, but never dreamed her boy was in it. A week later at the supper table in father's home, my chum made a remark which went like a dart to my heart, for it gave me away. I felt like a condemned criminal. Arising from the table, I looked at mother. On her dear face were tears falling thick and fast. I went out in the dark. The young folks were having a happy time and did not understand my absence. I retired early. After the hour of midnight I felt the form

of mother across the foot of my bed and heard her weeping. Not a word was said. Two days of unspeakable humiliation, of sorrow and of trouble passed. I could stand it no longer, for everywhere I went I saw nothing but mother's tears. As I rose from the supper table, I went to her alone and said: "Mother, I have done wrong and I am sorry for it, and I'm sorry that my conduct has broken your heart and made you cry. Mother, forgive me and I will never grieve you again." Dear mother took her boy in her arms and said, "God bless my boy. I freely forgive; I love you as never before." My burdens fled and a new world of joy swept before me. I was free. Forty-eight years have passed, and mother has been in her grave many, many years, yet I can see her tears in the old log kitchen that night at supper. God saw Hezekiah's tears and blessed him. I saw mother's tears, and see them still. While it broke my heart to see mother's face bathed in tears over my waywardness, yet I look back and thank God for a mother's tears. Those tears on her troubled face were the turning point in my life. Soon afterwards I was soundly converted, when God saw my tears and heard my prayers and added everlasting life. I then helped mother to Jesus my Savior. What little good I have done in the world I owe much to mother's tears. I have promised myself that when I reach heaven and find mother, I'll thank her for her tears. Thank God for a mother's prayer and a mother's tears. Some gladsome day mother and I will walk up and down the streets of gold and "all tears will be wiped away."—Exchange.

THE GLORY OF PATIENT WELL DOING

"Patient continuance in well doing" is not the way men usually "seek for glory and honor and immortality." They seek these bright crowns in things great and costly, brave and brilliant, or spectacular and sensational. A great fortune acquired, a great station attained, a great book written or picture painted, a great battle won,—on these steps do men seek to rise to glory and honor and immortality. But in "patient continuance in well doing," simply in doing good, the obscure, colorless, unexciting, monotonous humdrum of daily routine and drudgery,—how can there be any glory in such a life?

What are some of the things for which men receive the need of glory? One thing is bravery. The soldier on the field of battle or the officer on the deck of a warship in action is a typical example. These instances excite our admiration and adulation and sometimes drive us almost hero mad. Mr. Carnegie has a well-endowed Hero Fund for rewarding brave deeds, and agents are scouring the country for those who have made themselves worthy of a medal or money. But there is a field for such bravery in patient continuance in well doing. To be faithful to one's work in hard circumstances, to bear up under discouragement, to stand up against a temptation and beat it down in the solitude of one's own heart, to be calm and strong in loss and sorrow,—these try the mettle of of the soul. It doubtless often takes more real grit and bravery of soul to stand faithful in one's humble hidden place of work and trial than it does to face shot and shell on the battlefield. So one may be as brave in patient continuing in well doing as amidst the rattle and crash of arms, and thereby he wins this element of glory.—Rev. James H. Snowden, D. D.

WHO ARE THE EDUCATORS OF OUR CHILDREN?

By Elizabeth Harrison
(Author of A Study of Child Nature, When Children Err and other writings.)

A famous educator has said, "Education has to do with the development of three powers;

1. Accurate observation.
2. Sound judgment.
3. Energetic action.

Accurate observation naturally develops comparison and contrasts that lead to correct judgment. The level-headed judgment brings a conviction of right and wrong that produces the most energetic persistency in any line of conduct. What finer result can education attain than the strong, energetic character whose judgment can be relied upon and whose facts will stand all testing?"

And yet we leave our little children in a hazy world of confused sense impression, rarely even calling on them to use any judgment; and oftentimes not satisfying their eager questioning with accurate statements of the things about which they are inquiring. Is this not due to the prevailing belief that it does not matter what little children hear and see or with what they occupy themselves so long as they keep well and are not too much trouble?

The comment of a well known educator and father who has made a fine success of bringing up his family of children is worthy of our consideration. He said, "The parental attitude and next to that the teacher attitude toward the higher things of the mind is of paramount importance, especially in young children. The oftentimes contemptuous indifference with which mature people treat the presence of children, displaying before them habits, manners and conversation that are anything but desirable, is to me one of the paralyzing wonders of contemporary life."

Children all around us are observing the manners and listening to the conversation of the adults about them; and the general bearing of most children is a direct reflection of their home surroundings. If conduct is dignified and conversation is along the line of some noble or far-reaching theme the child will be greatly benefitted. If conversation is petty or puerile gossip about the limitations of one's neighbors, the child's mind is feeding upon that non-nutritious supply; if conversation is bitter and contemptuous criticism of the really high and noble motives of the world's best people, the child's mind is feeding upon that poison; for after all, it is the opinions of the people we look up to that educate the majority of us more than any one factor of life.

WORLD-WIDE SUNDAY SCHOOL NEWS

Teacher Training Workers in India.

Mr. and Mrs. E. Annett, representatives of the World's Sunday School Association, are well known throughout India as teacher-training experts who are constantly traveling from place to place that they may gather native workers and missionaries and give instructions concerning Sunday school work and methods. Calicut was visited recently and a series of meetings were held there. Calicut is on the west coast of India and up to 1915 was the center of the Basel mission field but it is now the headquarters of the new Malabar Mission. Seventeen addresses were given and all had to be translated into the local dialect—Malayalam. At the request of the mission a complete scheme for all the religious educational work was prepared by Mr. Annett. This included recommended courses of lessons for the Sunday schools and day schools as well as daily Bible readings for the homes.

At Ootacamund a building was leased for a month that a well prepared program might be given to the leaders who attended. Some of the preacher-students came from Ceylon, Burma and Assam. There were six lecture periods a day including a devotional meeting with a Bible talk, and a practise hour when Mrs. Annett presided over model and criticism classes. When a survey was made concerning the number of schools under the care of the members of that training class it was found the total was 74 Sunday schools with 4,410 scholars and 33 day schools with a membership of 1,725. From Ootacamund Mr. and Mrs. Annett journeyed 72 hours to Calcutta where the next training school was conducted.

China and the Sunday School.

Before the Limitation of Armaments Conference was held at Washington the question of opening that conference with prayer was considered that no offence might be occasioned to any of the delegates from non-Christian lands. One of the first questions asked by a member of the delegation from China was "Where can I find a Christian church and Sunday school?" In China the work of the Sunday school is becoming a great factor in Christian education and moral uplift. More than 200,000 are now enrolled in the Sunday school in China. The China Sunday Journal which is issued every month contains expositions of the Sunday school lessons for the coming month. A section which is always of interest is the "Children's Life-problem and Parable-story." In connection with the lesson on Elijah, the Tishbite, for January 8, the following is given, 'At a Sunday school in a Christian school the lesson subject was Elijah. Returning with his mates from school, one of the scholars said to others, 'Certainly Elijah's prayers had great power.' 'Yes,' said another, 'and our Sunday school teacher knows how to pray. I am sure God hears his prayers too. I wonder what he prays when he is praying alone.' They listened and heard the teacher pray, 'Oh, Lord, give China an Elijah! Would that one of my own scholars might be thus called.'"

While Father and Son Week was being observed in America China was for the first time joining with the rest of the world in this plan. The China Sunday School Union joined with the Boys' Department of the National Y. M. C. A. in China in promoting the general program. Much publicity was given to the plans throughout that great Republic. The program opened with a Father and Son "Go to Sunday school Day" and concluded on the following Sunday with a "Go-to-Church Sunday."

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EDITORIAL

It is now pretty well understood in the churches of our General Conference that the ministry calls for men who have special qualifications for the office. Churches do not want to submit to a leadership that cannot lead and they realize that, in the effort to accomplish results in winning the masses, ministers must know how to teach and lead. There was a time in our church when emphasis was largely placed upon the private character of the minister. The moral and spiritual standard was set high. We have no complaint to make about the churches insisting that their spiritual leaders should be men of exceptional piety, neither do we favor lessening this standard. The minister must in every sense and everywhere be a man of supreme goodness. But, having set a standard for the minister, is there any reason why any member of the church should be measured by a lesser standard? No Christian can reasonably expect his minister to be more than he himself is. Nevertheless the minister must be a person of exceptional attainments. He is called to leadership, he must know how to lead. He is called to teach. He must be apt to teach. He represents the type and doctrine of the denominations to which he belongs and in his contact with others, meeting them often in competition, he surely should be able to speak with authority concerning the teachings of his church, its history and its literature, as well as its practical problems, should be matters of which he has a perfect understanding. To be sure that the minister has all this, and to guard against his being unfamiliar with the doctrines he undertakes, or perhaps out of sympathy with them altogether, the church has a perfect right to require that he demonstrate his qualifications and soundness of faith before it consecrates him to the office of the ministry and gives him the authority that goes with it. The Apostle Paul gives the sound advice to "lay hands suddenly on no man", meaning the hands of ordination.

In some of our local conferences, especially that of the East it has long been the practice to have a committee of the Conference conduct examinations for ordination. The result has invariably been satisfactory and, for a number of years, every newly called minister has submitted to such an examination. This has meant not only that the church has been gratified in the knowledge that its judgment in calling the candidate has been confirmed under the direction of conference, but to the candidate it also has been a source of satisfaction. He has had opportunity of showing that the confidence placed in him was not misplaced and that his standing was established.

The Mennonite church has been slow in permitting the introduction of innovations and in this matter it has but followed what other denominations have been doing for a long while. Since the measure has been helpful to them, we would be absurd not to follow it simply because it has not always been our custom. There are evidences that go to show that the whole Conference will some time adopt the method of examining prospective ministers, indeed the East is not the only locality where this practice has been felt to be a benefit.

Having made examinations common there remains another advance, namely, the adoption of a standard of qualifications for the ministry. This should be uniform throughout the entire church, and will no doubt some time come to be so. Let it be emphasized that such examinations are not simply for the purpose of discovering the scholastic qualification of the candidate. Schools are better fitted to such a task than a council of ministers, and scholastic attainments are not the chief qualities to seek in a prospective pastor. The thing to be discovered by the church is whether the young minister has been soundly and safely trained to take upon himself the responsibility for the cure of souls, and to speak for and in the name of his church.

Christian traffic guides: Jesus said "I am the way, the truth, and the light".

Roosevelt said: "The Church is easy to slam and hard to replace. Kick if you like, but you will be wiser and happier to back it".

TRUSTING IN DARKNESS

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light! Let him trust in the name of the Lord, and stay himself upon his God."

"Let him trust in the name of the Lord." What name? "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." What name? "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." What name? Just this, JESUS! But how can we trust in what we do not much consider? Trust needs a very broad and strong foundation for its repose; it cannot poise itself on an inverted pyramid. But if we walk about that foundation, and go round about it, and mark well the bulwarks, we shall put ourselves in the way of realizing what reason we have to trust.

Is it dark now, dear friend? Will you, as a little child, simply do what I ask you this morning. Take this name of the Lord, and kneel down without hurry. Then asking first the Spirit's promised help, pray over every separate part of it as so beautifully revealed for our comfort. And as you take up each word in petition, tell the Lord that you will, you do trust that, even though you cannot see or feel all the preciousness of it.

Trusting in the name of the Lord, the Triune Jehovah—Father, Savior, Comforter — will lead you on, not perhaps to any great radiance of light as yet, but to staying upon our God; for mark the added pronoun, first only "the Lord," then "his God." Both the trusting and the staying may be at first in the dark, but they will not always be in the dark. "He that believeth on Him shall not abide in darkness." Unto him there ariseth light in the darkness. But the promises are progressive; we must follow the light as soon as we see it, for "he that followeth Me shall not walk in darkness."

But, meantime, even the trusting and the staying shall be blessed, for "blessed are they that have not seen, and yet have believed." "Blessed are all they that put their trust in Him;" and "all" of course includes you. There may be very much unconscious blessing apart from sensible light and joy. The visible light-bearing rays of the spectrum are not the whole beam. It is not they which make the plant grow; it is the dark rays with their mysterious, unseen vibrations that bring heat and chemical power.

The first conscious blessing is not linked even with the trust, but with the "staying" which grows out of it. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

How we do love a little child that nestles up to us from its cot in a dark room, and kisses the hand that it cannot see, and pours out all sorts of little confidences which it did not tell in the broad daylight. However much we loved the little one before, we think we love it more than ever! When the Father's little children come to Him in the dark, and simply believe His assurance that He is there, although they cannot see, will He be less loving, less kind and tender? — Frances Ridley Havergal.

THE REVIVAL OF SPIRITUAL RELIGION

We cannot have religion with God wiped out. If religion is only beneficence, if it is only decent respectable living, if it is only a comfortable conformity with accepted social standards,—if that is all it is, then let us say so and have done with it. Let us pull down our altars and fling their useless stones to the winds. Ah! but this is not religion. True religion is more than this. True religion is the reverent and most solemn recognition of the eternal God. It is the conscious prostration of the soul in His most holy presence. It is the free because reverent fellowship of a child with the Father. It is the loyal acceptance of the Father's will. It is the humble reception of His grace as offered to us in Jesus Christ our Lord. It is the assumption of our life as a sacred trust accepted from the hands of God. It is the anticipation of His glory in our eternal home. Religion has great human relationships with our fellow men, and these shall not be overlooked. But for the moment, I am speaking of the fontal relationship of the soul with God, that fundamental fellowship in which all other worthy fellowships are born. And I ask you whether all the peoples of all professing Christian nations have not wandered far from the vitalizing bond of this primary communion? Let your eyes roam over the darkened world; dense clouds are still rising everywhere on the ominous horizon. How is that night-time to be turned into day, yea, into a day like unto a lovely summer's morning? Here is the answer of the greatest of the prophets, when he, too, was confronted with tempest and night; the first thing we have to pray for, and work for, and seek for, in every Christian country, is a profound revival of spiritual religion, when "the mountain of the Lord's house shall be established at the head of the mountains, and when many peoples shall say, 'Let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths.'" This, I say, is needed in every country, until in every country all who profess the Savior's name shall cry out in the fervor of a great and quenchless desire—"As the hart panteth after the water brook, so panteth my soul after Thee, O God!"—Dr. J. H. Jowett.

THE C. E. TOPIC

Jan. 22.

Do Christian Principles Apply to Buying and Selling?

Prov. 20:10-14; Amos 8:4-6; Luke 6:38.

Society is so organized that we all in some way must be buying or selling something. No community can get along without some medium of exchange unless it is organized on the commune basis and we are all pretty well convinced that communes are not practicable. Where ever they have been tried they have not worked out well and the dream of having all things in common seems to have ended when the disciples in the eearly days of the church gave it up. Not only is it useful when one buys from the other what the other has to sell, but it is possible for a condition to exist in which it is positively criminal not to sell. For example, where there is hunger and another has a surplus of food he should be compelled not only to sell but to sell at a reasonable figure.

There are those who gain a reputation for square dealing in their buying and selling. Everybody should be square when it comes to doing business. All kinds of business is buying and selling. The merchant sells his wares, the professional man or woman his or her services and the laborer his labor. In all of these callings there is but one honorable way of doing business and that by doing it honestly. The storekeeper who sells an article as all wool and a yard wide, when it is not what he represents it to be, is committing a fraud and deserves no more mercy from the law than any other kind of a cheat. The one who sells his labor at so much a day or week and then does not honestly give the labor for which he is paid takes money that does not belong to him and that is dishonest and deserves no more consideration than any other kind of dishonesty. You cannot make a double standard of conduce for two classes of people. Both must be honest in their dealings. Not to be fair and honorable with either work or goods that are sold is theft and God has written a law against theft.

Old Deacon Brown may pray loudly in church and make sweet and wonderful speeches about right living, but the test of Deacon Brown is not what he says, but what he does and his speech and his actions must harmonize very clearly and positively because many eyes are set upon him at all times and in all his dealings to see whether he really lives up to his profession. If he does not, he is a Judas, a betrayer of his Lord, who not only shames Him but may also be the means of making "one of his little ones" offend. Old Deacon Brown may be in every community and in every church, but wherever he happens to be there will be mischief.

A gentleman from the North was once travelling in the cain fields of the South and saw the hard hot and trying labor to which the workers were compelled to give. The sight made him exclaim: "Must these poor fellows toil and sweat like this just because I want sugar in my coffee?" One of the great injustices of our lives is that we think if we have but the market price to pay we are entitled to what we get. Perhaps we are by the law of exchange, but the law of God says: "The laborer is worthy of his hire". Anything that is bought for a price that does not give a fair exchange for value received is sure to cause distress. The running after bargains to which people of a certain class are given is a bad practice and one that stunts a correct business sense. Too often a cheap article means that some one has not received compensation. Some years ago they dragged the body of a poor girl out of the river who had thought to solve the problem if finding enough to eat by "ending it all." Her employer had failed to pay her her wages, he did not have the money because some one had not paid him and that one in turn had failed because another man in another state had not paid his debts. Debts dishonorably made are a sin because they create hardships and make innocent ones to suffer. Surely a person with any sense of honor will not buy when he has no prospects of paying. To do so is to court disaster not only to self but to others.

In buying and selling one has to remember the rule that Jesus laid down that the same measure with which we measure will be the measure by which it is measured out to us. It is, they say, a poor rule that does not work both ways. One who wants to profit by dishonesty can only expect that he will be found out and the same dishonest practices will be turned against him and no one will sympathize with him in his misfortune, but rather, will say, "it served him right." Christianity in business or in any other human activity stands for one standard of conduct and that standard is the one that upholds strict honesty and fair dealings.

THE S. S. LESSON

Jan. 22.

Elijah's Flight and Return.

I Kings 19:9-18.

Golden Text:—"I waited patiently for the Lord; And He inclined unto me, and heard my cry". Psa. 40:1.

Elijah is sometimes spoken of as the man of fire. His appearance on the Mount Carmel, the answer of Heaven to him by fire and the subsequent destruction of the prophets of Baal would seem to justify the title. There are times when God speaks with fire and sends His fiery messengers to proclaim His wrath. Israel needed the stern messenger and the stern message and God was equal to the occasion and His servant uncovered His arm of wrath. Of all things, one would think that the stern hard prophet Elijah who dared to be so bold would not lose his nerve in a crisis. But this is what Elijah did. He had not feared the king, the apostate people or the prophets of the terrible Baal, but when a wicked woman threatened his life, he lost his nerve and ran away. It is remarkable how some strong men fall a prey to weak and insignificant things. Jezebel was not a weakling by any means, but Elijah has sufficient evidence to know that at this time she was as powerless as her dead priests and yet he ran away. God calls men to be strong and fearless, he arms them with might and gives them victories. But He has no use for a coward and this was the lesson that was to be impressed upon Elijah. It is always a source of regret to see strong men fail, but in this case it is pathetic. The strongest and the greatest terror to the idol worshippers became the weakling. God's battles are to be fought to a finish. When He arms men and women for the fray, it is not only for a spectacular fight for an ultimate victory which will make His supreme. We dare not be too severe in our judgment of Elijah. Many another strong fighter for God has become discouraged and given up at just the time when he might have seen the ultimate victory. The wicked queen had declared her bloodthirstyness. Elijah believed himself a marked man. How about the ravens by the brookside, or the unfailing barrel of meal and the cruise of oil? He must have forgotten these. If he did, he lacked the faith that he demanded the people should have in Jehovah. No man can expect others to follow his lead to a greater faith than he himself possesses. Too many sermons are preached in vain just because the preacher lacks the faith that he would lead others to.

When the Lord left Elijah rest and then spread a lasting feast before him He was dealing very tenderly with him. It was a rest of mind and nerves. To the troubled souls of men God is always doing that. The rest and food that soothes, satisfies and gives strength is found in His word and in His presence that accompanies the feeding on His word.

When Elijah heard the voice, "What doest thou here?" He was reminded that he did not belong there. He was safe enough but his duty was far away and he had run away from it. In our life's journey does not God often have to say to us, "What doest thou here?" If we are not in the place where we are most needed, if we are away from our duty, the only answer we can give is that we are running away. Complaints are not in order. Elijah sought to justify himself and only exposed his weakness. He complained about the success of the enemies of God and said that he only was left. Then God answered him in miracles, first came the wind, then the earthquake, and the fire. All three were symbolic of Elijah and his way of working. Wind, earthquake and fire are means by which God demonstrates His might, but these are not the only or even the most forceful of the means God employs in His relation to men. God was in the still small voice. His is a power that can work without demonstration of outward manifestation, if He so wills it. There were 7,000 in Israel who were as free from Baal worship as Elijah. These he had ignored. He felt himself above them. He should have remained as they were remaining and with them he should have shared the risks. It was the power of the remaining 7,000 that the still small voice suggests. The quiet in the land are always a power. Because God uses them in another way is no reason for us to feel that they are not on the job. Surely the 7,000 in Israel were of more use

to Jehovah than 7,000 Elijahs out and away from Israel.

Elijah's fear lost him his position. The work was to go on but others were to take the lead. Another one was to be the mighty prophet, one who would stay on the job. Yet, even though the office was to be given to another, Elijah was to prepare the way for him. He was to anoint a new king not only for Israel but for Syria. How different would have been the course of Israel, and of the whole world for that matter, we do not know had Elijah not run away, or if he had not forgotten that behind him was a great company of faithful ones, but we do know that mighty man, though he was he, failed in a crisis and God raised up another to take his place. We may fail miserably, but that does not defeat the purposes of God. The work goes on though the workers fail.

RELIEF NOTES

(Conducted by Vernon Smucker)

Famine conditions in Russia are indescribable. The situation is desperate. Thousands are perishing from starvation and many more thousands must perish before next harvest, even with all that we can do now. Every dollar sent will help to save lives. The following cablegram received in New York by the A. R. A. describes but one district of the many which are affected:

"Dickinson just returned trip Samara, Ufa, and Sherliamak. Latter by sledge from Ufa. Reports villages this region 20 to 40% deserted by people fleeing famine and remaining inhabitants living mostly bread made from weeds and clay. Dead carted from railroad stations and trains at Ufa, Samara, elsewhere, by wagon road. When wagon not immediately available dead thrown into big bins and snow shoveled over them to preserve. Dead usually buried big trenches in cemeteries. At Samara Dickinson visiting cemetery late in day saw 50 bodies still unburied, though workmen busy all day.

Through the A. R. A., the Friends, our own representatives, and various other sources come most gruesome details as to the seriousness of the Russian famine. Bread is made of grass, leaves and bark, ground together and mixed with pulp from horses' hoofs. This, with a weak soup made from horse meat constitutes the diet of thousands, children included. At Samara, in the children's homes, 90% of the children are dying and carts coming to the doors in the evening are loaded high with dead bodies of children, and still the institutions are kept filled by others coming in. By March 1st, it is estimated, that whole villages will have succumbed to starvation.

A cablegram from Bro. A. J. Miller says in part: "Chortitza and Molotschna (Mennonite Colonies) condition extremely grave. Monthly need in Volga eight thousand, in south eleven."

At a meeting of the Central Committee in Chicago on December 29, a full report of which we hope to give next week, the following resolution was passed:

"Resolved, that we endorse a movement to supply a minimum of $15,000 per month for the next eight months for the famine districts in Russia."

As much more as is contributed will be forwarded, promptly, by cable. Three Mennonite workers, Brethren A. J. Miller, Arthur Slagel and D. R. Hoeppner, will oversee the distribution in as may different districts. By cooperating with the A. R. A. all the money we raise goes direct to the Mennonite colonies. Every congregation should hold special offerings. Every individual should give. The need is desperate.

The following two letters have come from officially appointed representatives of Mennonite Communities in Russia directly to the Central Committee appealing for aid and setting forth the actual conditions. Remember that when people are out of food they must starve unless we help them.

Report of Material Conditions in the Orenburg Mennonite Colony.

Since conditions among the population of this district are from day to day more and more presenting a picture of hunger, I desire to give some data to show conditions in the Mennonite colony of Orenburg and the surrounding country during the last two months.

Early in June, when the crops were yet unharvested we waited longingly for new bread. But the harvest yielded only about 3 puds per dessjatine on the average. With misgivings we awaited the coming of the winter. The potato crop for which we hoped, was meager; it brought not much more than the seed. Also some of the harvested grain as well as some of the cattle and horses were taken from us, as may be partly seen from the following statements.

In the year 1919 there was an average of six horses to each farm, also 5 cows, 10 to 15 sheep, and about 35 dessjatines put out in wheat. In the year 1921 there were 3 horses, 2 cows, 3 to 4 sheep, and 5 to 7 dessjatines in wheat. At the present time there are only 1½ horses, 1 cow, 1½ sheep on the farm, and in the autumn there was no thought of sowing.

To obtain help an agreement was made with the government of Turkestan. Between the month of September and January 1, 1922, we were to give the government 2,000 horses and in exchange we should receive wheat. Hurriedly a carload of 200 horses was brought together and delivered. From week to week, month to month, we hoped to get the promised grain, but in vain. At the time of our departure from the colony no wheat had come. The supplies of foodstuffs had become so scanty that some saw themselves compelled to knock at strange doors.

Meanwhile a relief committee was formed, but even the strongest lost courage to give. By October 1 there were 600 who saw themselves compelled to go hungry. The number is growing from day to day. By November 1 there were 1500 who were furnished food by our relief committee. The inventory taken of all food grains shows that by January 1 fifty per cent. will be without food. It may be imagined what it means to see hunger staring you in the face. Many are the fervent prayers that have been sent up to God, the Giver of all good gifts, that He may in mercy send us help.

We extend to you, dear brethren, our best wishes. May the Lord bless your work and reward you. Do not get weary in well-doing, for in due time we shall reap if we faint not, and pray without ceasing. The need is very great. We rejoice in the thought that you are sending us help.

In the hope that we may soon through your gifts give help to those who need it, we remain with greetings to you all,

The Moscow Delegation of the Orenburg Mennonites. W. A. Dick, A. Fast.
December 5, 1921.

A Brief Report of the Conditions of Need in the Mennonite Villages of the Malischner Wollost, Ujest Rownoje, in the Territory of the Wolga Germans, Post-office, Koeppental.

In the year 1920 we had an almost total failure of crops, from 5 to 20 Puds to the Dessjatine, but there was hope of making things reach to the next harvest. In November, 1920, we were given orders to give over all grain, all flour, potatoes, meat, butter, etc. In consequence there was great need. Probably nearly the whole population had to go hungry from January till March, when the oppression became less severe. In exchange for cattle, clothing, etc., we were able to procure flour from some of the surrounding Russian villages which had not suffered to the same extent as we. Finally came the harvest which was supposed to bring us the needed bread, but the crops were so light that again the ghost of hunger is standing at the door. Only 16 per cent. of the regular acreage had been sown and from this the harvest was so light that for the majority of families there was sufficient bread for only 2 or 3 months. Many, however, had cattle which they could exchange for foodstuffs. Of potatoes we did not get the seed.

At the present time general conditions are as follows: By December 1 there will be in our Wollost about 600 who have not sufficient to eat, by the first of January there will be about 1,000 persons and by February 1, 1,500 persons that have no bread. About 500 persons have bread for somewhat longer, and a few have sufficient to next harvest.

In view of our great need we ask our representatives in Moscow, C. Klassen and Peter Froese, to lay our conditions before the representatives of the American and Dutch Mennonites, or, if necessary, before other institutions and to ask them in our name to come to our help, for it is urgently needed. In the expectation that this our hope may be realized, I remain,

Respectfully,
Johannes Dyck,
(Authorized representative.)

Moscow, Nov. 10, 1921.

I testify that this copy agrees verbatim with the original.

The representative of the Mennonites of East Russia. P. Froese.

DEATH

Enns—Died in the hospital at Fresno, Cal., on Dec. 18th, Mrs. Frank Enns, whose maiden name was Minnie Kintzi, at the age of 22 years, 1 month and 28 days.

She was born at St. James, Minn. In Oct., 1909, she came with her parents to Reedley, Cal. In 1914 she accepted Christ as her Savior and by baptism was received into the membership of the Mennonite church. On Nov. 30, 1920, she was united in marriage with Frank Enns and the Lord blessed this union with one child. For over 6 months she had been suffering with some internal ailment. On Friday, the 16th, the pain became intolerable and she was taken to the hospital. By an operation it was found that she had an internal hemorrhage in consequence of which she died soon after the operation.

Funeral services, which were very largely attended, were held in our church on the 21st. Bro. Neufeld spoke in German on Phil. 1:21, Bro. Krehbiel in English on Matt. 24:44 and Mark 14:8.

She leaves her husband and child, her parents, 3 sisters, 4 brothers and many friends to mourn her early death.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION, DECEMBER 1921

For Russia: J. F. Schmutz, Sedgwick, Kans., $25; First Menn. ch., near Monroe, Wash., $59.25; Kidron cong., Taloga, Okla., $3.20; a Brother of the Goessel Menn. ch., Goessel, Kans., $25; J. A. Kaufman, American Falls, Idaho, $10; Thanksgiving collection and collection at Children's mission festival from the Zion Menn. ch., Donnellson, Ia., $60.02; First Menn. ch., Pretty Prairie, Kan., $504.65; Herman Krehbiel and sisters, Donnellson, Iowa, $10; Bethlehem ch., Bloomfield, Mont., $54.25; Esther Kliewer, Moundridge, Kans., $15; San Marcos Menn. congr., Paso Robles, Cal., $62.16; Herman Stauffer, Donnellson, Iowa, $20; Elizabeth Stauffer, Donnellson, Iowa, $10; Bergfeld cong., Mt. Lake, Minn., $43.31; Sunday School, Bloomfield, Mont., $375.22; Zion cong., Dallas, Oreg., $61.06; Hoffnungsfeld ch., Moundridge, Kan., $15; Sichar cong., Cordell, Okla., $40.25; Bethlehem ch., Bloomfield, Mont., $10; Katherine Mueller, Halstead, Kans., $20; Verein Christlichen Strebens, Buhler, Kans., $10; E. G. Hubin, Butterfield, Minn., $3; First Menn. ch., Reedley, Cal., $14; Friedensberg cong., Avon S. D., $17.70; H. H. Koehn, do., $20; J. H. Koehn, do., $25; First Menn. ch., Upland, Cal., $20; Mrs. Chris D. Goering, Moundridge, Kans., $5; P. C. Goering, do., $35; Emmaus cong., Whitewater, Kans., $452.72; Salem Menn. Missionary Society, Dalton, O., $10.50; C. W. Claassen, Newton, Kans., $25; Zion cong., near Dallas, Oreg., $25.76; First Menn. ch., Mt. Lake, Minn., $75.18; First Menn. church, Monroe, Wash., $5.17; Mrs. Adolph Goering, Moundridge, Kans., $50; Mrs. Anna A. Goering, do., $15; Joseph Gering, Odessa, Wash., $10; Henry Bestvater, Newton, Kans., $5; Anon., Newton, $10; Newton Menn. cong., Newton, Kans., $785; Bethesda Menn. cong., Marion, S. D., $52; Aaron G. Good, Denver, Pa., $10; Prof. J. S. Schultz, Clara City, Minn., $10; Abr. Klassen, Moundridge, Kans., $25; Missionary J. R. Duerksen, Hotevilla, Ariz., $50.67; H. K. Janzen, Hydro, Okla., $25; Friedensfeld cong., Lorena, Okla., $16; Andreas Waltner, Moundridge, Kans., $10; J. F. Lehman, Halstead, Kans., $5; Salem Menn., ch., Wisner, Neb., $26.36; Swiss cong., near Whitewater, Kans., $141.91; John A. Regier, Moundridge, Kans., $10; Frank Dyck, do., $10; Rev. H. D. Penner, Beatrice, Neb., $10; Mrs. Sara Janzen, Mt. Lake, Minn., $10; F. F. Schroeder, do., $10; Miss Hazel Kuglin, Chicago, Ill., $6; Mr. and Mrs. Lehman and children, Chicago, Ill., $6; A. J. McReady, do., $3; Martha Gilliom, do., $5; Rev. and Mrs. W. W. Miller, do., $3.00; Harvey Sisters, do., $3; Mrs. Henry Coulter, do., $1.50; Mr. and Mrs. Waldo Bixel, do., $1.50; Lena Mae Smith, do., $3.00; Catherine Niswander, do., $2.00; Mabel Pruny, do., $1.50; Sunday School connected with the D. A. Ranch, Cornville, Ariz., $10; Hoffnungsau cong., near Buhler, Kans., $611.15; Herm. Janzen, Upland, Cal., $100; Peter D. Voth, Canton, Kans., $5; J. and L. Krehbiel, Moundridge, Kans., $25; Gnadenberg ch., near Whitewater, Kans., $20.75; Goessel Menn. ch., Goessel, Kans., $356.21; Eastern District Conf., Souderton, Pa., $1,000; G. G. Rempel, Dallas, Oreg., $5; Anon., Redfield, S. D., $10; Brudertal cong., Hillsboro, Kans., $192.80; Bethel cong., Inman, Kans., $160.56; Burrton Menn. cong., Burrton, Kans., $6.45; a brother of Meade, Kans., $25; Anon., Moundridge, Kans., $15; First Menn. S. S., Aberdeen, Ida., $180.11; First Menn. S. S., Aberdeen, Ida., Elementary Dept., $6.26; Bethanien cong., Kingman, Kans., $70; C. H. Regier, Elbing, Kans., $150; Peter Lohrentz, Moundridge, Kans., $45; H. D. Schmidt, Pawnee Rock, Kans., $5; A. J. Williams, Buhler, Kans., $25; Menn. cong. near Arlington, Kans., $51.35; Mrs. Henry Stoetzel, Glendale, Cal., $5; H. P. Goertz, do., $5; C. R. Regier, Elbing, Kans., $25; Willing Workers' Class, Medford, Okla., cong., $10.16; Anon., Halstead, Kans., $200; School Dist. No. 78, Liberty School, near Burrton, Kans., $30; Arapahoe ch., Canton, Okla., $8.17; Sued-Blumenfelder School, Christmas Eve, Canton, Kans., $13.46; Bergtal cong., Corn, Okla., $40; G. I. Toevs, Spokane, Wash., $25; Bethel College ch., Newton, Kans., $121.17; First Menn. ch., S. S., Bluffton, O., Harry Krehbiel's Class, $5; do., Austin Keiser's Class, $5.68; do., Mrs. P. K. Regier's Class, $5.35; White Christmas gifts, First Menn. ch., Bluffton, O., $14; Anon., Dallas, Oreg., $21.10; Hoffnungsfeld cong., Moundridge, Kans., $113.51; Christmas Eve collection, Goltry, Okla., $26; Cheyenne Menn. Indian S. S., Busby, Mont., $10; Friedensburg S. S., near Avon, S. D., $82; Helena Dyck, Whitewater, Kans., $50; Fricdenstal congr., Tampa, Kans., $78.25; W. H. Entz, Elbing, Kans., $100; Bergfeld cong., Mt. Lake, Minn., $41.07; Springfield Menn. ch., Pleasant Valley, Pa., $7; First Menn. ch., Geary, Okla., $61.20; Menn. S. S., Pretty Prairie, Kans., $41.50; J. E. Toevs, Treas., Aberdeen, Idaho, $30.11; Zoar S. S., Goltry, Okla., $10; Jacob Schultz, Hillsdale, Okla., $1; First Menn. S. S., Newton, Kans., $53.30; Anon., Alexanderwohl cong., $30; P. C. Richert, Alexanderwohl cong., $10; Bethel Menn. S. S., Hydro, Okla., $16; Christian Menn. ch., Moundridge, Kans., $127; Goessel Christian Endeavor, Goessel, Kan., $50. Total, $8,047.51.

For Germany: J. F. Schmutz, Sedgwick, Kans., $25; First Menn. ch., Upland, Cal., $19.51; Anna A. Goering, Moundridge, Kans., $12; Henry Bestvater, Newton, Kans., $5; Anon., Newton, Kans., $10; J. and L. Krehbiel, Moundridge, Kans., $25; Peter and Lena Waltner and Pflegesohn J. W. Krehbiel, Pretty Prairie, Kans., $10 (for feed of cows in Children's Homes); Anon., Moundridge, Kans., $2.00 (Pastor Schneller's Orphan Home); H. D. Schmidt, Pawnee Rock, Kans., $5; Anon., Halstead, Kans., $50; Eden cong., Inola, Okla., $27.83; Friedensburg S. S., near Avon, S. D., Classes 2 und 3, $15.54 (for small children); W. H. Entz, Elbing, Kans., $25 (Pastor Schneller's Syrian Orphan Home); Union Meeting, Thanksgiving Day, Upland, Cal., $15.23 (for Christenpflicht to M. Horsch). Total $247.11.

For Europe: Misses Helena Janzen and Anna Dirks, Pasadena, Cal., $3.25 (for Constantinople); Gerhard Dyck, Schrag, Wash., $20; Grace ch., Pandora, Ohio, $470.52; Gerhard Friesen, Lorena, Okla., $10; Friends and Sympathizers of the poor, Schrag, Wash., $2.00; New Hopedale ch., S. S., Meno, Okla., $46.46; Bergtal cong., Pawnee Rock, Kans., $70.50; Hoffnungsfeld-Eden S S., Moundridge, Kans., $650; Wadsworth Menn. ch., Wadsworth, O., $51.14. Total, $1,323.87.

For China: E. G. Hubin, Butterfield, Minn., $7 (for Missionary H. J. Brown); Thanksgiving Offering at Oraibi, Ariz., $4.18 (Tung Ming Hsien Dist.). Total, $11.18.

For Armenia: First Menn. S. S., Bluffton, O., Men's Bible Class, $36.50; Garden Tp. S. S., near Hesston, Kans., $64.81. Total, $101.31.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., Jan. 2, 1922.

FOREIGN MISSIONS
December, 1921

General Fund: Eden ch., Inola, Okla., $36.14; C. E. Soc., Bergtal ch., Corn, Okla., $17.40; Liberty Bonds, interest, $58.46; Gerh. Dyck, Schrag, Wash., $20; Bethel College ch., Newton, Kans., $25; Menn. ch., Buhler, Kans., $12.53; Ben Nickel, Goessel, Kans., $30; Garden Tp. ch., Moundridge, Kans., $50; Friedensberg ch., Avon, S. Dak., $40.80; Salems ch., Butterfield, Minn., $12.86; First Menn. ch., Paso Robles, Cal., $40; L. Webcr, Deer Creek, Okla., $15; Bethlehems ch., Bloomfield, Mont., $40.68; Deep Run ch., Perkasie, Pa., $25; Zion Menn., ch., Souderton, Pa., $285.39; Bergtal ch., Pawnee Rock, Kansas, $16; Menn. ch., Deer Creek, Okla., $45.05; S. S. Menn. ch., Hillsboro, Kans., $150.72; First Menn. ch., Reedley, Cal., $128.25; Grace ch., Pandora, O., $71.61; New Hopedale ch., Meno, Okla., $87.53; Sister Clara Schmidt, Newton, Kans., $50; First ch. and S. S., Phila., Pa., $101.46; S. S., Hutchinson, Kans., $9.88; Menn. ch., Colfax, Wash., $373.91; Mrs. Adolph Goering, Moundridge, Kans., $50; Anna A. Goering, Moundridge, Kans., $10; Menn. ch. and S. S., Lehigh, Kans., $43.34; Bethel ch., Fortuna, Mo., $66.88; Palm ch., Lake Charles, La., $14.22; Menn. ch., Schwenksville, Pa., $75; Friend, Alta Loma, Cal., $25; Friend, Alta Loma, Cal., $150; Menn. ch., Hillsboro, Kan., $27.80; Menn. ch., Arlington, Kans., $26.46; B. R. and G. A. Regier, Elbing, Kans., $100; Friend, Elbing, Kans., $100; First Menn. ch., Upland, Cal., $45.15; Tabor ch., Goessel, Kan., $9.35; Friends, Lostwood, N. Dak., $12; S. S., Bethel ch., Fortuna, Mo., $13.86; Menn. ch., Burrton, Kansas, $8.10; S. S., Brudertal ch., Hillsboro, Kans., $24.49; Menn. ch., Pulaski, Ia., $23.71; Menn. ch. and S. S., Pratum, Oreg., $7.50; J. S. Schultz, Clara City, Minn., $10; members, First Menn. ch., Chicago, Ill., $65.75; children of G. P. Regier, Newton, Kans., $20; S. S., Johannestal cong., Hillsboro, Kans., $25.66; Menn. ch., Ruff, Wash., $4.82; friends, Galva, Kans., $131.; Paul Suderman, Newton, Kans., $4; friend, Whitewater, Kans., $20; friend, Elbing, Kans., $100; First Menn. ch., Bluffton, O., $250; Bethel ch., Newton, Kans., $94.65; children's collection, Bethel College ch., Newton, Kans., $39.68; Menn. ch., Halstead, Kans., $31.38; S. S., West Zion ch., Moundridge, Kans., $59.70; friends, Fairmead, Cal., $27.30; S. S., Bethel ch., Marion, S. Dak., $50; T. M. Boese, Los Angeles, Cal., $10; S. S., Swiss ch., Alsen, N. Dak., $7.50 Salem Ch., Wisner, Neb., $127.61; S. S., First Menn. ch., Bluffton, O., $34.50; L. J. and Mrs. Horsch, Protection, Kans., $25; S. S., Christian ch., Moundridge, Kans., $35.34; Silberfeld C E. Soc., Hague, Sask., $4; Garden Tp. ch., Moundridge, Kans., $31.13; S. S., Menn. ch., Pulaski, Ia., $2; Menn. ch., Inman, Kans., $14; Hoffnungsau ch., Inman, Kans., $10; Menn. ch., Beatrice, Neb., $621.29; Bergtal ch., Corn, Okla., $12.04; Emmanuel ch., Noble, Iowa, $279.62; Menn. ch., Canton, Kans., $32.10; Bergtal ch., Pawnee Rock, Kansas, $19; C. W. Claassen, Newton, Kans., $20; S. S. class, First ch., Bluffton, O., $3.75; S. S., Deer Creek, Okla., $55.14; C. E. Soc., Menn. ch., Deer Creek, Okla., $12.50; S. S., Bethany ch., Kingman, Kan., $14.31; Menn. ch., Buhler, Kans., $50.70; Gnadenberg ch., Whitewater, Kans., $80.13; Bethesda ch., Henderson, Nebr., $176.34; New Hopedale ch., Meno, Okla., $39.69; S. S., Hoffnungsau ch., Inman, Kans., $7.97; S. S. class, Dalton, O., $15; Menn. ch., Buhler, Kans., $1.50; S. S., Zion ch., Donnellson, Ia., $47.11; Menn. ch., Goessel, Kans., $46.15; Menn. ch., Bloomfield, Mont., $48.36; Hereford ch., Barto, Pa., $300; Hoffnungsau ch., Inman, Kansas, $27.81; Bethel ch., Inman, Kans., $23.74. Total, $6,113.30.

Special Fund: Ladies of Beatrice, Nebr., church, for girls' school, China, $15.35; J. J. Kroeker, Upland, Cal., for orphan, $27; J. J. Goossen, do., $27; J. J. Krocker, Upland, Cal., for teachcr, $60; S. S. Class No. 33, Bernc, Ind., for Korba, $52.06; C. E. soc., First ch., Phila., Pa., for orphan, $15; Elizabeth Voran, Moundridge, Kans., for orphan, $25; C. D. Epp, Henderson, Nebr., for helper, $30; S. S. class, Deer Creek, Okla., for two girls, $50; Mrs. Jacob Kroekcr, Henderson, Neb., for orphan, $58.50; Jac. Kroekcr and P. H. Pankratz, Henderson, Nebr., for orphan, $58.50; D. H. Schmidt, Goessel, Kansas, for orphan, $30; C. F. Claassen, Newton, Kans., for orphan, $30; C. E. soc., Meadc, Kansas, for orphan, $24.45; P. G. Pankratz, Lehigh, Kans., for orphan, $30; John H. Wicbe, Whitewater, Kans., for orphan, $25; C. E. soc., Salem ch., Dalton, O., for orphans, $100; Roaring Spring and Richfield ch., Pa., for worker, $45; C. E. soc., Grace ch., Pandora, O., for orphan, $30; S. S. class, Phila., Pa., for Korba, $50; friend, Souderton, Pa., for orphan, $35; Soc. Swiss ch., Bluffton and Pandora, Ohio, for workcrs, $60; mission socicty, Summerfield, Ill., for Bible woman, China, $35; P. C. Richert, Hillsboro, Kans., for evangelist, $65; H. J. Wiebe, Whitewater, Kans., for childrcn, $50; A. K. Toews, Alta Loma, Cal., for orphan, $40; Susie Friesen, Alsen, N. Dak., for orphan, $30; Bro. Hanom, Reedley, Cal., for orphan, $30; Ebenezer S. S., Mt. Vicw, Okla., for orphan, $30; Maric J. Regier, Lorena, Okla., for orphan, $25; friend, Mt. Lake, Minn., for Korba, $20; S. S., Johannestal ch., Hillsboro, Kans., for workers, $90; S. S., Reedley, Cal., for workcrs, $30.30. Total, $1,261.13.

Russia Bible Fund: Bethel ch., Mt. Lake, Minn., $63.86; C. H. Regier, Elbing, Kans., $150; gifts through J. B. Epp, Pretty Prairie, Kans., $500; S. S., Hoffnungsfeld ch., Moundridge, Kans., $37.01. Total, $750.87.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Bal., Dec. 1, 1921	$ 171.19
Receipts during the month of December	
General gifts	6,113.30
Special gifts	1,261.13
For Girls' School in China	938.91
For Russian Bible Fund	750.87
For Rest Home, India	25.00
A. D. Friesen, remitted	30.00
Total Receipts with Bal.	$9,290.40
Paid out during the mouth	5,324.45
	$3,966.95
Paid off on debt during month	2,200.00
Balance on hand, Jan. 1, 1922.	$1,765.95

On January 1, 1922, our board has a debt of $3,000.00.

Gratefully acknowledged,
Gustav Harder, Treasurer, Whitewater, Kan.
J. G. Regier, Asst. Treas., Newton, Kan.

Received by the Executive Committee of Mission Societies During December.

For Girls' School, China: Mrs. T. H. Soldncr, Berne, Ind., $1; Sybilla Sprnnger, Berne, Ind., $10; Mattie A Krehbiel, Clarence Center, N. Y., $10; Aletta H. Krehbiel, Clarence Center, N. Y., $12; Sew. soc., Buhler, Kan., $25; Dorcas soc., Wayland, Ia., $52; scw. soc., Hoffnungsau, Buhler, Kan., $25.95; sew. soc., San Marcos, Paso Robles, Cal., $10; sew. soc., Zion, Elbing, Kan., $37; sew. soc., Bethel College ch., Newton, Kan., $50; sew. soc., Mcdford, Okla., $62.50; sewing soc., Friedensfeld, Lorena, Okla., $27.70; Ladies Aid, West Swamp., Quakertown, Pa., $50; sew. soc., Perkasie, Pa., $16; mission soc., Salem, Dalton, O., $28.50; Jr. mis. soc., Halstead, Kan., $5; sew. soc., mis. ch., Chicago, Ill., $10; Elma Sprungcr's S. S. class, Bernc, Ind., $25.53; Mrs. D. C. Sprunger, Bernc, Ind., $2; mission soc., Upland, Cal., $103.38; sew. soc., Berne, Ind., $360; Philathea S. S. class, Bethel College ch., Newton, Kan., Sundria, India, $30; sew. soc., Bethel College ch., Newton, Kan., Rest Home, India, $25; do, postage, expenses of Ex. Com., $1.50; sew. soc., Perkasie, Pa., for do, .50; sew. soc., First Menn. ch., Bluffton, Ohio, Bibleworman, India, $25; sew. soc., Mt. View, Okla., evangelist No. 44, India, $28.32.

For General Treasury: Sew. soc., Corn, Okla., $70; sew. soc., Bethel College ch., Newton, Kan., $25; sew. soc., Mcdford, Okla., $62.50; sew. soc., Eigenheim, Rosthern, Sask., $75; sew. soc., Friedensfeld, Lorena, Okla., $5.

For Oklahoma for Christmas: "Mission Workers" Moundridge, Kan., $6; Mrs. G. A. Haury, Newton, Kan., $5; sew. soc., Ebenezer and St. John's, Bluffton, O., $20.

For Hutchinson Mission: Sew. soc., Buhler, Kan., $5; scw. soc., 1st Menn. ch., Newton, Kan., $10; Sew. soc., Moundridge, Kan., $10; "Count on Me" S. S. class, Halstead, Kan., $10; Eicher S. S., Noble Ia., "White Christmas gifts," $18; scw. soc., Emmaus, Whitewater, Kan., $32.50; "Do the Best You Can" S. S. class, Halstead, Kan., $8.95; sew. soc., Upland, Cal., Rev. A. Wiebe, Montana, for Christmas, $5.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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VOL. XXXVII. BERNE, INDIANA, JANUARY 19, 1922. No. 3.

EMERGENCY RELIEF

The following two letters are self explanatory. Could an appeal be stronger than that? I am more convinced than ever, that God has so abundantly blessed our people in this country at this time for the special purpose to do all we can, that our starving friends and relatives in Russia may be fed. Are we willing to bid God's will?

In regard to shipping foodstuffs over to Southern Russia, I might says, that the Near East Relief has offered to ship free of all charges shiploads full of food to any port in southern Russia that we might name. But free shipment privileges expire March 1st.

We certainly hope, the Mennonite Central Committee will be able to make some satisfactory shipping arrangement.

God bless all cheerful givers.

Yours in love,

John C. Mueller, Sec.

Philadelphia, Pa.
Jan. 3rd. 1922.

Mr. C. F. Claassen,
Newton, Kans.

My dear Brother Claassen:

I received your letter of December 31st, 1921.

I have just received a letter from Brother Mumaw, in which he says that he is forwarding a remittance of $20,000.00 and that Brother Miller has cabled that the conditions in Chortitza and Molotschna are extremely grave, and that our people in Volga need about $8,000.00 per month and in South Russia about $11,000.00 per month.

Under these circumstances, you can see that it is of the utmost importance that we contribute as heavily as possible.

We have only about $10,000.00 left in the treasury and Brother Mumaw has asked me to request that the $5,000 for January be sent not later than the 15th and that as much be added as possible.

Sincerely yours,

M. H. Kratz.

Hillsboro, Kan.
Jan. 4, 1922.

Mr. C. F. Claassen,
Newton, Kans.

My dear Sir:

Your kind letter at hand. I am glad so many people are interested in the relief work for the destitute Russian people.

We have started a campaign to raise as much of food products as possible with a view of transporting them directly to Russia if shipping arrangements can be satisfactorily made. The Friends service committee have made us a very favorable proposition to ship in cooperation with them which would save us much money. Their plans have not entirely matured so we cannot at this time announce any definite method of shipment, but the collecting should go on nevertheless. If the produce cannot be sent in one way it can in another, and if necessary sold at market price and then sent in the form of food drafts.

Please collect all you can for the cause, since the budget of the Mennonite Central Committee has been almost doubled.

Respectfully,

P. C. Hiebert.

IN MENNONITE CIRCLES

The church at Goessel, Kansas, installed Bro. Jacob L. Duerksen an evangelist on Sunday morning Jan 15.

The party of missionaries whom our Mission Board recently sent to India, arrived safely in Bombay on Dec. 27.

The Bergtal Church, Kansas, has sent out an invitation to the ordination of Bro. H. L. Janzen which is to take place Jan. 26.

Last Thursday afternoon a memorial service was held in the First Mennonite Church, Newton, Kan., for Rev. Jacob Toews, former elder of the congregation, who died in Aberdeen, Idaho, where he had been making his home for several years.

Several of the classes of the Second Church, Philadelphia, Sunday school have built up strong class organizations that have been active socially in the church and have been able to render valuable financial assistance to the congregation.

The Church Extension Committee of the Eastern District Conference is making arrangements for holding services in Lansdale, Pa., where many of the members of the nearby Mennonite churches reside.

On the night of the 11th, the members of the Germantown Church entertained the choir of the Second Church. The chior rendered one of the cantatas it had recently given in the home church.

A cablegram from Beirut, Syria, brings intelligence of the death from small-pox, of Menno Schellenberger, whose home has been Hesston, Kansas. He sailed from New York, August 20, 1921, in company with five other Mennonite workers. (Gospel Herald).

Dr. J. H. Langenwalter in writing of the work of Bethel College says: "The work of the school has progressed rather satisfactorily this year in spite of some handicaps with which we have to deal, even as other schools have at this time. The attendance has increased very satisfactorily and the group with which we are dealing is not only showing a fine spirit but also doing excellent work on the whole."

The program of the Special Bible Course to be held, Jan. 29 to Feb. 5, presents a host of speakers and teachers who are to participate, among them Revs. J. M. Suderman, P. H. Richert, J. M. Moyer, Dr. J. R. Thierstein and President Langewalter. It is also expected that Rev. J. W. Kliewer will be able to participate.

HUTCHINSON, KANSAS

723 E. Seventh,
Jan. 2, 1922.

Dear Readers: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8.

For the first time that we will put in a few words of the work here in Hutchinson, where we have been stationed since Aug. Often you will have been looking for an article in our papers but since we were new in the work it took up all of our time.

We were ordained in the Johannestal church at Hillsboro, Kan., Sunday, August 7, by Rev. H. P. Krehbiel. That whole day was devoted to mission. In the morning was for home mission and in the afternoon for foreign mission. Prof. J. F. Moyer gave the ordination sermon. In the afternoon J. W. Kliewer gave a talk on the various mission fields he had visited on his tour which was real inspiring. This day was a real inspiration to all of us for mission work.

Then the following week the work was started here in Hutchinson with great joy knowing that it was for the glory of the Lord and in the business of winning souls for Jesus Christ. Of course, it was rather hard to start since this church had been closed for two months before we entered in the work where there had been no service of any kind. But going here with the promises of God that He would supply all our needs, and also that He never would leave us nor forsake us, it was much easier. What greater help can we expect than to have God's promises and the prayers of all you dear readers backing us up. Yours as well as our prayers have been answered in the most wonderful way in regard to this work here. The attendance is gradually increasing. The average attendance is around forty-five at present, and keep on praying for there are many yet that should come but have not started yet. It is not in our strength to bring them, but pray that the Spirit of God may bring the conviction over them. Our Christmas program was held on the twentieth of December when we had our church just filled.

We do want to thank every hand that had part in making many hearts happy here in Hutchinson on our King's birthday. We received lots of clothing and also money to help along those who need it most. It might be a question to one or another as how it is that we need more help here this year than there has ever been before. But it is said that there was never a time in Hutchinson when there was so much help needed as this winter. The rea-

son for this is that so many places have been closed up for the winter. I shall relate of one family that I found while bringing out Christmas baskets, enough in for one good meal, who had been without anything to eat for a few days. Quite a few others, of course, not so bad. Often we wished that all you willing hands could have been here to see how all your gifts were received with tears of thanks.

We have been privileged to have several missionaries here with us during this time, namely: Mr. and Mrs. P. W. Penner, Mr. and Mrs. F. J. Isaac, now in India; Mr. and Mrs. G. M. Baergen in Altoona, Pa.; Sister Elizabeth Goertz was here with us once, and while on their way to San Francisco with Sister Sprunger, we met them at the train where we visited together for thirty minutes. Then J. R. Duerksen, who is now in Bethel College, and J. J. Froese who is in Tabor College. These were all welcomed and wish them God's speed in their field of labor.

Keep on praying for the work as heretofore that many may be drawn in for the Lord Jesus Christ.

Yours in His service,
Mr. and Mrs. John J. Plenert.

A MESSAGE FROM REV. J. M. LEENDERTZ

To the Readers of The Mennonite: Dear Friends across the Ocean—It was my intention to write letters immediately after my return home, to the different Mennonite papers in America and to tell you that I safely got home. But after my arrival so many occupations awaited me that I had to put it off day after day.

But now I won't wait any longer. It was the 7th of October that the express train at North Philadelphia station tore me away from the two Brothers S. M. Grubb and A. A. Friesen, and it was on the 16th at Plymouth at 7 o'clock in the morning that by the first peeping of the sun through the thick mist that I saw my wife standing on the tender, that came to fetch me from the big steamer, "Rotterdam." That was the happiest day I had for years under God's heaven. Together we paid a visit to Woodbrooke, a Quaker college, Birmingham, where years and years ago I spent some months for study, and where I found a great blessing for my inner life. We two had some glorious days in London and then crossed over to Holland, just the night before a terrible storm broke out.

And there the welcome of my congregation awaited me and the first embracing of my little baby. After such a long absence everything seemed new and gets a golden crown of loveliness. The first days I rejoiced in it from morn till night. But it was all right that the call of the work was there too. The preaching, the visiting of the sick and of the healthy, too, of course, the catechising of the young, the many meetings, etc.

I can't expres how thankful I am that I had the great opportunity of my journey. My first preaching in my church at Wieringen was on Isaiah 60:5, on the "Enlargement of the Heart." How I feel my heart enlarged by having seen so many different and magnificent scenes of God's great creation: the shoreless ocean and the pathless desert, the naked gigantic rocks of British Columbia, and the bright-colored fruit gardens of California, the lovely picturesque valleys of Pennsylvania and the rich cornfields, bordered with wild sunflowers of the Middle States. How I feel my heart even more enlarged by having visited so many congregations, where I got to know the energetic rhythm of American church life and where I was led to compare our Dutch meditative and individualistic religious life with your strong, active, social Christendom. And then the personal acquaintance with so many hearts, devoted to Christ—to me this all has been a widening of my soul. Yes, all experience God grants to us in our life-time, is able to enlarge our heart, our sympathies, our knowledge, our love, our trust in His guiding hand.

As to the actual results of my journey with regard to the help of our Java-Sumatra mission they were, until now, not very great, though some gifts were splendid. But I hear that many of your congregations still have in mind to support this work and I hope that we may see the fruit of it within some time.

The Dutch relief work is since the last months in a new state. We are preparing now to send a Dutch ship that will bring over victuals, clothes, medicine, etc., to Berdjansk. Still trere are so many in Holland who don't believe that real help in Russia is possible in the present circumstances. How glad we'll be when we shall hear the safe arrival of our first ship in South Russia, and the first handing over of our gifts to the Russian Brethren. Then many more will give with gladness of heart.

And now, my dear friends, this is my first letter to The Mennonite. I hope not the last. While I am writing, I cast a look behind, and see many places and faces—and I should wish to mention some names, whom I should like to greet especially. What a hospitality, love, brotherly fellowship I found among so many of you! I won't forget that and though I may not be able to write to all of you personally, I will keep you in remembrance and I send you by this paper my hearty wish that the same Christ on whom our Mennonite church is founded, may be in your personal life, for heart and home, an abiding comfort, guide and light.

May He give you a joyful Christmas time.

Your Dutch brother,
J. M. Leendertz.

Dec. 15, 1921.

THE CHURCH OF THE OPEN COUNTRY

A. S. Bechtel.

In these days of automobiles and better roads the question is frequently asked: "What is the use of keeping up the church in the open country, why not move it to the town, the place where the people are drifting?" We believe this is asked in all sincerity by many of those asking it. The fact that it is asked makes us think all the more seriously of the function of the open country church. Many of those who ask this question value their soul dearly while at the same time valuing the church cheaply.

An efficient church is necessary to soul salvation. This has always been a very large part of the work of the church and will so continue. There are souls in the open country to be saved, lives to be lifted up, young lives to be directed aright and the church is the institution to whom this responsibility has been entrusted. The little red or little white school house is rapidly making way for the consolidated school in our rural districts. Many are now arguing for the removal of the open country church to the town, to the centers of population. The people are staying in the open country, the farmer can not move his family to town and live there while farming. The rural population must needs have a church and the church must serve the farmer where he is living.

Let us think first of the church and the community. The community has been defined as "the place where we live." In a larger sense it is the locality, the personal and social relations of the people living in that locality. Again it has been defined as a "Group of people living together holding a common will, belief and opinion." We like to think of it as a locality, a neighborhood with the personal and social relations of those living in the neighborhood.

Every such community has its center, its focus, around which the community life gathers itself. It may be the village store or the crossroad store, it may center itself around the district schoolhouse in which community gatherings are held from time to time. Here is a great opportunity for the open country church to make itself the community center. The leading people, younger and older, belong to the church, so we believe that the church can, yes, should make herself the focus of the religious life and possibly just as much the social life of the community. "If the church, being vitally connected with the community life, does not make herself central to the life of the community, she will not continue to exist." This does not mean that all social gatherings and activities should be held in the church or on the church grounds, not necessarily or preferably so at all, but it does mean that the church members should very directly interest themselves in these things and take a leading part in them at all times. It does mean that the influence of the church should be felt in these activities, that the church as a church should sanction them and give to them the Christian spirit.

The church, by her very nature, makes herself the center of the preaching services of the community. She must also be the center of the religious teaching, religious education of the community. In these days there is so great a neglect of this very important duty in the homes, the church must make up for this to the best of her ability. She must endeavor to reach all the children of the community in this, not just those of her members. The open country church must consider herself the church of the community and all those, children and adults, who do not belong to or attend some other church, are her opportunity. She must endeavor to reach them in a religious and social way. She it is, who has the responsibility for molding the religious and social life of the community. It is the privilege of the open country church to build up the community spiritually, materially, intellectually and socially.

We next think of rural morality and recreation and the relation of the open country church to these. Do some say the church has nothing to do with the recreation of the people round about her? Religious people more and more largely recognize the very intimate connection between recreations, amusements, and public morals. The world is just full of

illustrations showing how vitally these affect the morals of the people. The present day popular "movie craze" is a burning illustration and just as much so is the public and too often the private dance. The old time churches, and sorry to say, some present day churches, forbade meetings for recreation for the younger people. Yet these young people sought and found recreation and only too frequently in places which opened the way widely for them to start on the road to everlasting destruction, both body and soul. How infinitely better it is for the church to encourage healthful recreation for her younger and older people. The open country has not many opportunities for this as compared with the city church, so the opportunity that is open to the open country church is all the greater.

(To be concluded)

A PICTURE OF RUSSIAN SUFFERING

Vernon Smucker

We give below extracts from a lengthy report made by Anna Haines, Quaker relief worker, on her investigation trip into the hunger districts of Russia. It is such districts and conditions which she describes here that we are asked to help at this time.

We were obliged to ask permission to travel in a car already more than half full of children who were being evacuated to Tashkent. Eighty of them with six caretakers were starting on the four days' trip in two bare freight cars with no provision for comfort and almost none for the necessities of food and clothing. Although the nights were already cold and would be colder in Turkestan many children wore but one thin cotton garment, this often being torn and always dirty. All were barefoot and about half of them were ill with dysentery or diarrhoea. Their age varied from four to fourteen as they were being sent directly from one of the overcrowded distributing centers. For the journey the food allocated to each child was half an English pound of bread and 7-8 ounce of sugar. In addition the manager had been given enough money to buy another ½ pound of bread.

The boys and girls alike fought almost like animals with little fists and long, loud arguments against would-be fellow travellers, but finally they allowed us to accompany them as they said we had a real purpose for our trip. We rewarded their permission with the gift of twenty-five pounds of bread (all that could be bought in the station) and their surprise and gratitude were painful. The all-night trip to Buzuluk was not pleasant; there was not room for the 52 people in our car to lie down; at every station there was a rush of children to leave the car (which of course contained no toilet) and all the time there was the search for parasites of several kinds. Yet none of the youngsters cried and none were disagreeable; some even managed to be polite and thoughtful of our comfort as strangers and guests. About midnight bread was distributed by candle light as no one had eaten since noon; every crumb was carefully gathered from the floor and absolute silence reigned while the food lasted.

Later we got the stories of those who sat nearest us. One girl of 13 had left a blind mother in Samara the father having died after a day's illness from cholera a month before, and was on her way to her brother, a Red Army man in Tashkent. The mother could get a little food in Samara because of her blindness and the brother could not take care of both sister and mother. An emaciated boy of eleven whose thick shock of hair seemed too heavy for his thin frame to uphold said he had no mother but has come to Samara with this father from the country where they had owned two dessatines and three horses. They had not harvested a handful of grain and had hoped to find work in the city or to be sent to some place where food could be more plentiful, but his father fell ill and after wandering around the streets he got lost and had been sent to the distribution center by the police. He did not know where his father could be found. A girl of twelve also very thin and ill with malaria, had been an orphan for several years, but until recently had been supported by her two older sisters who worked in Samara. Now their salaries did not suffice to buy food for themselves, so they had sent her to the distributing center to be cared for by the state. Most of these children would be placed in a Home in Tashkent, but the director did not yet know if the building was prepared for them or whether there would be any furniture or clothing. Food they were sure of and that was the greatest need.

We arrived at Buzuluk about 9 o'clock in the morning finding the station crowded with refugees and local people waiting for trains to carry them to Poland or Siberia. About 2,000 people were estimated to be waiting beside the tracks here with no immediate hope of transportation. Many have already left the city, the most obvious impression of a person returning to Buzuluk after four years is the absolute emptiness of the streets. Even in war times there had been a busy commercial aspect to certain parts of the town, but now everywhere were silent dusty roads and houses with close barred shutters. Half of the inhabitants have left within the last three months and according to one report the remainder remain only because they are too poor to bribe the railroad officials for places on the train. Fires have been frequent and some of the better buildings are now in ruin, many others are lacking in window glasses and roofing. A poor bazaar still exists where haggard peasants sell melons, cucumbers, and tomatoes and an occasional speculator offers flour at 130,000 rubles a pood. Salaries vary from a doctor's of 3000 rubles a month to a charwoman's of 1000. Beggars are rarely met as everyone knows that none has any bread. Meat is cheap and can be had by those too poor to buy it by their cutting up the dead horses which fall along the streets every day. Several such were seen.

We were taken first to the House of Motherhood and infancy which the commissar for Education grimly told us was locally called the "House of Death." And with reason! In three rooms of that house was gathered the saddest group of babies that have ever lived and died. Deserted and left orphans by their parents, often taken from the arms of dead mothers fallen along the streets, most of them merely pass through this house on the way to the graveyard. Out of an average daily population of 105, ten or twelve die each day. When we asked to see the admission book we were told that satistics were not considered worth keeping. There was so little likelihood of the children living that the manager did not consider it worth while to keep any record of their names in the few cases where they were known. Those able to sit up or walk were in the yard huddled on a blanket all of them waiting and holding out their hands to anyone who came in sight for food. The weaker ones, more than half of the entire number, were in the house on the floor or on wooden forms, covered with flies and too weak to wave them off, some really ill or with sore eyes and scabby heads, but just wasted to skeletons from hunger. Every once in a while the caretakers go about feeding them and every once in a while a cold little body is carried out of the room to the former horse stable in the rear of the house. Every other day a rough iron garbage cart comes around and the corpses, some of them ratgnawed are thrown in to be taken to trenches just outside the cemetery. The day of our visit the cart was leaving with twenty-two dead babies, but was stopped half way across the yard to receive one more. One of the nurses who had also died from dysentery following hunger was going out with them, but she was in a coffin. The food ration is the same here as at other children's home in the city—¼ fund (three ounces) of bread made from ground grass mixed with a little flour. There is no money to buy milk and the children are too young to eat the meat which is given to the older children. The staff receive the same ration with a tiny money allowance per month insufficient to provide a day's food. Under better conditions they would not perhaps be inefficient, but they did not compare favorably with the staff of Moscow institutions. The building was in fairly good repair and clean and there was a sufficient supply of clothes.

OUR WOMAN'S WORK

"O give thanks unto the Lord for He is good and His mercy endureth forever."

Our hearts are filled with thanks to the Lord for His goodness and grace toward us during the past year. We feel that He has been blessing the work, as many new workers have been added, prayers have been answered and many souls are being saved. The new year offers us many wonderful opportunities for service. Let us be persistent, and persevering and continue in prayer and in the work of giving the gospel of Christ, to preach it, to lead souls to Jesus—that is the problem and opportunity before us.

Our societies need new members, attend every meeting, be an officer if asked, accept a part on the program, serve on committees, distribute literature, bring nonmembers to meetings, visit sick, shut-ins and strangers, help in all special work of the society and you will receive many blessings and be greatly benefitted thereby Can we measure up to the work before us?

Let us face the future with a courage that makes us worthy of the past. Let us ever be reminded of the little poem by C. D. Meigs, a few lines of which follow:

Lord, help me live from day to day,
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others.

I wish to thank all who so faithfully helped during the past year by

(Continued on Page 4.)

THE MENNONITE

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A MILLION BARRELS OF FLOUR ARE WANTED FOR RUSSIA

Quakers Appeal to Every Organization and Family to Give of Our Great Surplus

HOW MANY BARRELS WILL YOU GIVE?

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Quakers, who for a year have maintained relief in Russia. Every miller of the country has been approached and asked to give, and the great flour weekly papers. The Northwestern Miller and the Modern Miller, have editorially commended the appeal, and have given free pages of advertising to it.

The plan as outlined by the American Friends Service Committee is, each miller will be asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The bankers, the chamber of commerce, the Rotary or Kewanis Club, the women's club, the lodges, the grange, the labor unions and the churches will be asked to take their share in raising this amount of flour. The basic cost of a barrel of flour will be put at five dollars and each organization will be asked to contribute one barrel for every ten members, which will mean a giving of only fifty cents per member.

The family is the great unit of American life. How many families in the circle of your acquaintance would not be able to give one barrel of flour this winter, out of their abundant supplies to save men, women and children from the agony of death by starvation? The family which gives a barrel of flour will practically never know, by the quanity of food that is served upon its table during the winter, that it has given the flour. Even with the remembrance of all that we have given during the past five years is it not true that not one of us, even, has ever begun to actually suffer because of what we have given? We have always given of our surplus, and even those of us who went deep into our surplus have always stopped when the limits of our surplus had been reached. We have never given of our actual needs and wants.

Suppose, just as a dream, we have given until all of the extras of our life are gone, and if we should give more it would take of that which we actually need for ourselves. The world and life has never been saved by someone giving of the surplus. Its saviors have always been those who have given of their very life.

Today one-seventh of the number of people who live in the comfort and security and luxury of the United States are standing helpless while death overruns them, tears their children from them, separates families and causes the agony and misery that starvation alone can bring. The world is suffering the agony that would come to us if one of our children should die, multiplied by 15,000,000. In the face of this shall we give simply of that which we do not need, or shall we give until it begins to take even life-blood itself? Somehow a young man of Nazareth tried to teach that to give until one sacrificed one's very life was the only way to live. Shall we follow Him?

CORRESPONDENCE

Souderton, Pa., Jan. 7, 1922. We have just closed a most encouraging year in the work of the Master here at this place and are looking forward to even greater activities during the year 1922. Our annual Congregational meeting was held after our regular Thanksgiving Day services and the Brethren Wilmer Rosenberger and Warren C. Moyer, were elected Trustees for 3 years. Brother J. D. Moyer who has been Secretary of the congregation since our organization also asked to be relieved of his duties and H. M. Detwiler was elected as Secretary. In our Sunday school the Christmas services were held on Christmas evening. An excellent program under the supervision of the Program, and Music Committee was rendered to a large and appreciative audience. The most important part of the services was the White Gifts which were brought by the various classes. The total amount in cash given was $206.53 of which $126.52 was given to the Thanksgiving fund, $28.26 to the Beach St. Mission. $20.00 to the Mennonite Home, $12.40 to a needy member of the church and the balance given to various other mission and charitable purposes, then there were also given 2 baskets filled for needy families and $5 worth of canned goods and sugar for the Home for the Aged. Special mention must be made to the self sacrificing gifts given by the Polyanna and the Loyal Daughters classes taught by Mrs. D. F. Zeigler and Anna G. Moore respectively. The former gave $30 to the Russian Relief while the latter class gave $40 divided between Missions and the Home for the Aged. These classes are composed of young ladies and their spirit of giving may well be copied by many of us. Our start in the new year was handicapped by the serious illness of our pastor, R. F. Landis who for the past two weeks has been a sufferer from grip, tonsilitis and quinsy. He surely has the earnest prayers of all for a complete recovery. Our other auxiliaries including the 3 C. E. societies and the Ladies' Aid Society are all alive and working. The Senior Society aside from supporting a native worker in India has nearly raised their quota of $125.00 towards the Ford automobile fund for Bro. and Sister Samuel T. Moyer, missionaries in India. This Ford Fund for Bro. and Sister Moyer is handled under the auspices of the Young Peoples' Societies of the Eastern District Conference. Our mission activities have received new life apparently during the past year, the church offering for the past year being $285.39 while the Sunday school gave $276.63 all to be used toward the support of Bro. and Sister S. T. Moyer. May we during this coming year be willing to continue this great work to which we are called.

"OUR WOMAN'S WORK"

(Continued from page 3)

contributing to this department. Will all the secretaries of the societies please send in a report of the work of their societies?

The W. C. T. U. observes the noon-time hour for prayer every day. Would it not be helpful for our missionary society or all the societies to appoint a special time when all unite in prayer? I am sure much good would result and many blessings received. I would be glad to hear from any of the readers in regard to this plan.

Dorcas F. Sprunger.

OPPORTUNITIES OF A DEACONESS

Being engaged in the Deaconess work we often meet with golden opportunities to spread the gospel to those who are indifferent as to the salvation of their soul. We also come in contact with Christians tried and true, who have given a life of service to the Lord and who in suffering are a wonderful example of what God's grace can do for those who allow the Holy Spirit to work in their life. It is the association with these two classes of patients that make our work so interesting and beautiful.

A young woman who was not a Christian, was admitted to the hospital for treatment. She was critically ill and began to ponder upon the future more than she had ever done before. One day when she was especially distressed she made the remark that she wished she could die—only to be rid of the burdens of life. The joy of meeting her Savior was missing. She said her life had been full of disappointments and even if she should recover she could not look forward to enjoying life. She had not allowed Christ to take possession of the affairs in her life.

The attending physician who is a Christian, and the Deaconess who cared for this woman labored in her behalf. She recovered from her illness and slowly regained her physical strength. During the days when the patient was critically sick, and during the period of convalescence the Word of God was brought to her. She made new resolutions and received the power of God to carry them out. After she left the hospital, she began to attend church and develop a longing for the Word of God. She has accepted Christ and is grateful for the time spent in the hospital.

The Word of God is a blessing to the one who brings it to others, as to those who accept it. Let us ever be watchful for the opportunities to say a kind word to someone who is oppressed and to offer a helping hand to someone who is laboring under life's burden. God will bless abundantly.

Sister Amalia Lehman.

Los Angeles, Calif., Dec. 31, 1921. Dear Sisters: I want to extend to you a word of greeting, and a hearty wish for a blessed new year, filled with service to our Lord. Shall we make this an "abounding" year? Let us look at II Cor. 9:8, and see what God is able to do for us. Let us put our faith in this statement to the test; let us really live it. Since God is able to make all grace abound toward us, let us take I Cor. 15:58

as our working motto this year.

Sometimes we have that our friends, or those we served, did not appreciate our efforts, and we were disappointed and discouraged. Then our work was "in vain" because it was not "in the Lord". But when our service is rendered with the single desire of doing it according to His will, regardless of the praise or blame of others, then it is done "in the Lord", and we shall be rewarded bye and bye. Indeed, we already have a reward in the consciousness of having pleased Him.

As Sister Penner and Sister Isaac are probably by this time in their new home in India, let us remember them not only by the work of our hands, but also by the prayers of our hearts. The more workers we have in India or China, or anywhere else, the more responsibility rests upon us to support them. Let us not only encourage our own hearts to the work, but let each of us encourage one or two others to help, and thus double or treble our own working force. No, let us not stop there. Let us encourage as many as possible to live in I Cor. 15:58 in this new year.

It is now one year since Sister Sprunger took upon herself the work of this department, and she has worked faithfully and well. Let us cheer her heart in the new year by giving her all the help and encouragement we possibly can. She will appreciate every suggestion. We do not realize how many pairs of eyes seek these columns every month, so let us do this also as unto Him.

Your co-worker,
Anna G. Stauffer.

THE S. S. LESSON

Jan. 29.

Elijah in Naboth's Vineyard.

I Kings 21:7-20.

Golden Text: "Be sure your sin will find you out." Num. 32:23.

In the previous lesson we have seen how the king, Ahab, became a weakling in the hands of his unscrupulous and heathen wife. It is very well for man and wife to live together in harmony and respect one another's wishes so long as both are righteous, but, all the love in the world a man may have for his wife is no excuse for him to allow her to lead him into sin. It very often is the other way and men would lead the members of the family away from God. In that case there is no excuse for them to allow themselves to be led. Ahab had committed two serious sins. He had gone out of his nation for a wife, which was not in accord with the law of God. Mixed marriage, that is marriages between Christians and non-Christians, or, between persons of two widely different types of faith, are always dangerous experiments in which there are grave possibilities of serious difficulties, if not a loss of spiritual interests.

We get an insight into the character of Ahab in his childish actions in being disappointed in getting the parcel of ground he coveted. Again, it was the duty of the king to respect the law God had established for His people. An inheritance was a divine trust that was not to be disposed by the one holding it. If a king expected a subject to ignore the fundamental law of the land how could he be expected to respect the law that related to his conduct and rule? It was pure childishness for him to mope because he found Naboth firm in his stand for the existing order of things. He should have prided himself in such a subject. When citizens make the observance of law a matter of conscience the country is safe and the rulers may feel themselves fortunate. In our time there is entirely too much done to evade or ignore laws that may seem inconvenient. The nation can never hope to prosper, or to see the rising generation grow law-abiding, so long as there is no respect for law and no high ideals concerning approved institutions. Ahab played the baby and his wicked wife used him like a baby. No man can expect to be used better than he acts. Jezebel called her man a king, but her whole attitude shows that she despised his kingly position. She herself acted the king. A good woman might have made her impression on the world with such a man in a way that generations would have called her blessed. A bad woman, with the influence and power that her position gave her, is always sure to go to the worst extremes. This only goes to show that the wife may be a power for good or bad as she chooses. Many weak men are made great by their wives, many strong men are made fools, or worse, by their silly or wicked wives.

The resourcefulness of Jezebel is that common to unscrupulous sinners. She was in a bad cause and she was determined to go the limit. It appears as though she was as much interested in breaking down the divine law as she was in pleasing the man she had in her power. It was a matter of defying the law of Jehovah and setting up that of Baal. No wonder that she did not hesitate to soil her hands with murder.

Jezebel began by flattering her husband. She made it appear as though he was supreme. Next she secretly assumed his kingly office. We must beware of flattery, no matter from whom it comes. It is never sincere. People flatter others that they may use them. Her next step was to commit a fraud. She forged in the name of the one whom, above all else, should have been respected. It was not hard for her to find willing tools. No doubt there were plenty of her kind who were ready to have a part in the treason she was committing. Note how brazen she was. She called for the "sons of Belial." The phrase was a common one for wicked men. Imagine a queen calling in the worst element to help her in a crime against the king, against humanity and against God. It was a blow at her own position and class. When those who hold positions of public trust call in the lawless to their assistance in gaining their ends, as it sometimes happens even in our time, then there is the greatest danger for the security of the state and if the public does not rise up and assert itself, God is sure to speak in His wrath.

One shudders at the thought of anyone being so ready to kill only to get possession of a parcel of land that at best cannot make one very much richer, yet, lives without number have been sacrificed to the covetousness of those who have had the power to carry out their evil designs. If life is to be held so cheaply there will be safety for no one. God's law protects human life. It is a sacred thing at all times and anyone who has a part in anything that costs life is guilty of the highest crime against the race and its Creator.

Ahab seems to have had no knowledge of the crime until after it was committed. So far he had only been a selfish, childish and absurd fool and weakling. But he became a monster in crime the minute he was willing to profit by a crime committed in obedience to a forgery upon himself. Here he reveals himself in all the repulsiveness of a hideous and hellish being. Some people are too cowardly to commit a crime, or to do anything that might get them in trouble, but they are ready to profit by the wrongs done by another. Anyone who willingly takes advantage that the wrong doing of another may set in his way is a guilty partner in the crime. The blood of Naboth not only cried out against Jezebel, his murderess, but it also called for terrible vengeance upon Ahab who profited by his death.

If Ahab had any conscience left it must suddenly have made him uncomfortable when the prophet came in sight. He greeted him as his enemy. Elijah was not his enemy. He had made God his enemy. It was the God who said, "Vengeance is mine and I will repay." With the terrible curse hanging over him, Ahab was permitted to live a little while longer, but true to God's threat, the time came when he had to die in the same place as did his victim, but with this difference, Naboth died an honorable death, and Ahab's fate was ignominy.

THE C. E. TOPIC

Jan. 29.

What the World Owes to Foreign Missionaries.

Matt. 28:16-20.

(Missionary Meeting.)

Had it not been for the missionary spirit called into being in the church by God at the very beginning, Christianity would have been confined to a sect of the Jews and possibly a very small sect at that. The faith that sets the salvation of the race on Jesus Christ was from the beginning a foreign mission faith. Did not Jesus bid the disciples to go into all the world to make disciples? And did not the greatest of the apostles, Paul, make it the chief business to carry the gospel to the Gentiles? The church at Jerusalem did not hold the leading influence among the other churches very long. It sent out its messengers and they established other churches that continued the lead. Soon there were great churches in Antioch, in Rome and in Alexandria and elsewhere from which the missionaries went with their message of salvation to heathen peoples. It is to the missionary spirit of these early churches that the world owed a debt for having received the gospel. If Christianity means anything at all it is the greatest factor for progress and right that has ever influenced it and, if it has any improvements for which to be thankful, the missionary has brought them to it. Our modern civilization developed and spread with the gospel. Try and imagine what we would be were it not for the fact that the early missionaries were the agents by which Christianity was brought to northern Europe. In all likelihood we would still be rude savages living more like beasts than men and devote our energies to lust and murder. True, in recent years we have had a spectacle of that kind, but that was because nations rejected the peace that Christianity would make possible.

It was the foreign missionary who first trod the dense forest of our land to bring the gospel to the Indians and who brought to the world the information concerning our vast country. Long before the trader or the soldier had penetrated into the thickness of our continent the missionary was a familiar person. Too bad that the following hoards of white

men were so often godless and greedy men whose interests were contrary to the spirit of the Christ. Today, in Africa and Asia, the missionary is the pioneer. Think of a Livingstone penetrating the African jungle to places where white men had never been heard of. They say that the trader follows the missionary and after the trader goes the flag. Commercially the missionary has had his value, but he is by no means interested in the profits of commerce. He goes to every clime to bring a priceless gift to the poor benighted heathen that is not to be compared to merchandise and in value exceeds all the gold and silver the world can ever know.

Most nations trace the beginnings of their written language to the time the missionaries came. The earliest and the most influential literature of any people is its Bible. Indeed, the style and the form of a language is fixed by the language of its Scripture. The first Bible produced in America was a translation by a missionary. The earliest European book of the Chinese was the Word of God. The same is to be said of most of the other nations who had their language reduced into writing. We have an example of this kind of work in the Cheyenne Scriptures as our own missionary, Petter, has translated them for his little flock of Cheyennes.

In India the missionaries introduced a number of varieties of food that have helped keep alive that vast empire. They introduced the banana into the South Sea Islands. They have taught the ignorant natives of many countries how to make their fields more productive and how to cultivate them. They have taught natives various trades and so helped to make them self-supporting. They have taught them how to decently clothe themselves and how to build substantial homes. They gave them the printing press and so added and multiplied their store of information. They introduced new and better strains of cattle and other domestic animals and thus helped to enrich them. They showed them how better to protect themselves from the many wild animals that made their lives unsafe. They taught their rulers how better to govern them and, when abuses from tyrants became unbearable, their appeals often brought them relief. In times of famine when millions were in danger of starvation, it was the missionaries who inspired relief from Christian nations and saw to it that this relief was properly and justly distributed. Surely India, China and Japan can never forget how that in great famine times the relief that came from the home lands of the missionaries saved them. Great as must be their gratitude for this bread, how much greater must be their gratitude for the Bread of Heaven which the missionary brought so unselfishly to them.

As Jesus was the Great Teacher, it is but natural that the Christian religion should be a teaching factor in the world. No age or nation ever attained to a worthwhile position without having been taught by Christian teachers. In Syria and Turkey, in India, in China, and, in fact, in every missionary country, the missionary school and college has been the maker of great national leaders and men and women of influence in every walk of life.

Since Jesus was the Great Physician, no Christian people could ignore the responsibility they owe to the sick, the afflicted and the unfortunate. The chapter of Medical Mission, that goes with the story of modern mission, is a fascinating one and tells of great successes won where otherwise there might have been no opening for the missionary. Heathen nations owe nearly all they have received and learned of the medical science to the Christian missionary. This is also true of the other sciences.

We might multiply examples without number where the missionary has been of material and intellectual benefit, but all this is secondary. The chief business of the missionary is to preach Christ. The great thing that the world owes to him is the salvation in Christ of which he has been the messenger.

RELIEF NOTES

Conducted by Vernon Smucker

The following report of the meeting of the Mennonite Central Committee will be of interest to readers of these Notes:

Report of Meeting of the Mennonite Central Committee held at Chicago, Ill., December 29, 1921.

In response to a call of the Chairman, the fourth meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., December 29, 1921. The meeting was opened at 10:00 A. M. The following members were present: J. H. Mellinger, D. M. Hofer, P. C. Hiebert, Orie O. Miller, Allen Miller, proxy for Allen Yoder, and Levi Mumaw. P. P. Epp, representing the Canadian Central Committee was also present. A number of interested friends were accorded the privileges of the meeting.

The minutes of the last meeting were read and approved.

Orie O. Miller gave a report of the Refugee work at Constantinople and the immigrating of 64 of the young men to this country. He reported that each of the young men have secured homes and are now permitted to earn for themselves a substantial living and the greater part are able to pay a small monthly payment to meet their obligations incurred in coming here.

The Executive Committee gave a report concerning the action taken in getting the release of the young men at Ellis Island at which time a Bond obligation was assumed. This action was endorsed by the meeting and upon resolution a certain sum was set aside for indemnity of those who have obligated themselves in this matter.

The Secretary gave a verbal report of the work undertaken and the activities of the Committee since the last meeting. Real progress has been made along different lines and the fact that the way had finally been opened for active work in Russia was received with special interest. Further possibilities were presented and a special appeal was made for raising of sufficient funds to carry on the work successfully which has now been begun. The work at Constantinople is being continued and is serving a real purpose in caring for the refugees that are finding their way to that city. The Orphanage and Girls' Home are being continued and are filled to their capacity. Refugee work has been left largely to our workers as several of the other larger organizations have withdrawn their support. The Russian field is being canvassed and organized by local groups and with the American personnel now on the field and those enroute it is hoped that speedy relief may be brought to the suffering in the famine districts. $38,000.00 have been forwarded for this particular work. A substantial shipment of clothing which had been held at Constantinople is being forwarded to Odessa for the Southern Russia Colonies. Bro. Slagel is accompanying this shipment and will aid in this and other relief for that district.

The Treasurer's Report was read and accepted.

Treasurer's Report of the Mennonite Central Committee from July 27, 1920, (the date of organization) to December 20, 1921

Receipts

Canadian Mennonite Central Committee	$30,450.90
Central Conference of Mennonites	3,750.83
Emergency Relief Com.	45,371.50
Eastern Mennonite Board Missions and Charities	18,305.77
Individual Contributions	3,435.17
Krimmer Mennonite Brethren Church	7,000.00
Mennonite Brethren Church	11,175.34
Mennonite Relief Commission for War Sufferers	74,730.58
Personal Accounts	99.50
Russian Refugee Accounts	3,077.60
Rebate—Near East Relief	10.50
Total	$197,407.69

Paid

Executive Expense Account	$ 2,593.36
Loans Receivable	8,000.00
Mennonitische Fluechtungs Fürsorge	2,000.00
Personal Accounts	58.00
Russian Relief	150,206.16
Russian Refugee Farm Work	20.00
Russians Refugee Loans	15,258.64
Cash on Hand	19,271.53
Total	$197,407.69

Clothing Account

Reported June 1, 1921	$57,973.50
On hand and in transit	20,000.00
Total	$ 77,973.50
Total Cash Receipts	197,407.69
Grand Total	$275,381.19

The following resolutions were adopted:

1. That we endorse a movement to supply a minimum of $15,000.00 per month for the next eight months for the famine districts in Russia.

2. That the Executive Committee be authorized and instructed to give further consideration to the possibility of gathering grain and corn in this country and forwarding it to Russia and report finally through our church papers and other means of publicity at the earliest date possible.

3. That the Executive Committee be authorized and instructed to consider the advisability of sending a representative of the Mennonite Central Committee to Russia to assist in carrying out the present plans of work and to make further arrangements for enlargement of relief given. The object of this visit also to include a report to the Mennonite Central Committee and the Church as a whole.

It was moved and supported that we adjourn to meet at the call of the Chairman of the Committee for the next meeting.

Levi Mumaw, Secretary.

Jan. 7, 1922.

A MATTER OF STATISTICS

The Statistician of the General Conference, Rev. Franz Albrecht, of Beatrice, Nebraska, forwards the following form which he desires that our people, ministers and officers of the congregations particularly, note and be prepared to return to him in time for the next General Conference:

Name and place of Church?

Name and address of Elder, minister or evangelist?

Number of members Jan. 1920?

Number of members 1923?

How many meeting places has the church?

Contributions of the church, the S. S., the C. E. and the Sewing Society (a) for Foreign Missions, (b) for Home Missions (c) other contributions, (d) church expenses, (e) Total.

Membership of the Sunday school? Membership of the C. E.? Membership of the Sewing Society?

CONTRIBUTIONS

HOME MISSION RECEIPTS FOR DECEMBER

General Fund: Los Angeles, Calif., Mission ch., $78.97; Ebenezer ch., Mt. View, Okla., $22.10; Bethlehem ch., Bloomfield, Mont., $13.57; Bethesda ch., Henderson, Nebr., $170.67; Rev. Chr. Mueller, Freeman, S. D., $1.50; Rev. J. P. Duerksen, Hotevilla, Ariz., $10.00; Salem ch., Munich, N. D., $29.00; Sister Hillegonda v. d. Smissen, Newton, Kan., $1.00; Grace ch., Pandora, Ohio, $23.87; Salem ch., Freeman, S. D., $100.00; Sister Clara Schmidt, Newton, Kan., $50.00; West Zion ch., Moundridge, Kan., $29.00; Anonymous, Alta Loma, Cal., $150.00; Upland, Calif., S. S., $32. 11; First Menn, ch., Newton, Kan., $154.00; Pulaski, Ia., ch., $36.05; Woodlake, Calif., ch., $11.03; Beatrice, Nebr., ch., $131.45; Chicago, Ill., Mission ch., $53.25; Sichar ch., Cordell, Okla., $8.91; Salem S. S., J. H. Tschantz's class, Dalton, Ohio., $15.00; First Menn. ch., Bluffton, Ohio, $90.00; Otto Weber, Franklin, Ia., $1.50; Thanksgiving offering, Berne Ind., ch., $661.57; Mission Boxes, Berne, Ind., ch, $23.95; Careful Gleaners, S. S. Class, Berne, Ind., ch., $49.67; Sr. C. E. Society, Berne, Ind., ch., $36.15; Intermediate, C. E. Society, Berne, Ind., Pandora, Ohio, for an automobile for J. J. Pleuerts, Hutchinson, Kan., $15.00; Intermediate C. E. Society, Berne, Ind., for Altoona tract fund $6.37; Intermediate C. E. Society, Berne, Ind., for Los Angeles tract fund, $6.37; interest $10.63; balance from last month, $2.61. Total, $2401.43.

Paid out during the month $2327.49;
Orders unpaid 135.51;
Deficit 61.57;
Paid out from our Canadian Sub. treasury for work in Canada 225.00

Gratefully acknowledged,

J. E. Amstutz, Treasurer.

Trenton, Ohio.

STATEMENT OF THE EMERGENCY RELIEF COMMISSION TREASURY

From Oct. 1, 1920, to Dec. 31, 1921.

EUROPE ACCOUNT

Receipts

Balance received from P. P. Hilty, ex-treas.		$ 8,987.40
Contributions		14,655.41

Disbursements

Dr. S. K. Mosiman, traveling expenses	$ 49.85	
Rev. John Lichti, to General Conference	80.69	
Rev. John Lichti, two trips to Newton	15.52	
Bro. John C. Mueller	49.96	
Stationery	25.98	
I. W. Bianche, Jr., Amsterdam	15.00	
Hoover Fund	1,082.24	
Dairy Cattle Co.	300.00	1,619.24
Transfer to Russia account	10,566.89	
Transfer to Germany account	499.54	
Transfer to Switzerland account	288.50	
Transfer to Austria and Galicia account	33.17	11,388.10
Balance on hand		10,635.47
		$23,642.81 $23,642.81

GERMANY ACCOUNT

Receipts

Contributions	$11,193.47
Transfer from Europe account	499.54

Disbursements

F. V. Bodelschwingh, five different remittances	$ 1,257.00
Dr. L. Schneller, five different remittances	838.00
Rev. M. Horsch, nine different remittances	4,322.05
Several Deac. Mutterhaeuser, nine different remittances	450.00
David Galle, three different remittances	720.00
Chr. Neff, six different remittances	1,266.15
Kniepkamp, six different remittances	445.00
Dr. Mosiman for Prof. Dobsdnetz	250.00
Gustav Kramer	1,000.00
Ad. Scholl, 15.30; J. Hartman, 6.95; Spilling, 10.00	32.25
Am. Friends Service Co., two rem., 22.25; B. Morsh, 10.00	32.25
John Guenther, 50.00; J. Quiring, Danzig, 20.00; J. O. Berlin, 164.00	234.00
H. Specht, 54.60; Mrs. J. Schowalter, 16.00; A. Voth, 73.00	143.60
V. Colomb, 50.00; P. Latschar, 23.00; C. Penner, 17.40	90.40
Abr. Warkentin, 50.00, Chr. Vogt, 210.00	260.00
H. E. Suderman, Treas.	92.43
Louis Frank	4.50
German Child Feeding Fund	216.63
Freight on clothing	9.97
Abr. Warkentin	25.00
Poor children (remitted as per request)	3.78
	$11,693.01 $11,693.01

RUSSIA ACCOUNT

Receipts

Balance from P. P. Hilty, Treas.	$16,493.26
Contributions	41,241.75
Transfer from Europe account	10,566.89

Disbursements

Levi Mumaw, Treas., Scottdale, 13 remittances	$55,188.33
Wm. Ewert, Treas., Russian delegates, 2 remittances	1,835.00
American Friends Service Co., 2 remittances	800.00
Jacob Dick (from J. B. Baer) returned and credited in General Fund	25.00
Jan Mueller, Galicia, Poland	500.00
F. D. Enns, Reedley, Cal., refunded	50.00
Heinrich Krehbiel, food draft (should be Germany)	10.00
Justina Hartman, 500 marks	15.00
H. E. Suderman, Russian delegates	23.50
A Fink & Son, food draft (returned and credited in General Fund)	200.00
Jacob Wagner, 3 remittances	395.07
Am. Relief Administration, 5 remittances	9,040.00
C. G. Pankratz, Moundridge, for flour	220.00
	$68,301.90 $68,301.90
By contributions for Russian Bibles	125.25
Check to D. J. Regier, Moundridge, Kan.	125.25

POLAND ACCOUNT

Receipts

Contributions	$ 351.85

Disbursements

Chr. Neff, Weierhof	$ 200.00
Elder Rud. Bartel	100.00
Chr. Neff	51.85
	$ 351.85 $ 351.85

See item under Russia Account for another remittance to Poland.

SWITZERLAND ACCOUNT

Receipts

Contributions	$ 461.50
Transfer from Europe account	288.50

Disbursements

Henry Ummel	$ 200.00
Seven food drafts to D. R. Hoepner	350.00
Henry Ummel	200.00
	$ 750.00 $ 750.00

AUSTRIA AND GALICIA ACCOUNT

Receipts

Contributions	$ 966.83
Transfer from Europe account	33.17

Disbursements

Food draft to D. R. Hoepner	$ 1.000.00
	$ 1,000.00 $ 1,000.00

ARMENIA ACCOUNT

Receipts

Contributions	$ 1,931.99

Disbursements

Near East Relief	$ 1,082.24
Syrian Orphan Home	500.00
Near East Relief	50.00
Balance on hand	299.75
	$ 1,931.99 $ 1,931.99

CHINA ACCOUNT

Receipts

Contributions (There was $9.00 included for superannuated ministers)	$ 3,896.69

Disbursements

H. J. Brown, missionary, 6 remittances	$ 3,896.69

INDIA ACCOUNT

Receipts

Contributions	$ 1,504.38

Disbursements

E. B. Steiner, 3 drafts	$ 1,361.03
P. A. Penner	43.35
J. G. Regier, 2 payments	100.00
	$ 1,504.38 $ 1,504.38

SUNDRIES

Receipts

Contributions for Sumatra and Java	$ 100.00
Contributions for Jerusalem Orphan Home	21.00
Interest received	607.03

Disbursements

Nicolai Thiessen, for Sumatra	$ 100.00
Dr. L. Schneller, for Jerusalem	21.00
Balance on hand	607.03
	$ 728.03 $ 728.03

December 31, 1921, Balances on Hand:

Europe account	$10,635.47
Armenia account	299.75
Interest received	607.03
Total	$11,542.25
Total amount received	$102,537.81
Total amount paid out	90,995.56
Dec. 31, 1921, Balance on hand	$ 11,542.25

Respectfully submitted,

C. F. Claassen, Treasurer

Newton, Kansas, Jan. 11, 1922.

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VOL. XXXVII. BERNE, INDIANA, JANUARY 26, 1922. No. 4.

IN MENNONITE CIRCLES

Sister Talitha Neufeld, of our China Mission who is on furlough is at present in Kansas visiting churches and expects to do some school work.

The Home and Church, the annual record of the congregations served by Rev. A. M. Fretz, Perkasie, Pa. has just been completed and distributed. Rev. Fretz is one of the busiest pastors in the General Conference. Besides giving pastoral care to the Deep Run, Perkasie, Springfield and Bowmansville churches he has also rendered valuable services in the pastorless Swamp and Quakertown churches during the past year. When the distance that these churches are apart is considered one wonders how it has been humanly possible for him to supply all the appointments the Home and Church records. We know of no pastor anywhere upon whom such a load of work has been laid.

Rev. Elwood Shelly, of the Eastern District Conference, who, as many of our readers know, is afflicted with blindness is with his family now under further trial through the physical breakdown of his faithful wife, who, during these many years, has faithfully and loyally devoted her strength to her husband and family. The burden Brother Shelly has to bear is great and the readers of The Mennonite surely join us in expressing our sincere sympathy.

Bro. E. B. Steiner, writing from Korba, India, says: "We baptized four souls here at Korba. Altogether eighteen have been won from heathendom during 1921. There are a number other candidates for baptism who are not yet ready. Yesterday we blessed a number of children and observed the Lord's Supper."

NOTES AND COMMENTS

You cannot hurry if you are teaching children, especially if they be little stupid children. You must linger, and spell the word again, and be at infinite pains to make things clear. And what are we but little stupid children spelling our way across God's lesson-book, and needing to have it syllable by syllable if we are ever to frame it into sense.—G. H. Morrison.

It is estimated that in the city of Chicago 500,000 children see "Movies" every week and of this number 40,000 go three times a week.

The Nobel Prize has been awarded to a Swedish Socialist. Alfred Nobel invented dynamite for mining and established the Peace Prize after his invention had been turned to use in making war. During the past few years we have seen so many useful things converted into war material that we begin to wonder when it all will end. American scientists before the war did much to advance the civilization but now some of them are urging the use of poison gas. The American Society of Engineers at its last meeting launched a peace movement.

According to official reports the physicians of Chicago issued 2,186,000 prescriptions for liquor during the year 1921. If this is an index of what has been going on all over the country, then it is high time for the medical profession, which boasts of a high standard of ethics to revise its code. Surely the healing art is not to be degraded into boot-legging and reputable physicians will certainly assert themselves.

Baron Von Welz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title:

"What to me is the title 'well-born' ('wohlgeboren") when I am born again in Christ? What to me is the title 'Lord' when I desire to be a servant of Christ? What is it to me to be called 'your grace' when I have need of God's grace, help and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

CORRESPONDENCE

First Mennonite Church, Chicago: Before saying a word concerning the Chicago work, I desire to express my appreciation of the very splendid editorials that appear weekly in the columns of the Mennonite. In the discussions of the various issues of the day, in my judgment, the editor has always shown the best judgment, and invariably expresses his convictions positively and firmly; yet in a brotherly way, stands ready to recognize and appreciate opposing views. Concerning the editorials of our German paper, am not sufficiently qualified to express my judgment in the matter, but want to thank our Bro. Editor of that paper personally and publicly for the very generous and Christian spirit manifested in the quarterly translation of my English manuscript into the language of his paper. Thank you, brethren, for the noble work you are doing for the Master while many sleep. Let us pray for these brethren, that many more years of fruitful labor along this line may be theirs.

On the second Sunday in October we were privileged to have with us the brethren Lester Bixel and E. A. Somers, who are now in France studying the language to be used on the African field, where they go as missionaries, under the Central Illinois Conference Board. Sunday, October 16, Missionary G. M. Baergen, superintendent of the Altoona, Pa., mission, was with us in the morning, and gave an interesting message. On the same evening, in our church, was conducted a rousing and inspiring service under the direction of the Moody Church Extension Department. On the following Wednesday evening Mr. and Mrs. C. H. Suckau gave interesting talks on the different phases of mission work. Sunday, Oct. 23, Mr. John Thiessen spoke to our people in the morning and Mr. Ferdinand Isaac in the evening. All of these messages were well received and did much to awaken a greater interest in missionary enterprises.

On the 13th of November we were pleased to have with us the president of our General Conference home mission board, Rev. W. S. Gottshall, speaking morning and evening, laying special stress upon the Cross of Christ. Then for three consecutive evenings he gave doctrinal messages, preparatory to a church organization, which was effected on the 11th of December, 1921. This was a day not soon to be forgotten by those who became charter members, some by letter, some by baptism and still others by the right hand of Christian fellowship; thus for the first time was established the beginning of a permanent nominal church assembly in this part of the city, known hereafter as "The First Mennonite Church."

The "Light of the World" cantata was well rendered to an appreciative audience on the evening of the 18th of December, and on Christmas evening was given one of the most impressive programs ever given by our church. The house was packed from the pulpit to the doors. I do not think that there has ever been a more hopeful outlook spiritually, since we are here than now, for which we praise Him who has seen fit to thus bless us. I want to call your attention, however, to a dark cloud that hovers over the city, caused by men thrown out of employment and exhorbitant rents. This is something almost without a parallel in the history of the city. These are some of the awful results of the late war, which never is a blessing but always a curse. The sad part of it all is that while this awful suffering of dire poverty increases, not a few are still profiting and hoarding and basking in the sunshine of luxury and ease, thrusting in the teeth of the earnest questioner, "Am I my brother's keeper?" when there is plenty and to spare. My plea is that we whom the Lord has so abundantly blessed, and who have never known what it is to really want, open our hearts and means to help lift the burdens of those who cannot bear their burdens alone. Anything that you may be pleased to send by way of relief will be properly distributed where are the greatest needs.

Yours for the Master's service,
W. W. Miller.
1500 W. 72 Place.

Glendale, Cal., Jan. 16, 1922. Greetings to the dear Readers: After three rainy Sundays in succession—an exception for this locality we are having ideal, mild and sunny January weather.

On January 7 Mr. E. F. Grubb and family, former superintendent of the Mennonite Mission of Los Angeles favored my brother, A. A. Sommer, and family with a welcome and pleasant call.

Bro. Grubb is now engaged in a different mission. For sixteen months he has been serving in the capacity of probation officer of the juvenile court. He is one of the 28 officers in Los Angeles county. At present Mr. Grubb has 166 boys, aged from 12 to 18 years on his list. Much mischief is committed in spite of athletics, ball games, automobiles, education and movies. These officers can testify of the menace and detriment of the movies on the young folks. They are often suggestive for crimes.

It is a serious problem to train the children of the cities in the "admonition of the Lord." At present there are many attractions to lead the best astray, and yet it is possible for boys and girls to live a conscientious Christian life with Christ's help.

On January 15 we had the privilege to attend the services and Sunday school at the Mennonite Mission of Los Angeles. Students of the Bible Institute are quite a help to the mission, assisting by preaching (German and English), teaching and singing, etc.

It was a treat to meet at the mission some friends from Newton, Kan.—Rev. J. W. Regier, Bro. and Sister J. G. Regier, assistant treasurer of the foreign mission.

I. A. Sommer.

First Mennonite Church, Reedley, Cal., Jan. 12, 1922. Dear Readers of the Mennonite: At the close of the old year and the beginning of the new, churches, as well as people, have a time of reckoning in order that the progress of the past year may be determined.

The reports at our last congregational meeting were both a pleasure and an incentive to greater work. With the urgent call for help on all sides we were glad to learn that we had given more than twice as much for benevolent purposes as we had spent on ourselves. It makes an average of about $33 per member. 26 members were received into the church by letter and 21 by baptism. Six was only one death in the entire were dismissed by letter and there membership during the whole year, the death of Minnie Kintzi Enns on the 18th of December.

The order of service is the same as last year, viz, German preaching service, Sunday school and then English preaching in the morning. In the evening, Christian Endeavor—Junior, Intermediate and Senior—and English preaching service. The Ladies' Missionary Society, Male Chorus and choir have their regular meetings during the week. Our prayer meeting evening is Wednesday.

The Week of Prayer was a week of blessing to those who took part and made a good beginning for the new year. The Intermediates met at the home of Mr. and Mrs. D. C. Krehbiel on Newyear's Eve for a good time both socially and spiritually for they spent an hour before the fireplace singing the songs that have real heart-music in them. Then quite a few of them joined the Senior Endeavorers who went serenading until the wee small hours of the morning.

Our Christmas Sunday school program showed that much time had been spent in preparation and everyone enjoyed seeing and hearing the children. Each Sunday school class brought a collection and as the roll was called the secretary or teacher brought it to the superintendent. It was found that the collection amounted to $183. It was later decided that $100 be sent to the relief of the starving children in Germany and the rest was to be used for the girls' school in China.

A class of eight took the examination in the first book of the teacher training course which has been conducted under the leadership of Mr. C. F. Mueller. The class will now take up the second book entitled "The Teacher." A study like this certainly helps us to realize the importance of teaching to the best of one's ability.

The catechetical class now numbers about twenty. They meet with the pastor every Saturday afternoon for an hour of study.

Because of the very urgent call from Russia, a collection for their relief will be taken this month. The ladies of the Missionary Society have decided to give fifty cents or more for this relief work as a thank offering to God for the peace and plenty in which He has permitted us to live this past year. "Oh, give thanks unto the Lord for His mercy endureth forever."

Christena Harder, Cor.

First Mennonite Church, Aberdeen Idaho, Jan. 13, 1922. Wishing all readers and the editor a prosperous and blessed 1922.

It is generally conceded when a person starts right it will end right. Trusting to the Lord that all children of God will have made a new vow and will make the year 1922 a record year in the work of the kingdom of God.

Right away in the beginning of the year we can report of showers of blessing. The western Idaho Christian Endeavor convention was held in our church on Jan. 7 and 8. This was the first convention in its history. We had several prominent outside speakers and about 20 outside visitors who participated in the work. We are glad to report that this first convention was a great success. Methods and necessity were the main issues of the convention. Everybody left the convention with new enthusiasm for the work. It was pointed out what Christian Endeavor has done and what can be done and what fields are open yet.

We have a severe spell of cold weather. There are about 6 inches of snow. Since we had no wind the snow is not drifted in piles. The thermometer showed 16 degrees below zero last night.

Am also glad to report that at our annual church meeting a call was extended to our pastor, Rev. E. D. Schmidt, to serve us as pastor for another year.

Lovingly yours,
G. A. Bartel.

MATTER AND MANNER OF PREACHING

N. B. Grubb.

As to the propriety of preaching there can be no doubt. The Master's command to the 70 disciples was, "Go, and as ye go, preach." The parting benediction of Christ to His disciples at the ascension on Olive's Mount was, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Hence it is for us, who are to continue the work of the disciples, of utmost importance that we know what and how to preach, or as the topic for discussion states, Matter and Manner of Preaching.

That we shall preach is assured beyond a doubt. It is, therefore, an ever-timely question to ask, what shall our preaching be?

Matter of Preaching.

The true preacher is called by the Lord, and is conscious of that fact, by the Holy Spirit revealing it to him; and is commissioned by the Lord, likewise through the means of the Holy Spirit and the Word of God.

As every commissioned officer is instructed as to the realm of his official capacity, so the Lord's commissioned officers — His preachers—receive their instructions from Him, by whose authority they were commissioned. The Word of God being the rule and guide for life and action.

From the Bible we learn that first of all we shall preach the preaching that its author teaches us. When the Lord sent Jonah to Nineveh, He commanded him to go, and to "Preach unto it the preaching I bid thee."—that is the Word of God. Dreams and imaginations shall be avoided. Jeremiah 23:28, the Lord says, "The prophet that has a dream, let him tell a dream; but he that hath My Word, let him speak My Word faithfully."

Preach Christ and Him crucified. I Cor. 1:23; I Cor. 2:2. Preach Christ a risen and now living Savior. People are dying for the knowledge of such a Christ, to lead them, love them, and pardon them. The dying millions are hungering for Christ's gospel. Men are drawn by His Word. No one will accept Jesus, neither can he, unless he hears that gospel which is the power of God to salvation to every one that believeth. The preaching of the Word must bear this power upon the sinner. The preaching of the Word must present Christ as a living, loving personal Savior—a Christ that giveth pardon, sympathy, comfort and life.

The matter of preaching must include the gracious "gospel invitations," "Come, for all things are now ready," "Come, whosoever will." "All ye that are weary and heavy laden come!" "All that come will not be cast out." The ability, willingness, tenderness of the love of Christ, must be made very prominent.

The promises must form a very prominent feature of gospel preaching, in connection with the faithfulness of him that promises.

The threatenings and warnings of the Lord must be preached in the light of God's righteousness and justice; conscious of the fact that the blood of the lost, through our neglect, shall be demanded from our hand. Ezekiel 33:7-9, "So thou, O Son of Man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at My mouth and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his ways, to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

The fallen and degraded condition of man must be preached, with the privilege and high calling of man, in the light of the revealed Word of God.

All Scripture must be preached, "for it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." II Tim. 3:16.

Like Paul, we "shall not shun to declare the whole counsel of God." Acts 20:27. Let Paul's charge to Timothy (II Timothy 4:1-5) be accepted and its obligations be assumed by us. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom; preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine.. ....Watch thou in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry."

Manner of Preaching.

In your manner of preaching first of all remember that you are set apart to glorify God and help man. You "are a co-laborer together with God." That you are the Lord's anointed. Remember that the Lord has put you in charge of souls, and that you will have to give an account for them. Remember that your life and your religion is the standard by which those entrusted to your care are to be lifted up and brought to a knowledge of Jesus Christ. It is your love to the Lord Jesus that will inspire them to love and serve the Lord. Few men are so much looked up to, and so closely watched as the gospel minister; and there are none whose inconsistencies do so much harm.

The manner of preaching must be with the consciousness of divine authority. And let your living and preaching be the proof of your authority; for that is the preaching that will tell. Of Christ it was said, "He taught them as one having authority."

The manner of preaching must be positive. Every word spoken should impress the hearer that it is believed by the speaker, yea, more, that he knows the truth by experience. For it is the Word duly incarnate in human speech that is the sword of the Spirit and that is to be, not demonstrated, but **declared.** The preacher must be a man, (not a woman) of courage, preaching with absolute fearlessness of consequences. The Lord commanded the prophet (Ezekiel 2:7) "Thou shalt speak My words, whether they shall hear, or whether they shall forbear." The preacher must be uncompromising. He dare not give the gospel trumpet an uncertain sound. He must be valiant for the truth; not ashamed, not afraid, nor dismayed, nor confounded. "Be of good courage," was spoken to God's best men, as Moses, Joshua, Solomon and others.

A writer in the "True Believer" very truthfully says, "There are two things that endanger the moral courage and the manner of preaching of today. (1) The desire of the minister to win and maintain the love and friendship of the people over whom he is the shepherd. This desire frequently weakens his backbone, and he cringes before the displeasure of those who may be prominent in the church, but who are not as conspicuous for their piety as they ought to be. He must not allow love and friendship to outweigh principle. He must not withhold the truth in dealing with the destinies of deathless beings for whom Jesus died. His duty is to "preach the Word," to "declare the whole counsel of God." He must fear no man, rich or poor, influential or uninfluential, official or unofficial, but must seek conscientiously to preach the preaching given from above.

2. The thing that endangers the moral courage of the minister is fondness for popularity. The minister likes to preach to large congregations, and when the crowds eagerly gather to hear his glowing words, he is gratified and begins to congratulate himself for his popularity. But crowds have turned many a man's head. The fear lest he should fail to sustain himself in the estimation of his admirers has put shackles upon his tongue. He feared he might offend someone by his plain preaching of the simple truth of God's Word. The faithful, conscientious, courageous minister of the gospel will come out best in the end.

The manner of preaching must be with great plainness and simplicity. Neh. 8:8 we read, "So they read in the book in the Law of God distinctly, and caused them to understand the reading." It was Spurgeon who said, "When I preach, I speak in such simple language that the common people understand me, and then I know that I am understood by all." Simple language alone reaches the heart. To be simple in the manner, we must be humble in the spirit, and that comes by being much with God in fellowship and prayer.

The manner of preaching must be with special, spiritual adaptation. Paul said to Timothy (II Timothy 2:15), "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

The preaching must be personal. Daniel Webster said, "When a man preaches to me, I want him to make it a personal matter." It was also Daniel Webster who said, "I want my pastor to come to me in the spirit of the gospel, saying, you are mortal. Your probation is brief. Your work must be done speedily. You are immortal, too. You are hastening to the bar of God; the Judge even now standeth at the door; when I am thus admonished I have no disposition to either muse or sleep."

The preaching must be in the spirit of the gospel, and not worldly wisdom. Paul, in his first epistle to the Corinthians (2) writes, "I came not with excellency of speech, or of wisdom, declaring unto you the testimonies of God.....my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God ....which things we also speak, not in the words of which man's wisdom teaches, but which the Holy Ghost teaches: comparing spiritual things with spiritual.... We have the mind of Christ."

The manner of preaching must be sincerely earnest. Live with God and then you can preach for God. One earnest man can do more good than 50 frivolous men, half-hearted, insincere. Preach always as though you were preaching your last sermon. Preach as you will wish to have preached when you stand before God. Paul's earnestness in preaching is seen in the words to the Ephesians, (Acts 20:31.) "For the space of three years I have not ceased to warn you every one, day and night, with tears." A writer in the "Sword and Trowel" speaking of the earnestness of the preacher, says, "The moments you spend in the pulpit will tell on the ages you must spend in eternity. The earnest piety of the pulpit decides the piety of the few. Never go in the pulpit without Christ. Thousands of souls are being lost because of the insincerity of the pulpit."

In conclusion, the manner of preaching must be beseeching, with tenderness and love. Paul to the Romans, (12:1) "I beseech you by the mercies of God. II Cor. 10:1, "I beseech you by the meekness and gentleness of Christ." II Cor. 5:18-20, "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit: that God was in Christ, reconciling the world unto Himself, and not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God."

IT MAKES PEACE

Dwight L. Moody.

The blood is precious because it makes peace—"Having made peace through the blood of the cross." Col. 1:20. You can look for peace the world over, and you will never find it until you get to the cross. You haven't got to make it; it is already made. Did you ever think, when Christ died, He made out His will? Perhaps you thought you had never been mentioned in any will. Well, you have, if you are a child of God. When Christ was on the cross, He made out His will. He willed His Spirit back to His Father; He willed His body to Joseph of Arimathæa; He willed His mother to John, the son of Zebedee; and then to His disciples He said, "Peace I leave with you; My peace I give unto you." Joy and peace were His legacies. Pretty good legacies, weren't they? You can have them if you will.

During the last days of the Civil War, when many men were deserting from the South, Secretary Stanton sent out a notice from the War Department that no more refugees be taken into the Union army. A southern soldier hadn't seen that, and he came into the Union lines and they read the order to him. He didn't know what to do. If he went back into the southern army he would be shot as a deserter, and the northern army wouldn't have him. So he went into the woods between the armies and stayed until he got starved out. He saw an officer going by, and he rushed out of the woods and told this officer that if he didn't help him he would have to take his life. The officer asked what was the trouble. He told him. The officer said, "Haven't you heard the news?" "No, what news?" "Why, the war is over. Lee has surrendered. Peace is declared. Go to the first town, and get all the food you want." The man waved his hat and went to the town as quick as he could.

I want to say that peace is declared, the war is over. Be ye reconciled to God, and the whole thing is settled. The trouble is on your side. The blood is on the mercy seat, and as long as it is there the vilest sinner can enter and be saved for time and eternity.

THE MENNONITE

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EDITORIAL

No one who keeps in touch with the news of the day can be in ignorance of the terrible famine now raging in Russia. There might have been a time when it would have been in order to analyze the situation so as to discover the reasons for the condition and fix the social, moral, political and religious responsibility. Indeed the world must learn from the situation and bring itself to the state where it will say. "This must never happen again". But, at present we are confronted with a situation and we must meet the needs, it brings to us. Others may concern themselves about finding preventative remedies. For us it remains to ease the distress now prevailing. No one with a heart can hear of the starving and perishing people without being moved at least to give of his or her surplus that people dying of disease and starvation may as far as possible be rescued from the awful state in which they are in. Mennonites, especially, should be greatly concerned for several reasons. In the first place, it is one of the splendid traditions of our church that our people do not turn a deaf ear to the cry of the miserable. We may have some peculiarities with which Christians generally have little, if any, sympathy, but it has been the testimony of observers at all times that for warmth of heart and for sympathy with the distressed the Mennonites have never been a disappointment. No one, in our whole brotherhood, surely would want to feel that now, at the time when the situation is as bad as it ever has been, we would be willing to abandon such a worthy and honorable tradition. Rather would we feel that, in this crisis, we will surpass it.

When the Swiss and Palatinate refugees of our faith were crowding into Holland, the only country on earth that would tolerate them, the Dutch brethren, took upon themselves the burden of caring not only for those of their own faith but for others in the same situation, and for a half a century they cheerfully bore the burden and many of our ancestors, as well as many others, had the Dutch Mennonites to thank for their being able to get to America. And, upon their arrival here, it was this assistance that made it unnecessary for them to become redemptions or really slaves. In the next place, we should make the matter of Russia our great concern because so many of our brethren are involved. There were one hundred thousand of them. Only God knows how many of them remain after these years of war, anarchy, persecution, disease and famine. Once they were the most prosperous rural class in Europe, having a degree of culture that was amazing and possessed of wealth that enabled them to be liberal supporters of missions and benevolences and build up strong schools and support an extensive literature. Today we know that they are without food, clothing, shelter, medicine and all the other comforts of life that we commonly regard as necessities. No matter what we may do, now that the way is open for sending food, vast numbers of them are still doomed to perish. There can be no possible staying of the horrors incident to famine untill the next harvest and even that is a terrible uncertainty, with all the means for successful agriculture ruined or entirely destroyed. If Mennonites remain in Russia it will mean that they must be helped for a generation. There are two things that must concern us. One is to see to it that as many as possible are fed now. The next it that a way must be found to get them out of that unfortunate country and assist them in starting all over again in some other country under more favorable circumstances. Many of us hope that they will find this opportunity in free America, but the whole problem must be worked out and be financed. This will involve their transportation and care until they are able to provide for themselves. No one doubts that people of the same stock as ourselves, who have often demonstrated their ability to make good, will fail in this emergency. Nevertheless we must be their support until the time comes that they will not need it.

As for relief, we have already sent money and supplies and are prepared to continue sending, but the question arises. Have we gotten enough together? If not, how much are we to raise? The answer is, We should rise the limit and we should be in a position to do it soon. Generally when a project is planned it has to be financed with money that is borrowed on the security we have to give. It would be poor business to try and secure funds any other way. Now the Mennonites are not rich, neither are they poor. Our church properties, because of our simple tastes are not costly or elaborate, but they have their money value. Suppose we estimate how much could be borrowed for Russian Mennonite relief on the churches which we own? The sum would be considerable, but there would be no great hardship if we had to begin to pay off our church debts over again. It would only mean this that while our Russian brethren lost everything, and many of them their lives, our congregations would only have a slightly increased financial burden to bear. Then, there are various endowments and funds in the hands of our conferences that now net to a considerable sum. Could they not be converted into money for relief, or could they not be pledged to borrow?

We realize that many are now helping and have helped and will continue to do so. But the situation confronts us with a community to be taken care of and we must make it a community affair. The community of which we are a part should apply its whole means. Some might think that a radical move such as this would reduce us to poverty so far as our church activities are concerned. Our answer is that it would be an investment. The writer is not an old man still he has a distinct recollection of much of the immigration into this country of many of our Russian brethren in the 70's and he is certain that every penny devoted to their assistance has brought manifold returns to the church. To repeat assistance of that kind on a larger scale can only result in multiplied returns.

THE CHURCH OF THE OPEN COUNTRY

A. S. Bechtel.

(Concluded)

Play is voluntary, we see it in the little child and it goes with us all through life. Why then should the church frown upon it. It gives training in team work, one can not easily play alone; there must be cooperation, team work in play. It develops the spirit of obedience for in every play there are rules to be observed and these are just the characteristics that are so much needed in our church work, team work and obedience. Play strengthens moral character and that again is one of the great objects of the church, the building of strong moral and religious characters. The population of the open country needs frequent, happy social meetings for recreation. It is not good for mankind to live alone, solitary, without mingling with others frequently. Oh, what an opportunity for the church of the open country to supply this need through her various auxiliaries. The standard of Christianity is the highest moral standard and the church is the organization which is specially designed to uphold the standard of Christianity, so the church is the natural leader in the moral culture of the community. If the church fails in this, who shall take her place?

We consider the principle of service as it applies to the country church. The country church should consider well the service she owes to the community. It is hers to minister to the neighborhood in the largest way possible, not merely in denominational narrowness, not merely within the confines of her own denominational fence, but in a large way the heart of the church must take in the whole community, it must concern itself with the common things of the community, with sickness, with death, with old age, with love, with hate. Her heart needs to be large enough to minister to the community in all these things. She should not forget her ministry of evangelism. In many localities there are neglected outposts that can be reached in evangelistic efforts. These opportunities should not be neglected. She must understand the mode of life, of the thinking, of the people who are not in the church. The open country in so many localities has many people who are not in the church, evidently not interested in the church. The church must not summarily condemn these as miserable sinners. She needs to acquaint herself thoroughly with the mode of thought of these people, needs to get very close to them, as it were, get right next to their hearts and learn just what it is that keeps them away from the church and then endeavor to help them and lead them. Here lies a great opportunity for the church, for the individual members, for be it well understood, that the church that expects her pastor to do all of this work with the non-church-goers, is the church that is showing a weakness that is very dangerous to the future of the church.

To the church of the open country is given, in a large degree, the task of developing leaders for the community. The country community needs these leaders, needs good leadership, wise, thoughtful leadership. Farm life tends to make people think of working alone rather than in association with each other. Our Farm Bureau movement is quite helpful in this respect. But each community needs leaders right in the community. Every forward movement looks for some one to take the lead. In the open country, as compared with the city, there are few anniversary or holiday occasions, few public meetings or movements which develop leadership. The country church can use occasions which develop leaders. She has her Sunday school, her Christian Endeavor, her women's societies, her chorus work, orchestra work and possibly other organizations which develop leaders. Then, too, she can with much profit arrange for an annual gathering of the whole community, an Old Home Day which will bring back home the sons and daughters who have gone away to make their homes in other parts. Bring them back to renew old home ties, to bring back some of their enthusiasm, to encourage and stimulate all. Such occasions stimulate the young folks of the community. Memorial Day and July Fourth are two other days of which the country church can make much and do it in such a way that it will be very helpful to her young people.

Then, too, the religious festivals give opportunity for the development of leadership. The Christmas occasion with its music, choruses, cantatas, oratorios, let this be made a celebration for the entire community. Easter, Thanksgiving Day, these special festivities all furnish occasions for the development of leaders.

The types of meetings will determine the type of leaders developed. If the meetings have a strong religious flavor the leadership will be of a devout, moral and religious type. Leaders will be developed in whom these characteristics predominate. If the meetings are largely of a business nature, the leadership developed will concern itself largely with business. If the meeting be composed largely of loafers, persons of that type will be developed as leaders. Here is the opportunity for the church to develop leaders of conscience, of intelligence, progressive leaders.

The country church is the community symbol which embodies in itself all that is best for which the community stands. As the flag of our nation embodies within itself the ideals of our nation so the open country church is to be the symbol of the community. Make the church the pivot of interest, the place to assemble, the token of oneness for the community. The flag of the country community should be the church, the worship in the church for everybody in the community. Let us magnify the church in the open country, let us not think of moving it until we are thoroughly convinced that that will be the best thing for the community in every way. While we are convinced that the country church has an extremely large place to fill and which she alone can fill, let us exalt her as she stands at the crossroads as a beacon light lighting the way upward and onward to higher, nobler and better things.

It is for the country church to train the people to think, not in individual, but in community ways, to think and live, not as isolated individuals, but as members of a group whose interests center in and around the open country church. Let the church uphold the ideal of service at home before the young people, let her enlist them for community betterment and uplift in every way. Let the country church understand that her duty does not lie entirely along strictly spiritual and religious lines, but let her always keep these uppermost and fore most. The Christian man and woman in the open country must learn to devote himself to the community and must magnify the church as the community center.

The Country Church

I stand in the fields,
Where the wide earth yields
  Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
  As they come round and round again;
Where the workers pray,
With their tools all day,
  In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell,
  And speak of the work they have done;
I speed every man
In his hope and plan
  And follow his day with the sun;
And grasses and trees
The birds and the bees
  I know and I feel every one.

And out of it all
As the seasons fall
  I build my great temple alway;
I point to the skies
But my footstone lies
  In the commonplace work of the day;
For I preach the worth
Of the native earth—
  To love and to work is to pray.

—L. H. Bailey.

"WORLD DISARMAMENT"

The following is an extract of an address by Prof. J. E. Hartzler at the Central Illinois Conference, on Disarmament as reported by Rev. W. S. Shelly.

Dr. Hantzler brought with him to the platform a recent cartoon which he used as a vehicle of introduction. This cartoon pictured the "world" as a sick man; "Dr. War" was the attending physician. The patient was still desperately sick but the physician had a bill in his hand for $54,000,000 marked "Please remit". For a medicine this ingenious doctor had left a new pill in the shape of a modern battleship priced at $45,000,000 with the directions saying "take one every three months." This cartoon is typical of the changed attitude of even newspapers towards a question about which we Mennonites have felt keenly and for which we have suffered much.

Facts were cited to prove that there are certain classes of people in our country who want war. Manufacture of steelplate, gunpowder and munition are naturally in favor of war and preparedness. So are the professional and semi-professional military men throughout our country. To these must be added the newspaper men as a rule, because it makes spicy yellow journal items. But the common people of all countries are against war.

The impulse to fight was shown to be a normal human instinct. When a man becomes a Christian, that instinct does not suddenly take all the fight out of him. Th. same impulse remains, but it is going to be used in another direction. This impulse, consecrated, will oppose with the strength and courage of a warrior, all forces of unrighteousness, not with carnal weapons of warfare but with those spiritual resources which God puts at the disposal of His people.

There are only two avenues, said Dr. Hartzler, through which to give expression to these normal instincts. The one leads through the avenue of hatred and culminates in war, famine and pestilence, and death. The other goes off through the avenue of love and leads to mercy, forgiveness, peace, and life. Paul near the close of his life declared "I have fought the good fight." May we so give expression to our human impulses to fight that which is money.

The speaker then tried to show the folly of some erroneous views sometimes held to in defense of wars. He developed the fact that humans are the only creatures God has made who organize others to do their fighting. One never hears of a fighting dog getting another dog to fight his scrap, nor of any other animals. It remains for the leaders of humanity to resort to this method. Hence in almost every war we see a comparatively few who really want to fight, organizing great masses of innocent men and boys who for the most part do not want to fight to engage in deadly combat. The culprits stand on the side lines out of harm's ways.

Some one has said wars are necessary evils. One might say with equal justice: bugs are necessary to raise potatoes, and rust for raising wheat. No wrong is necessary.

Some there are who say: Disarmament will be noneffective. So said the brewers and distillers about prohibition they were certain they would sell more booze then ever. They have been rightly called blind tigers that evade the laws today. It is after all safer to meet a tiger blinded even in one eye than to meet one not so handicapped.

Dr. Hartzler raised the question as to what constituted God's plan. It was this: that light was more powerful than darkness. One candle radiates its light and defeats the darkness of the night. You cannot put it out by use of pitchforks or baseball bats. Right is always more powerful than wrong, you can trample truth underfoot but some day it will rise again. Intelligence is stronger than ignorance, and love stronger than hate. Peace, it follows, has done more good than war, it is God's best way out of the world's difficulties.

The speaker illustrated this still further from the attitude of Jesus. The Christ's life and teaching, was an absolute protest against all revenge and war. The fundamental teaching of the Old Testament also support this position. For God like a parent today was compelled to overlook some things in his immature children living 2000 years and more before the coming of His Son, which he cannot condone in men and women of riper experience, and living in an age of greater responsibility.

Jesus was primarily a man of peace. At His birth the angels did not sing "Behold there is born to you in the city of David a great warrior who will hurl men and nation into bloody war", but the Son of David, the Prince of Peace, the founder of good-will on earth and peace among men. It was Jesus who taught the truth about conquering one's enemies through the medium of love.

War was pictured as fundamen-

tally wrong because there is no good accomplished that could not have been secured in some other way, both more sensible and less expensive. War never pays its expenses when measured by results obtained. The world's morals were immeasurably lowered while trying through war to redeem the world. Thirteen million dead and fifty million crippled men give mute testimony to war's cost and senseless folly.

Dr. Hartzler concluded by saying that such a procedure was unfair to the oncoming generations. There is no child living today who will escape the terrible consequences of this great war. Now and for years to come, unless the world's attitude is speedily changed, will see still more crushing burdens. Today our own country gives grudgingly 1% to educate our children from every dollar collected in taxes; but on the other hand gives over for past, present, and future wars, 92c out of each dollar. The question is: What is the Christian thing to do? What can we Mennonites do? Let us pray, preach, and practice non-resistance.

WORLD-WIDE SUNDAY SCHOOL NEWS

National Sunday School Convention in Argentina.

Think of coming eight hundred miles to a Sunday school convention when traveling costs as much as it does in South America! That was the mileage record of some who attended the First National Sunday School convention in Argentina which was held recently in Beunos Aires, under the direction of Rev. George P. Howard, field secretary for South America, representing the World's Sunday School Association. It was the greatest Sunday school program ever presented in Argentina.

The outstanding event occurred when a model Sunday school session was conducted at the convention Sunday morning. On account of the size of the church only four of the one hundred and ten Sunday schools in Beunos Aires could participate, and whereas only about six hundred were expected, over fourteen hundred attended. All the other schools in the city held their regular sessions. An attractive program had been prepared around the special theme of Christian citizenship. One very interesting as well as popular feature of the program that Sunday morning was the salute to the nation's flag and the salute to the Sunday school flag. This was the first time it was ever done in a South American Sunday school. A beautiful silk Argentine flag was brought before the model school by an Argentine girl, then another girl brought the first Sunday school flag which had been seen in that continent. There was tremendous applause as these flags were presented. Already many schools are planning to give their country's flag a place on their program and to also use the Sunday school flag. This will reassure South Americans that Christianity does not militate against true patriotism.

On the platform with Bishop Oldham was Dr. John F. Thomson, an aged retired missionary who started the first Spanish-speaking Sunday school over fifty years ago. As this aged veteran stood before the crowd and pronounced the benediction with a voice that shook with emotion, many were thinking of that first little Sunday school which was started only a half century ago in the back parlor of Senora Fermina Leon de Aldeber who was interested in helping little children.

Every morning during the convention Bishop Oldham delivered an inspiring spiritual address and he also gave the final message at the closing consecration service. Helpful addresses were made on the general and special work of the Sunday school throughout the three days. On Saturday afternoon departmental conferences were held in which the needs of children and adolescents were studied. Each evening the work of the Sunday school was visualized by means of stereopticon lectures by Mr. Howard. There were also special periods for questions and discussion throughout the entire program.

Eighty voices composed the special convention chorus which was heartily applauded in spite of the fact that demonstration is considered improper in churches. Propriety is a great matter in Argentina, where a man is arrested if he removes his coat in the street on a hot day. The audience forgot their formality under the spell of that chorus. When an encore was actually called for one evening, the leader agreed to have the chorus respond on condition that the audience would take up a collection for the new National Sunday School Association which had been organized that afternoon, and ninety dollars was received as the first fund for the new association.

To lessen the cost as much as possible, many delegates slept in tents which were loaned by the Y. M. C. A. and erected on the playground of the Second M. E. church, where the sessions of the convention were held.

In concluding his description of the convention Mr. Howard states, "The work is growing apace and best of all when you say 'Sunday school' to the folks here, they immediately are all attention. At last we have the ear and the attention of all the Protestant groups at work on this field. Nothing now is too good or too difficult to be done for the sake of the Sunday school."

WAITING

They are waiting everywhere—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! Waiting!

For their cry to heaven hath flown,
Yet not voiceless nor alone,
And the Master waiteth, too,
Waiteth, ransomed souls, for you.
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!

—S. G. Stock.

"Never ask what other people will say; ask only what Christ will say."

Carlyle: "Man always worships something". What is your God?

THE C. E. TOPIC

February 5.

Christian Endeavor Around the World

Psa. 107:1-3.

Christianity is a world-wide faith. Any ideal that is not as vast as the whole world is unworthy of our religion. Jesus commanded the disciples to go into the whole world and they understood Him to mean that they should not stop until the whole world heard the blessed news of the gospel. If our society is to accomplish its purpose "For Christ and the Church" it will realize that every nation and people must be reached for Christ. It is said that Count Zinzendorf, while quite a boy, organized a society which was called "The Order of the Grain of Mustard Seed". Later, when he became the great missionary leader, he is said to have exclaimed "The world is my parish." In these two ideas we have a world-wide conception of the meaning Christianity as a world-wide religion. Faith must grow like the little seed, from a small beginning to a mighty thing, its aim must be the whole earth.

Christian Endeavor began small, one little society in a church. It had in it the vitality that could not be contained in one locality and soon we find many societies. The Christian Endeavor vision was not obscured so that it remained in one locality or country. Soon it spread to every continent and people of many nations and languages were united in its fellowship and gave their consecrated efforts to building up the Kingdom of God where they were, so that the souls of men, women and children could be won "For Christ and the Church".

Christian Endeavor is world-wide in its aims. None of the things for which it strives can be confined to a single country or locality. It aims to make the Christian useful wherever he is. As a member of the society he is pledged to be consistent in his Christian duties, to be active in the work, faithful in prayer and loyal to the church of which he is a part. These are activities required wherever there are Christians. Besides this, the C. E. member is a partaker in the work of winning of souls. He is depended upon to be active in personal work for which the society is a training school.

Were we to take up an atlas and look up all the places named in Christian reports and literature, it would surprise us to discover that there is hardly a country under the sun that does not know the meaning of the society, its aims and its pledge. In nearly every missionary field it has been found that the society supplies just the right kind of a want. But we must not feel that C. E. is better adapted for foreign needs than it to us. It fits into mission work because it fits into our work. It is a good thing for those who have been won to Christ from heathenism because it is a good thing for us who have been won from sin to a saving knowledge in the Lord Jesus Christ. Some of the largest and most enthusiastic societies are in the most inaccessible places on earth. One of the largest, if not the largest, societies is on the banks of the Congo in the heart of what we sometimes call "Darkest Africa".

C. E. is especially adapted to become a world-wide power because it fits the Christian worker to some definite work, no matter wherever or whatever he or she may be. The trained student, the unskilled laborer, the business or professional man or woman, the man, the woman or the child all have something definite set out for them to perform for the Lord Jesus and the winning of immortal souls to Him. In the hot sweltering tropics or under the artic circle there is always room for a C. E. Society if there are Christians there who want to do what the Lord Jesus Christ would have them do.

If we were to take a journey around the world with the purpose of seeking out C. E. Societies we would find meetings being conducted in very many languages. There might be a floating society on the boat on which we took passage, we might find one in any number of schools, the keeper of the light-house, whose light guided us, might be a member of one in the life-saving station, the soldiers marching past might have one in their regiment, even the prisons, whose gloomy towers we looked upon with awe might contain a society. In fact, there is nothing that so appeals to the needs of men everywhere, who want to live as their Master would have them live and who are interested in the salvation of souls, as the Society of Christian Endeavor.

THE S. S. LESSON

February 5.

Elijah Taken Up to Heaven

II Kings 2:1-11.

Golden Text: Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

Elijah, though a man of great force and power, was an obedient servant of God. He had failed and run away and for that reason God had commanded him to go back and anoint Elisha to become his successor. Elijah did this without any show of displeasure or rebellion to God's wish. It was a redeeming quality that showed him an obedient and willing servant. In the case of Elisha we also find a man who obeyed God and left his work and home to become a disciple of the crude prophet of the desert. It is because of such men who are ready to obey the will of God even though it seems to run counter to their interest, that the Kingdom of God is advanced.

One's impression of Elijah, at first, is that of a stern hard man, without that warmth of heart that wins the intimate affection of others. Sometimes God's work requires such an attitude because of the terrible state of sin all around. Even Christ is held up to us as the one who is judge the evil and, in that event, evil will be sternly dealt with. But none of those who know Christ intimately could think of him with the terror that the law-breaker feels in the presence of his judge, because we know His heart is one of love and affection. So too with Elijah. His intimate relation with Elisha reveals him as one whose heart was tender enough to win the loyal love and sincere devotion of His disciple. The friendship of Elijah and Elisha ranks with that of David and Jonathan, as among the great friendships of the Bible and an example of the relation workers together in the service of our Lord should bear to one another. All great works for God in this world must be carried out by those who are the right kind of friends to one another. Bible friendships always point us to the greatest of friends, our Saviour and, as there is affection, joy and devotion in these relations, so our relation to Him should show these things at their very best.

Elijah knew that his work was ended and that in a very little while he must pass out, but he was calm with it all, neither showing the impatience that once was characteristic with him, nor the dread of his end that is such a human failing. God was leading him and he obediently went as he was led. We are led to wonder just how we might act under such circumstances, but if we obediently are submitting to the will of God, it will be in the same spirit.

Elisha knew that his friend and master would soon pass away. He was neither rebellious nor in despair, although it meant the separation from his spiritual father. We are creatures so much alike that most of us, were we certain that one so dear to us would be separated from us, would be apt to permit ourselves to plunge into despair instead of saying: "The Lord's will be done." How many of us have stood by the bedside of a departing one with a rebellious feeling in our hearts? There was one thought uppermost in the mind of Elisha. He knew that a weight of responsibility would fall upon him and that he needed a special endowment of power. It is no light thing for one to take up the responsible work of another and, if the right feeling is in us, we will keenly realize the need of greater wisdom and power. There was another fact become very evident. Though God's workers pass, His work goes on, and, though old hands cease to function, other hands must be ready to take up the unfinished task. Elijah had failed at a critical moment. No doubt Elisha knew that, because of Elijah's running away, he was placed in this stead, yet, we find no evidences of pride or arrogance on his part. In this he showed his fitness for the work he was to do.

The Sons of the Prophets appear in this narrative. They were the disciples of these great men of God trained to special spiritual tasks. To them too it was no secret that the great Elijah was to be called away. But we find two classes of them. Those at Bethel (house of God) were just interested and did not follow, like many today who are in the church, but do not follow up their spiritual opportunities, the others followed to the Jordan and had a view, distant though it was, of the miracle of the dividing of the Jordan. A show of earnest interest that it willing to go farther will always be with glorious visions. The Sons of the Prophets at Bethel had seen the prophet but the Sons of the Prophets at the Jordan saw the power of God displayed, truly, not to the extent that Elisha saw it, but, they were so much more blessed than those that remained at Bethel.

The determination of Elisha to remain with his master to the end in spite of the discouragement thrown in his way was rewarded by the mighty display of power in the ascension in the fiery chariot. He had been tried and found himself worthy. Elisha's request might have been for a vastly different gift, but he chose the best, double portion of the spirit of his master. His was a consuming desire to be fitted for the work he knew he was to do. Again it needed proof that he was capable, and Elijah set the condition. In this Elisha proved faithful and was rewarded. Only when by continual proofs of our loyalty and faith to our heavenly Master do we receive advancement to larger responsibility and power.

RELIEF NOTES

(Conducted by Vernon Smucker)

During the last week special announcements have been made by the Central Committee relative to the corn and grain campaigns now being conducted in different places. The suggestion has been made that such corn and grain be gathered with the understanding that it be sold in the home markets and the proceeds be forwarded in money through our regular channels and the total forwarded by cable to our workers in Russia to be invested in balanced rations at the warehouses of the American Relief Administration nearest the point to which the food is to be delivered. In a letter received from Bro. P. C. Hiebert, Hillsboro, Kan., chairman of the Committee we note the following: "We shall probably convert the grain and flour donations into cash and remit through the usual channels. After more thoroughly going into the matter, I am convinced that it will prove to be the best plan."

The brethren, Orie Miller and Levi Mumaw, spent last Saturday, January 7, at Philadelphia in consultation with Bro. M. H. Kratz relative to the executive work of the Mennonite Central Committee. The brethren, Miller and Mumaw, also spent a part of the afternoon in New York in consultation with officials of the American Relief Administration concerning the relief work being done in Russia. A very satisfactory conference was held and additional information was received which will help facilitate the work of the Committee both at home and in Russia. Steps were taken to send two more workers from America at the earliest date possible. Preliminary work along this line had been done previously and we are now able to announce the name of Bro. P. C. Hiebert, Hillsboro, Kansas, Chairman of the Mennonite Central Committee, as one of the two to go very soon. We hope to announce the name of the other worker selected to go at an early date.

Communication with our workers in Russia is very deficient at the present time. All cables to and from Russia are numbered and a number of cables are missing which makes the directing of the work very difficult. We will all need to exercise patience in case we do not get all the information for which we are waiting in the regular course of events. Mail service is being improved and we are assured that our letters will be carried through but this form of communication is very slow when sent such a long distance.

Bro. A. J. Miller writes as follows concerning the first direct food distribution under Mennonite auspices in the Mennonite settlements:

A member of the Koppentaler Rayon Hilfskomittee is now in the city and has given definite instructions as to the distribution of the food supplies. He is returning this evening and has wired for ten teams to come to Saratov, 65 versts, to meet him and receive the supplies at the A. R. A. warehouse, the district supervisor being notified by the A. R. A. Moscow. In spite of the short time and famished horses they are hoping and verily praying to bring the food to the villages in time to distribute some of it on Saturday, for this settlement follows the New Calendar, and Christmas comes on December 25. In other colonies it comes on January 6 (Old Style). A small packet of medical supplies left here by Koekebakker has also been given them for there is no doctor nearer than 30 versts.

The following cablegram has just been received from our Constantinople Unit:

"Slagel with 155 tons supplies sailed Odessa 13th."

The shipment is made up mostly of clothing, some medical supplies, cloth, thread, etc. Bro. Slagel will then assist in the work of distributing relief in Russia.

January 14, 1922.

CONTRIBUTIONS

FOR PUBLICATION

Maria Risser, Blackwell, Okla., .50.
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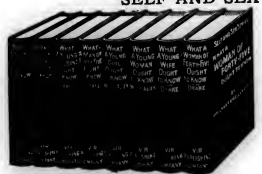

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VOL. XXXVII. BERNE, INDIANA, FEBRUARY 2, 1922 No. 5.

IN MENNONITE CIRCLES

A letter from Aberdeen, Idaho, brings the information that the brethren are enjoying excellent weather (?) that registers 42 below zero.

Moundridge, Kansas, has two Mennonite churches. The spirit of benevolence manifesting itself in our church shows itself there. Recently in a circular calling upon its citizens to contribute toward the needs of starving Russia the statement it made: "Years ago Moundridge shipped a carload of flour to the needy in Russia. It shipped a car of flour to earth-quake wrecked San Francisco. It will furnish a car of flour to the 15 millions now starving in Russia." The car of flour is now on the way.

The address of Rev. M. J. Galle has been changed from Schrag, Washington, to Lind, Washington. The correct address on any communication to Bro. Galle will insure its prompt delivery.

According to the recent report in the Student Volunteer Movement Bulletin, thecalls for foreign missionary service from the various Mennonite Boards for 1922 are as follows: Mennonite and Amish Board has calls for 1922 already provided for. The Mennonite Brethren will probably send out no new workers. The Mennonite Brethren in Christ call for workers in China and Tibet, the Belgian Congo, Chile. The General Conference for a man physician for India.

OUR HUTCHINSON MISSION

Hutchinson, Kansas,
723 E. Seventh,
Jan. 16, 1922.

Dear Readers:—

"My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

This verse has certainly proven true time and time again. Ever since we were asking for clothing you dear people have been very prompt in sending some. We do extend our heartiest thanks to every willing hand that had part in making hearts happy in Hutchinson. May God bless you all and make you a blessing this coming year is our prayer.

We have received enough clothing for our station and would herewith kindly ask all those who yet intend to send, that you please send that to any other place where in need.

Yours in His service,
Mr. and Mrs. John J. Plenert.

COMMUNICATIONS RELATING TO OUR RELIEF WORK

Scottdale, Penna.
Jan. 18, 1922

C. F. Claassen,
Newton, Kansas,
Dear Brother:

Your remittance for $5,000.00 is at hand and wish to thank you for this additional assistance for the brethren in South Russia. I am making another deposit in New York for our Unit in Russia which will being our credit over the $50,000.00 mark for that work,

Besides this, Bro. Slagel, one of our workers who had been stationed at Constantinople, left that city on the 13th inst. with a cargo of supplies consisting of 155 tons. This includes the clothing which had been sent out last year and was being held in our warehouse until the way opened to go into South Russia. I am sure these supplies will be a very welcome cargo to our brethren in the southern colonies.

It is not possible to send funds to any special worker in Russia as they are all under the direction of the Director of the unit and are assigned to different fields. According to our last report, Bro. Hoeppner is to have charge of the Volga District. His work will be to see that the supplies are distributed properly and to report to the head office at Moscow, or wherever that may be located finally.

Thanking you for your continued assistance in this needy work and trusting that our cooperation may be a means of saving many lives in famine stricken Russia, I am,

Sincerely yours,
Levi Mumaw, Secretary.

Rev. Silas M. Grubb

Dear Silas:

I enclose copy of a letter written to me as a member of the Mennonite Central Committee with reference to our work in Russia.

Perhaps it would be a good thing if you published a copy of this letter in the "Mennonite" as it would show people that we are working effectively and might stimulate contributions.

Very truly yours,
M. H. Kratz

American Relief Administration
Herbert Hoover, Chairman
42 Broadway, New York City.

Controlling the operation of European Children's Fund, American Relief Administration Warehonses:

Jan. 11, 1922

Mr. Maxwell H. Kratz
1133 Commercial Trust Bldg.
Philadelphia, Pa.
Dear Mr. Kratz:

I had a most interesting meeting with Mr. Mumaw and Mr. Miller, on Saturday.

It seems to me that you good people are working on a most efficient and excellent basis.

Enclosed herewith is copy of your cable as it went out.

As you know, we are entirely at your service in any way that we can help.

Yours, faithfully,
American Relief Administration
By (Sgd.) Frank C. Page
Assistant Secretary

American Relief Administration
42 Broadway
Jan. 9, 1922.

Deferred

Amreliefa, London, sixthirteen Monday for Miller from Mennonites, Scottdale five approve your suggestions in letter December eighth with Lonergan Memorandum attached. Stop. Plan work accordingly as these require. Continue cable actual relief accomplished our funds to stimulate contributions.

Amrefa

Charge: Mennonite Central Committee, Scottdale, Pennsylvania.

AN INTERESTING GOLDEN WEDDING

Mr. and Mrs. Alvin L. Rosenberger Quietly Celebrate—Original Poem by Rev. Allen M. Fretz

On Saturday, January 20, 1872, two young people of near Milford Square wended their way to the home of the pastor of the West Swamp Mennonite church, the late Rev. Andrew B. Shelly, and were united in the holy bonds of matrimony. And so it very appropriately transpired that on Saturday, January 21, 1922, Alvin L. Rosenberger and his wife Amanda Smith Rosenberger with their family of four daughter, and their families (minus a great-grandchild, Franklin Levy, not present) with a few friends, celebrated the fiftieth anniversary of their marriage. The morning was pleasantly spent in the renewing of friendship by the male guests, while the women folks prepared a sumptuous meal for the occasion. The following participated in the repast: Mr. and Mrs. Alvin L. Rosenberger, Mrs. Mamie Erdman, Mr. and Mrs. Harry H. Stivel, Mr. and Mrs. Howard S. Shelly, Mr. and Mrs. Frank Miller, Mr. and Mrs. Warren Levy, Edna Erdman, Mabel, Stella, Lena and Clarence Miller, Miriam Shelly, Mr. Levi Means, of Blooming Glen; Mr. Jacob H. Myers and Rev. A. M. Fretz, of Perkasie.

After dinner the whole company gathered in the parlor to participate in a program appropriate for the occasion. A hymn was sung. Then Rev. Fretz, acting pastor of the West Swamp church, picked up the family Bible from the table in front of him and read Psalms 37:23-34, which was followed by prayer and an address, closing with a poem he had composed for the occasion. Mr. Means spoke briefly of his pleasant relationship with the family. Mrs. Rosenberger was overjoyed with the pleasant occasion. Clarence Miller gave a pleasant welcome greeting; Miriam Shelly recited, "A Little Sunbeam;" Stella and Lena Miller sang, "Little Children Come

to Jesus;" Mrs. Levy and Edna Erdman sang a duet; Mabel Miller a solo. "Blest be the tie that binds" was sung by all, prayer and benediction closed the exercises, after which some more home-made ice cream and cake was enjoyed. By request the poem is submitted for publication:

A Golden Wedding Poem for Mr. and Mrs. Alvin L. Rosenberger on January 21, 1922:

With loving hearts and wishes kind;
A blessing Lord we pray
On our dear friends whom Thou dost grant,
This golden wedding day.

In smiling youth Thou didst unite
Their hearts in faithful love,
Recording the fond vow they made
In thy bright home above.

Through winter's cold and summer's heat
They bore life's burdens still;
And now as we with them do meet
They smile God's gracious will.

Together to Thy house they went
And cheerily sang and prayed;
The message from Thy servant's lips
Consoled their hearts and stayed.

They loved Thy altars, and there bowed
In reverence deep and calm;
Thus found a quick'ning for the soul,
A Saviour's healing balm.

United they in one sweet bond,
Oft at thy footstool found
Strength in their weakness, hope and peace
As thus the years rolled round.

And now as fifty have sped by
Filling life's bounteous store;
We join in this their jubliee,
To thank, and ask for more.

Thou wast their constant Friend and Guide
In all these changing years;
Thy changeless love dwelt near their hearts
To bless their joys and tears.

Dear Lord, protect and comfort still,
And bless as in the past;
Make all their days like Cana's feast—
Where the best wine was the last.

OUR MISSION TO ISRAEL

To bring the gospel to the Jews and evangelize God's ancient people, Israel, is one of the most exalted duties of the church of Jesus Christ, "To the Jew first," was not only Paul's method to which he adhered strictly even after he became an apostle to the Gentiles, but it was his admonition to his associates and followers, and the Jew is certainly included in the "All Creatures," to whom Jesus said we should preach the gospel, and what a blessing God has promised to those who love His people, Israel, and who pray for the peace of Jerusalem, Gen. 12:3; Psa. 122:6.

It is therefore very strange indeed that so little is written in our church papers and so little is done for the people who are the key to the Bible and the world's situation. It is my honest conviction that no one will understand the Word of God nor God's plan for the redemption of mankind unless he has found the place Israel occupies in that plan. All the efforts of the church to evangelize the heathen, and the efforts of statesmen to bring about world peace, will only then really succeed when the Christians of the world do their duty to the Jews.

At the conference in 1917 interest was roused up to start a mission among the Jews. It was discovered that among our people there are many who contribute to various Jewish missions. So a prayerful effort was made, but it was found to be an expensive proposition, and a new venture with which we were not familiar, and it seemed unjust to use the contributions of our people who were friendly to the work for the purpose of learning how to do it, and perhaps to little effect. So after due and prayerful consideration, the committee decided to accept what seemed a Providential offer from the Chicago Hebrew Mission, the oldest Jewish mission in America, to join them in their work which they have carried on successfully with experienced workers for many years. They had the equipment and that would be a great saving for us. They took our missionary, Bro. Israel Saxe, a converted Jew of much ability, and the only thing they expect of our board is his salary and carfare within the city of Chicago which amounts to about two thousand dollars a year. Bro. Saxe is an efficient worker and the board would be glad to accept invitations to send him into the congregations so the people would get acquainted with him and with this great privilege of evangelizing the Jews.

The Chicago Hebrew Mission is an undenominational and interdenominational association in which several denominations are associated together and representations from these various denominations as well as individuals comprise the board of trustees. Your humble servant is recognized as the representative of the Mennonite church. And the longer I associate with these godly people the more I like it.

The Chicago Hebrew Mission has a central office, meeting place, reading room and book store, and three branches where meetings are held besides a home for some of the workers and where some of the classes for boys and girls and mothers meet. Meetings are held on the streets and from the rear end of their Gospel Auto.

On Jan. 10, 1922, the association celebrated their 34th anniversary. It was a very interesting and inspiring meeting. The report of the superintendent showed that there is an awakening of interest in Jewish evangelization. During 1921 over thirty-two thousand dollars were received for the work from all over the country and also from a number of foreign countries. Their twelve workers have made 32,367 calls, the attendance at the meetings was 3,808, and at the reading rooms 6,677. Bibles distributed, 4,288, tracts distributed, 542,027. Conversions, 284, of which 123 were Jews and the rest Gentiles, which also came under their ministry.

The work among the children seems to be the most flourishing and the most promising. So many boys and girls are coming that they are taxed for room. One of the most interesting features of the program on Anniversary day was the reciting of Scripture by a number of converted Jewish girls, ranging in ages from about 13 to 16 years. They knew by heart and repeated loud and clear the fifty-third chapter of Isaiah, the eighth chapter of Proverbs, the tenth chapter of John and the thirteenth chapter of First Corinthians, and a few other passages of Scripture. This was most remarkable and astonished and pleased the audience. It shows what can be done and should be done in all our churches and Sunday schools if the proper efforts are made to teach the young people to recite Scripture. Anyone would be safe to challenge any Sunday school among the Gentiles to produce a class of girls who could compete with these noble daughters of Israel in reciting Scripture.

These facts are certainly an inspiration to all Christians to pray and work and give for the evangelization of the people who are the key to all the blessings of God and all the peace and happiness that this restless old world is seeking elsewhere in vain. Every congregation as well as individuals should join us in prayer for Israel and send their contributions to our treasurer, Rev. J. E. Amstutz, Trenton, Ohio.

W. S. Gottshall,
Pres. Home Mission Board.

From bended knee I'll go upon the quest,
Nor cease until I gain the chalice blest;
Thy face I'll see—and then?—Be all the rest,
O Christ, with Thee!

RIGA—A WARNING TO PROTESTANTS

By Prof. C. M. Jacobs, D. D., Philadelphia, Pa.

We live in times of easy toleration of things religious. Of all possible offences against good taste, the worst is bigotry. We fear to notice the first symptoms of it in ourselves, for we know that if they develop, we shall become unpopular with friends and neighbors. For a bigot is a most disagreeable individual. He makes mountains out of mole-hills, and that is bad. He imagines himself treading a toilsome and ardous road, when he is really walking in a broad and sunny plain. He is a pessimist, full of fears and forebodings, when there is nothing to be afraid of. So much do we dislike him, that we school ourselves to be just as unlike him as we can. We try to see the good in everything, and when we cannot find it, we conjure it up within our own brains and then read it into the evil that we see. Most of us are busy at the delightful task of making mole-hills out of mountains. That is especially true in matters that concern religion. In politics and business we are "realists," which means that we look facts in the face; in religion we are "idealists," which means that we look over their heads.

Among the religious institutions of the world, of which we have learned to think without wrath is the Roman Catholic church. As Protestants we dislike it, and dissent from it. It does not express our idea of Christianity. Once on a time it was so bad that our ancestors conceived a violent hatred and detestation for it. This hatred has been handed down in the form of a wide-spread prejudice, which even we—with all our fear of bigotry—have not entirely overcome. But we have a notion that the Roman church has changed. It has become democratic; its leaders assure us that this is the case, and our "idealism" inclines us to believe them. It is the most misunderstood of all Christian organizations. It desires no political power. It wants only the same chance that is accorded to Protestantism—the chance to minister to its own people, and to increase the numbers of its own people by testifying to its faith. The talk of machination and intrigue and political bargaining for power is the kind of thing we ought to be ashamedof, the vaporing of bigotted minds. That may be considered a fair description of the average Protestant mind. That is why Riga has a lesson for us.

On the shores of the Baltic Sea

is a new state. Its name is Latvia, and it is a creation of the Treaty of Versailles. It is a tiny republic, formed of people who were till recently Russian subjects. It covers a few hundred square miles of land, inhabited by about two million people; but it is a sovereign state, a political and social micrososm. The movement of its politics is easy to follow because the state is so small. Its capital is Riga, an ancient city, with a population of 185,000.

Three-fourths of the territory of this little state is strongly Protestant in religion. The Reformation came to Riga in 1522, while Henry VIII of England was still the violent champion of the pope, and when John Calvin was only thirteen years old. Seven years later Riga was completely Protestant city, and from it Protestantism had spread into the surrounding towns. The Catholic kings of Poland afterwards suppressed it, but in the Thirty-Years' War, when Gustavus Adolphus of Sweden, came to the defense of the Protestants of the continent, the people of Riga and the neighboring lands were able again to make their Protestant faith known to the world. They were Lutherans. The populations of ancient Latvia is today about sixty per cent. Lutheran; it contains 375,000 Roman Catholics, 138,000 Greek Catholics, and almost a million Lutherans.

But the new state of Latvia contains, besides old Latvia, a district known as Lett Gallia. This district has a population of about a half a million, of whom about sixty per cent. are Roman Catholics. Of the two million people living in Latvia of today, about one-fourth are adherents of the Roman church, about one sixth are Greek Catholics; the rest are Protestants, of whom about ninety-eight per cent. are Lutherans. In Riga the Roman Catholics number about 15,000 out of 185,-00, or about eight per cent.

Now, what does Rome propose to do in Latvia? In a sovereign state, however small, it is desirable that the church shall be adequately represented. Therefore Rome expects to create an archbishopric of Riga; under the archbishop there are to be one or two suffragan bishops. To that no Protestant can object. It is Rome's own business, and Rome may appoint bishops and cardinals and papal legates and all sorts of other ecclesiastical officers, as Rome sees fit. Rome also expects to found in Riga a theological seminary for the education of a Lettish priesthood; and that, too, is Rome's own affair.

But how does Rome propose to do all this in a country where its membership is relatively small and its members frightfully impoverished by war? That is set forth in a document signed in Rome on June 16, 1921. It is a treaty between the government of Latvia and the Holy See, and bears the signatures of Cardinal Gasparri, the papal secretary of state, and two representatives of Latvia. This treaty is not yet in effect, but is before the constituent assembly of the Latvian republic awaiting confirmation by that body. It is an agreement between the papacy and the government by which the government agrees to create and maintain the machinery of the Roman church out of the public treasury. To the average American it would be an amazing, as well as an illuminating document.

(To be concluded.)

CARELESS LIVING

The Awful Toll It Takes in Needlessly Shortened Careers.

There are more than 600,000 preventable deaths in the United States every year. There are a million and a half people lying on sick beds in the United States any day in the year who should not have been there. Such are the declarations made in the University of California Journal of Agriculture by the distinguished economist, Irving Fisher, professor of political economy in Yale University.

"Human life is needlessly shortened at least fifteen years in the United States," declares Professor Fisher. "Moreover, preventable diseases, even when not fatal, cripple the power to work and mar the joy of living. I venture the opinion," he says, "that the average man or woman in the United States is not doing half of the work nor having half of the joy of work of which the human being is capable."

While there is now a decreased loss of life from infection by the germ diseases, there is an increased loss of life after middle age from the degenerative diseases, such as hardening of the arteries or Bright's disease. Neglect of individual hygiene is declared by Professor Fisher the chief cause of this degeneration, and he urges every one to observe absolute cleanliness, to eat the proper foods, to work hard, but to play and rest and sleep, too, and to avoid worry.

"The secret of life and of happiness," says Professor Fisher, "seems to be in taking one's life and work cheerfully. Almost anyone can assume this attitude if the proper desire is present."

THE MAN WHO DID NOT KNOW HIS OWN NAME

Have you read the story about the farmer who did not know his own name? He was spoken of in his community as "the prosperous farmer," "the rich man," "the leading man of the community." Nobody, however, knew his name, and strangest of all, he was ignorant of his own name until the night of his death.

This farmer was very prosperous. He had such extraordinary yields of grain that he planned to build bigger granaries and to hold his products for top-notch prices. He was planning and pushing his interests to the limit on the day which proved to be his last day on earth.

Mystery, like a thick curtain, concealed many things in this man's mansion. He spoke kind words, but never gave anything to others. He pitied the poor, but never relieved their poverty. He attended church, but had nothing for the kingdom of God and dying souls. Yet he was quite rich towards himself. He had his Cadillac and Ford, his piano and Victrola, and all modern conveniences and luxury in his home.

On this last day his plans and conversation were broken into by the ringing of his telephone. He took down the receiver and heard the "Hello, is this my steward?" He knew the sound of the voice, he almost dropped the receiver he was so frightened. It was the voice of one whom he thought dead. He had come into possession of that one's estates, and now he hears that familiar voice, and his conscience is stirred. It must be a mistake, he thinks. "Wrong number, perhaps," he says. So he sends a signal to "Central," and asks, "Who is this?" Central answered, "A long-distance call from the Lord Divine."

"Hello, is this my tenant, Steward Well-to-do?"

"Yes, that is what I am called."

"Well, how are the crops and everything on my place?"

"Everything is mighty poor, and I am worried as to the outcome."

"About what will be my tenth, now due?"

"I'm sorry to say, but I had not counted you in at all on the returns."

"Yes, but, friend, I still live, and all things are mine; the silver and gold, the cattle on a thousand hills; the earth is mine and the fulness thereof. My absence does not in the least lessen my ownership. You have been laying up treasure for yourself and have not been rich towards me. You will notice in your papers that as I live, your tenure ceases at my word; so, friend, I ask you to vacate tonight. Then whose shall those things be, which thou hast provided? And, moreover, I wish to tell you your real name, which you nor your most intimate friends have heretofore never known. Your name is 'Fool.' All your thoughts are centered on yourself, and the first personal pronoun was your god. You let your interest in temporal things blot out all interest in eternity. You cannot feed your soul on the products of your barns. You boasted of tomorrow, but you shall vacate before tomorrow's sun rises. Eternity is upon you; good-bye."

The funeral was held, and the body was buried. A tombstone was erected, and "the divine epitaph" was placed on it—**"Fool."** All the neighbors and friends were much astonished at the man's real name.—Sel.

THE TEMPERATE LIFE

Every man that striveth for the mastery is temperate in all things. —I Cor. 9:25.

If we are living the overcoming life we are living the temperate life. Paul says, "in all things." This does not only mean strong drink, but it means to be moderate in our whole life—actions, thought, speech, eating, drinking, spending money, etc. If we labor for the Lord, then our money and all we have belong to him. These perishable things are ours to use only so long as we are on earth. "Wherefore do ye spend money for that which is not bread?" Isa. 55:2. Some people spend much time and money for such things as profit no one save to satisfy the eye. "Let your light so shine before men, that they may see your good works, and glorify (not you, but) your Father which is in heaven." "Ye are the salt of the earth." Now salt is a preservative. When therefore there are no more true Christians on the earth, then it will decay and the end is here.

Are we willing to labor, to spend and be spent, for the good of fellow men and the glory of God? If we are temperate we cannot sit down and do nothing. God says, "Six days shalt thou labor;" not only to sustain the natural body, but to help the poor and needy and spread the gospel.—Gospel Herald.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—John Wesley.

THE MENNONITE

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EDITORIAL

It is a source of satisfaction to know that our colleges regard it to be a part of their work to offer annually a short Bible Course for those who desire to increase their store of Bible information and have not the opportunity to devote more time in securing a more extended training in the essentials of Christian thought and work. Bethel, Bluffton and Freeman Colleges have now passed the experimental stage in this work and they all report greater interest and good attendances whenever they offer this work. It is to be regretted that there are not more who follow up this opportunity, but no doubt most of those who have been watching the progress of these short Bible courses have come to feel that they are filling a long felt want and that the results of the work are showing themselves in our congregational activities. The time has long passed when the people are satisfied with the limited chances for brushing up against those who are specialists in their several lines of Christian work that their home work offers. There is a need for the inspiration that comes from meeting and hearing the leaders of our denominational thought and work. If our people do not get it from our own fathers in the faith they are sure to be attracted to similar movements under other denominational direction and the result in the end may be that their interest, that should be centred in our own affairs, will be divided and possibly diverted. The Mennonite church is prepared to present its teaching in a way that shows it to be in a position to take its place in the great work of bringing the gospel to the world and, besides this, we are convinced that we have a message peculiar to ourselves which the world needs at this time. But our people must respond to the call to be able to state that for which we stand and, as we have often observed, they must not only be able to give a reason for the faith that is in them, but they must be able to defend our position against all comers. We have no doubt that this is possible but it means training and enthusiasm, things that our Colleges are ready and equipped to offer. We feel that we are not invading the field of any pastor when we insist that every pulpit, every conference and every church paper should take up the task of keeping the people actively interested in our Bible Courses. There are several other duties involved in the support of this work. The Colleges must get greater moral and financial support. They are common interest of the whole church because it is from them that the leadership and the thought of the denomination must proceed. We should support our own Bible Conferences rather than those whose control is not in Mennonite hands. This does not mean that all Bible Schools are dangerous but it involves good housekeeping. Those who prefer the work of others in preference to those of their own are deficient in the spirit of loyalty that goes for consistent church membership. If I like some one's home better than my own it is unfortunate and the chances are the fault lies with myself, if I contribute to the support of another home and not to my own I am dangerously disloyal to the point of wickedness. In the case of our schools and the spiritual and inspirational work they are endeavoring to do, there remains nothing our people can do so well as provide means for their keep and then go to them and get all the blessing and information they have to offer. These courses are designed to bring out the "man with a message" whom we may have among us, but they are also designed to give the individual and the congregation a vision of the great things that may be developed and provide the best equipment for the realization of our best visions.

SIXTEENTH INTERNATIONAL S. S. CONVENTION

Don't Forget To Register!

A great many men and women are unable to vote because they put off registering until tomorrow. Many other opportunities are lost for the same reason. As a Sunday school worker do not permit yourself to be excluded for failure to register from the Sixteenth International Sunday School Convention, at Kansas City, Missouri, June 21 to 27, 1922. Find out the name and address of the Secretary of your State, or Provincial Sunday School Association and write to him today. The number of registrations are divided among the States and Provinces prorata. The cost of registering is $3.50. This includes a copy of the printed proceedings and addresses. Those who register now and find before May 1st that they will be unable to attend can withdraw their registration and money. Those finding themselves unable to go at the last minute will be permitted to send a substitute on their registration.

Brother Aikens Has Vision

They made fun of Brother Aikens because he went to Sunday School Conventions. He would save his money and take in a Sunday School Convention for his vacation. To those who poked fun at him, he pointed out the spiritual uplift that he had received. He told of the people whom he met, the folks who plan the Sunday school lessons and the lesson writers. He had lunch with a man who had visited Sunday schools in twelve different countries. He spent an hour after one of the evening sessions with a man converted in an Adult Bible Class who is now a leading merchant in a big city. He had a chance to look over the different Sunday school publications and concluded that if the folks at home only knew all there is printed to help run a Sunday school they would put more money into their work and have a well-equipped school. He discovered that most of the talk against graded lessons was due to prejudice. He learned how to do Home Department Work. Indeed he had a good time. The scoffers always learned something new about Sunday school work when they got Brother Aikens started. And why shouldn't they? He had caught the vision of making the nation Christian by means of efficiency in religious education. Even his pastor felt the effects of it. And Brother Aikens and his pastor are both going this year to the Sixteenth International Sunday School Convention, at Kansas City, Missouri, June 21 to 27.

A Call to Prayer

In these days of world-wide unrest and commotion, with changes going on everywhere that seem to rock the very foundations of society and indeed of our religion, it is well that the Sunday school forces of North America, express their answering allegiance to Jesus Christ, the Saviour of the world, the same yesterday and today and forever. That fact and that faith are back of the urgent request that every church and Sunday school member unite in earnest prayer that God will lead in all the arrangements for the Sixteenth International Sunday School Convention, and be present in power by His Holy Spirit in this crucial hour of the world's history that the Sunday school hosts of North America may be consecrated to His Service and see their opportunity as never before.

The World's Sunday School Association at the Kansas City Convention

That the Kingdom of God is one and the followers of Jesus Christ who toil for its advancement on earth are colaborers, is brought to our attention most forcibly by the program of the Sixteenth International Sunday School Convention. For the whole world becomes one at that time in the efforts of Sunday school workers from every land to make more efficient as developers of Christian character the 350,000 Sunday schools in the world and to unite more closely in spirit the 35,000,000 Sunday school pupils and 3,000,000 officers and teachers.

True, it is the International Sunday School Association, under the leadership of Dr. Marion Lawrence, whose name is a household name in the homes of Sunday school attendants the world over, that is calling the convention. But large recognition is to be given to the world-wide aspects of religious education. Convention Sunday evening, June 25, is to be given over to the World's Sunday School Association. And this organization which leads the organized Sunday school forces of foreign lands will cheer the hearts of the home workers by the reports of wonderful achievement among other races in the development of a body of trained Sunday school workers and an ever growing body of children, youths and adults who are finding life's real vision in the study of the Word of God.

Those who have not realized the close relationship existing between the two great organizations, the International Sunday School Association and the World's Sunday School Association, will learn of the new day of Christian cooperation. They will discover that the Executive Committee of the American Section of the World's Sunday School Association, which administers work in South America, Moslem Lands, Japan, Korea, China and the Philippiness, has a representation from the denominational Foreign Mission and Sunday School Boards equal to one-half of its membership. And also, that it seeks through its secretaries in foreign fields not to organize Sunday schools but to work for the improvement of the schools already established by the different denominations.

Give Your Pastor a Chance!

The demands made upon the modern minister are both varied and intricate. He is supposed to be a specialist in practically every field connected with church life. And he is driven at his task from day to day, seven days a week, with very little opportunity for seasons of refreshing, either by way of knowledge or inspiration. He must always be giving out knowledge and inspiration. How valuable it would be for him and for your entire church if a group of men and women should decide to finance for him a trip as delegate to the Sixteenth International Sunday School Convention. What joy it would give him! And with what new zeal and enthusiasm he would tackle your Sunday school problems on his return. It only takes one of you to start such a movement. Nominate yourself as that one, interest a few others and go right at it. It will be one of the wisest investments that you ever had a part in. Don't wait to let your inclination dwindle into inaction. This is your opportunity to help your pastor render greater service to you all.

Kansas City's Invitations

The invitation for the Sixteenth International Sunday School Convention to be held at Kansas City, Missouri, comes officially from the following organizations and individuals, all of whom join in this call and will render every possible service to secure the success of the convention: The Missouri Sunday School Association, the Kansas City Sunday School Association, the Ministers' Alliance of greater Kansas City, the Superintendents' Union of Kansas City, the Chamber of Commerce of Kansas City, the Merchants' Association of Kansas City, the Mayor of Kansas City, and the Kansas State Sunday School Association. Through the International Sunday School Association they invite you to register at once and be with them during the significant days of the Convention.

WHAT OF LEAVENWORTH?

Under the north wall of the federal prison at Leavenworth, Kansas, there stands a long wooden shed, open to the weather on both sides, where about seventy-five men stand for seven hours a day at long wooden troughs and break limestone rock with small iron hammers. At lunch-time and at the end of the day the rock-breakers who are often not even permitted to talk while at their absorbing work of making two hundred rocks grow where only one grew before, are lined up and marched either into the dining-room for stew or into their cells for fourteen hours of meditation between the evening and the morning. And who are they who for three years have endured all of this and more? They are neither murderers, illicit traffickers, morons nor thieves. They are most of them, self-controlled, well educated men who have done sustained reading and hard thinking. And they are thus punished because they believed in anti-military propaganda in time of peace and that only through action of this kind could war be prevented; and their crime was that they were right.

"These men were arrested in their places of residence and work, villainously maltreated in jails and houses of detention, finally condemned and sent to the penitentiary, because a ferocious and mendacious newspaper campaign against them had aroused a fear, as ignorant as it was widespread, that they were irresponsible perpetrators of violence. Popular hysteria, deliberately stimulated, did the rest. One has collapsed under the intolerable strain and is now held in the federal asylum for the insane, the others live on, in a kind of living death, a picturesque fraternity of the damned—misunderstood, half-starved physically and spiritually, and periodically thrown into underground dungeons for further 'treatment' in starvation and terror.

"Such is the story of Leavenworth, of the shame of Leavenworth—as Leavenworth is the shame of America—which has penetrated to the ears of Europeans already surfeited with their own tales of horror and despair and crime. The galley-slave philosophers of the rock-pile will continue to break limestone until they eke out the bitter years or until they are killed or go insane. The cruel idiocy will go on unless and until an aroused public opinion, in the name of decency if not of justice, demands the release of all of the prisoners held under the Espionage act and their restoration to their families and to productive industry, by the amnesty, the long overdue amnesty of the President. Their immediate release should be the unremitting concern not only of every peace society in the United States but also of every American who still has the hardihood to believe in the Invisible Realities which lent so much strength and lustre to the founding of the Republic."—Brent Dow Allinson in the New Republic.

THE WALL OF FAITH

In the time of trouble He shall hide me in his pavilion; in the secret of His tabernacle shall He hide me. Psa. 27:5.

The following instance of God's care of those who put their trust in Him is from an old writer on the Providence of God, appears in The Christian.

In a small cottage on the southern shores of the Baltic, lived many years ago, a pious widow named Bertha Schmidt, with her son, Karl, and his bride. A pretty picture in summer was that little dwelling, peering out from the embowering vines. One morning brought sad news to that cottage home. A hostile army was approaching the city of Stralsund, and might be looked for at any hour. In every house there was gloom. The day passed in dreadful suspense, and night closed in over the watching city.

As night deepened there came on a terrific storm of snow and wind, which made the scene still more desolate and fearful. But how is it within the widow's cottage? Karl had for a while busied himself with barricading the doors and windows, so as to offer some obstruction to the soldiery, and had done the best he could to defend his mother and bride. Then he sank down into gloomy silence while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened upon her Bible. She raised her eyes, and with a bright countenance, she repeated these lines:

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

"What! dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall round our poor hut, strong and high enough to keep out an army?"

"Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father?"

Karl made no reply, and the little family sank again into silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment, the faint sound of martial music caught their watchful ears. The fatal time had apparently come. They drew closer together, and as the aged mother returned the pressure of her son's hand, she again repeated:

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard, and the crackling of flames told that the work of destruction was going on. But no hostile foot invaded the widow's dwelling; it stood quiet and unharmed amid the uproar, as if angels were encamping round it. At length the tumult died away—the storm ceased—and a death-like silence fell upon the scene. After waiting several hours, Karl ventured to unclose a shutter; but the light came dimly through the snow, which was heaped to the top of the window! He cautiously opened the door, but he was obliged to cut his way. He stood silent with astonishment and awe at the sight before him. Huge drifts of snow had completely encircled the cottage, and made it in appearance a mere mound of snow. They had indeed been hidden by "a wall," and had dwelt safely in the pavilion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious widow wept as she looked up into heaven, and gently exclaimed:

"Faithful is He who hath promised; He also hath done it."

PATIENCE

Probably it is harder for human nature to wait than to work. There is a certain exhilaration about working, getting things done, attaining what one has set out to accomplish, and seeing it actually finished and standing a complete whole. There is a joy in this oft-times which one does not find in the patience of hope, in quiet waiting for a longed-for consummation. Taking man as he is made, a restless, hungry, ambitions, discontented creature, full of clamors and cravings and unsatisfied desires—waiting for a desiratum is about the hardest thing he can be set to do. Hence it comes to pass that the patience is one of the regal qualities of the soul. Patience is truly great. To endure, to wait upon a deferred hope, to stand still until the salvation

comes—this is a business that calls for a sublime faith, for grit and steadiness and composure and a brave spirit.—J. Sparhawk Jones.

THE C. E. TOPIC

Feb. 12.

Better Purposes.

Numbers 14:20-24.

(Decision Day.)

In the olden times when the Children of Israel were settled in the Promised Land and their leaders were becoming old, and a new generation, that had not seen the wonderful power with which God had demonstrated His concern for them in clearing the land of the opposing forces, was growing up, Joshua, the great captain who by God's direction had led them to victory after victory, assembled the people together and, after a review of their marvelous history, made the statement: "As for me and my house, we will serve the Lord," calling upon them to make a similar pledge. This pledge is always in order for those who want to live close to God and enjoy all the rich blessing He has assured to those who are true to Him. Life has many interests, some of them important and others of lesser importance, but, with all that concerns us, the chief concern of our lives should be that we will serve the Lord faithfully. This is more than a mere profession of words. It involves an integrity that calls for faithful service and devotion in the face of any earthly circumstance that may arise. Too many resolve to be servants of the Lord who do not back up the resolution with their lives. They forget. They become inconsistent. They place their own interests above those of God. The result is that they fall away from God as easily as Israel did and fail as miserably as Israel did. No determination to righteousness can be fully and faithfully kept if faith, prayer, faithful attention to the public services, and an earnest desire to serve humanity as Christ did are wanting.

In the parable of the Prodigal Son, which illustrates God's forgiving attitude toward fallen man, we note that the Prodigal finally came to the resolution: "I will arise and go to my father." We all are inclined to wander away and follow our own sinful desires. As we do so, we soon learn that "The way of the transgressor is hard." That which we sow we are certain to reap. There is but one way out of the dreadful consequences of our self-will. It is the way that leads back to the forgiving Father who is ever ready to extend the hand of welcome to the erring child and restore him to divine favor again. To make things right with God is not only important in the plans for our living, it is absolutely necessary or else all the other purposes are vain.

Paul once uncovered his active mind when he referred to the journey he proposed to make into Spain. Whether he lived to fulfill this desire we are not in a position of knowing certainly, but it shows how he was ever making larger plans for his future. Purposes are all right if they are of the right kind and it seems to us that in God's work we cannot ever feel that He gives His full approval unless there is a larger vision of the future work we are to do. "Where there is no vision the people perish." This is particularly applicable to God's work. It is a work that is to grow. When it ceases to grow it has already begun to decay. We sometimes find ourselves saying, "If this day's, or this week's, or this year's work is as good as the last I will be satisfied. If we have permitted ourselves to fall into such an attitude we have hindered the work of God and thrown something in its way that may contribute to its failure. No purpose is a better one unless it is a purpose to do all in our power to extend the kingdom of God. This always means larger plans and greater ambitions.

Daniel and his three companions became immortal when they purposed that they would not defile themselves with the unholy meat that came from the king's table. This is an inspiration to every one to purpose to keep one's self pure. The Christian keeps himself pure not only by abstaining from the meats of the world, but the proof that he has the true religion is to be found in whether he "keeps himself unspotted from the world." No life can have God's blessing unless it is a pure life. There is nothing so necessary in our time as repeated emphasis upon the necessity of a pure life. No purpose so helps one to meet the temptations of life like the determination, with God's help, to keep free of all the things of which God disapproves.

On Paul's last journey to Jerusalem his friends showed him that bonds and persecution awaited him, but this in no wise kept him from doing what he knew to be the will of God concerning his purpose. He was determined to go in spite of opposition and suffering and in the face of great earthly uncertainty. It is well enough to be a willing worker for God when there is slight danger of serious trouble resulting. The thing to purpose is to be an active and energetic worker for God's glory and the salvation of souls no matter what it may cost in sacrifice and agonies.

In writing to the Corinthians Paul expressed the sentiment that his determination was to know nothing among them but the crucified and resurrected Christ. It was a gospel interest he had in the souls of his friends. Do our friendships show that the highest aims we have in them is in the matter that concerns their relations to their Lord? If they do not we have not only missed our calling in Christ but we have failed in our duty.

Among the many good purposes that need emphasis are regular attendance upon divine worship, systematic and proportionate giving and active testimony for Christ whenever and wherever opportunity affords. These things cannot receive enough attention and should ever be kept before the young Christians as imperative duties.

THE S. S. LESSON

Feb. 12.

Elisha and the Shunammite Woman.

II Kings 4:20-22, 25-37.

Golden Text: Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25.

Places where God has answered the prayers of His saints are inspiring. Perhaps this is why Elisha was sojourning at Mt. Carmel, the place where God had so wonderfully answered the prayer of Elijah. We have our Mt. Carmels now in the places where God has so often been prayed to and where there have been so many inspiring visions. The wonder is that so many in our day desert the house of God and its services. God had wonderfully blessed the Shunammite in giving her the desire of her heart, a son. Hers was a home where the child was sought and welcome. The childless home is one of the loneliest and most pathetic places on earth. Children are the greatest of earthly blessings that God sends. It is a comment upon the godlessness of the age that in some homes children are not welcome.

The mother went to find out Elisha and tell her troubles to him because she knew him to be a true man of God. She and her husband had shown their appreciation of the prophet in providing him a resting place. It was a good thing for her happiness that she was on such intimate terms with Elisha. Her kindness to him became bread cast upon the waters returning after many days. God notices the help and kindness shown His own. Do we not remember the beautiful promise of our Lord that whatsoever is done unto one of His little ones is done unto Him? When real trouble comes into a life it is useless to go to worldly friends. The only ones that can bring the kind of comfort that helps and satisfies are those who are God's servants.

Elisha noted the woman coming to him and proved his concern for her by having his servant run to ascertain what the trouble might be. He was in the service of God to do good and was ready to offer his help and appears to have been on the look-out to do so. The question he had his servant ask shows that he had the good of the whole house at heart. God's blessings are always shared with the family. He wants above all things that there should be completed joy and peace in the home. The woman's answer, "It is well", shows a trust that can see God through troubles and tears. All things that God does are well. But she had more important business than to speak with the servant who could not help her and, as we learn later, was an unworthy person. She had a great sorrow on her heart. She must unburden it to the man of God. There are many of our affairs with which the world can have little or no concern, but the sympathy, the love and the assistance of fellow Christians is worth all the haste we may use in seeking them out that we may confide in them. As the woman would not rest satisfied until she came to Elisha directly, so we, in our sorrow, can find no satisfaction until we find Jesus. In Him, in the hour of sorrow and death, there is always the assurance of life—life eternal. In Him we know that there will be a glorious resurrection.

Gehazi thought it very improper for the woman to grasp the prophet by the feet and he endeavored to thrust her away. There are plenty of people who are always ready to see something very improper in earnest souls and they do all in their power to hinder them. Nothing is improper that shows confidence in Christ. He wants us to give expression of our earnestness. The world's sense of propriety sometimes deprives anxious souls, or would deprive them, of appealing to Him earnestly. It is a serious matter to come between any seeker and his Christ. How many children have been thus prevented from making a decision when they wanted to do so, only at a later time refuse to do so when their parents wanted them. The writer has in mind a man whose only regret for many years was that he came between his son and his Christ at a time when the son was thought to be too young. Future years revealed how foolish and hurtful had been that attitude.

Elisha did not know at first what the trouble was, but he was not backward about saying so. It is a proof of a great man when he is honestly ready to admit the things he does not know.

The wonderful faith of the woman is the impressive thing in the lesson. She did not want Gehazi, nor the prophet's staff. She wanted the man of God and she insisted that he come. It was her faith in the God for whom Elisha stood. The symbolic manner of the raising of the son teaches that we must come in actual touch with whom we would raise. Applied to those dead in sin it means that we must first get near to God in prayer and then we must get in sympathetic contact with those who are to find life through us. This Old Testament resurrection is one of the assurances that the people of the Old Dispensation held that there is another life to which God raises His own. We of the later dispensation have greater assurance in the fact that as in Adam all died so all shall be made alive.

RELIEF NOTES

(Conducted by Vernon Smucker)

Three more Mennonites sailed for America from Constantinople on Dec. 16 on the steamer "Alexander." Their names are, Bernard Rempel, Jean Kroker and Jacob Jansen. The first two named will go to Tiskilwa, Ill., on their arrival here, while Jansen will go to his aunt in Nebraska.

The following items from the November report of our Unit at Constantinople will be of interest:

Number of children in children's home, Dec. 1	112
Number of girls in girls' home	46
Number of men in men's home, Yeni-Kuey	215
Mennonites	46
Lutherans	90
Catholics	18
Greek Orthodox	61
Total	215

In the clothing department, 476 men, women, boys and girls were helped during the month, besides 514 pairs of shoes mended. A total of 271 garments and blankets were supplied.

In a reeent letter Bro. Stolzfus says: "The Mennonite Home at Yeni-Kuey will be closed Feb. 1. We expect quite a number of the refugees there to have found ways for getting away from this city by that time. The remaining number can be sheltered in Camp Salamie—a collecting center organized by an Englishman, Col. Procter. This arrangement will provide free shelter, and our Unit will continue to supply money for food. We shall probably make special arrangements elsewhere for the four Mennonite families recently arrived from Russia."

With reference to the Mennonite families referred to above and mentioned in Relief Notes a few weeks ago, Bro. Stoltzfus states further:

"A letter from Bro. Warkentin, Germany, says that he will begin at once to secure entrance permits for all of these to join the Lechfeld colony. If therefore it will be impossible to get visas for America there will still be the prospect of going elsewhere."

A recen: cablegram announces the sad news of the death of Bro. Menno Shellenberger of Hesston, Kan., on Dec. 16 at Diarbekir, Turkey. The cause of his death is given as smallpox. Bro. Shellenberger was sent out by the Mennonite Relief Commission last August to work with the Near East Relief and had but recently gotten started in the work at Diarbekir. The announcement brings sadness to the hearts of many, and the sincere sympathy of the Relief Commission and a host of friends goes out to the parents of the deceased. He is after all a comfort to know that he died at the post of duty and that he had proven himself willing to face danger and hardship in order to bring relief to the suffering. Further details of his death are expected by letter.

Following is a translation of a letter reeently received at Constantinople by Bro. Stoltzfus from one of the Mennonite young men who was aided by our Unit there and who later went to Palestine. The letter strengthens our conviction that the work there was very much worth while:

Jerusalem, Dec. 1, 1921.

Mr. Stolzfus, M. R. U.,
Constantinople.

Dear Sir: I can inform you that we all have good positions. Gegenbach who for a time was not successful has now also a very good position. I am bookkeeper with the firm of Paul Aberle. I am earning a living and more, for as soon as the way to Halbstadt opens, I want to send aid to my parents. My parents are in a pitiable condition. I received a letter via Germany by which I am informed that my two brothers, Jacob and Nicolai, have been killed. It is a great loss to my parents. God knows when the measure may be full. If we here in the strange land had not the Savior who is ready to help us in the greatest need, it would be enough for despair in these dark times. But God be praised, if it seems that one is left by all, He will not leave us.

It is my only desire to be able soon to send help to my poor dear parents. And thanks be to God that I myself am no longer compelled to ask for help. I can even help the poor who are crying for bread. May God grant that the doors into Russia may soon open. The letter which I have received is sad, yes, really terrible. It is remarkable how people in the colonies of Russia are now praying. I am convinced that the sad conditions will not long continue for the fervent prayer of the righteous availeth much.

Dear Americans, I thank you all heartily for the help I was given in Constantinople. With many greetings.

Gratefully yours,
Peter Schmidt.

MARRIAGE

Hunsberger-Umstead. On Jan. 21, 1922, Willis M. Hunsberger of Plumsteadville, Pa., and Miss Anna Mae Umstead of near Dublin, by Rev. A. M. Fretz, Perkasie.

DEATHS

Moyer—On Dec. 14, 1921, at the home of Daniel M. Kratz, Philadelphia, Pa., of a cancerous tumor, Miss Alda M. Moyer, aged 38 years, 1 month and 8 days. Interment on the 17th at Blooming Glen. Services by her pastor, A. M. Fretz, assisted by Frank Swartz and Wilson Moyer. The deceased sister was a devoted and faithful member of the Perkasie church.

Toevs—Rev. Jacob Toevs was born near Danzig, Germany, on the 26th day of June, 1838. He attended school at that place from his sixth year until his fourteenth year. In that year, 1854, on Pentecost, he was baptized. On March the 15th, he was united in marriage with Marie Wiebe. Fourteen children were born to this union, of these six died in their early youth, one died in the 38th year of life. In 1864 he was ordained as minister. In 1869 they went to Russia and made their home there until the Russian government made military training compulsory and they found themselves in Asia in 1880. Upon receiving an invitation from the American government and the Mennonite brethren here already they left Asia and came to America in 1884, making Newton, Kan., their home. Immediately upon arriving in Newton he served the First Mennonite church as minister. Two years later he was ordained as elder and served the same church for about thirty years. During these thirty years he had varied experiences which grounded him more firmly upon the Rock, Jesus Christ. Because of his age and weakness he retired from the active ministry in 1916 and after a brief period of time he came to Aberdeen, Idaho, in 1918 where he lived until his spirit left him. For several weeks weakness overpowered him and on Monday, Jan. 2, 1922, his spirit took its flight to the Creator.

He leaves to mourn his departure his wife, five sons and their wives, two daughters and their husbands, 48 grandchildren and 25 great-grandchildren. He reached the age of 83 years, 6 months and 7 days. The funeral was held on Jan. 5, in the Immanuel church near Aberdeen. Rev. Friesen made the introdnetion. Rev. E. D. Schmidt spoke in English on Isa. 42:3: "A Bruised Reed Shall He Not Break," and Rev. P. R. Aeschliman from Colfax, Wash., who came to conduct the funeral, spoke in German on Luke 16:25: "Nun aber wird er getröstet."

Amstutz—Anna Slonaker, daughter of Christian and Mary Annie Slonaker, was born in Chaux de Fonds, Switzerland, on Nov. 30, 1848. On March 28, 1868 she united in marriage with Jacob Amstutz, and this union was blessed with eight children. In February, 1873, she, with her husband, two children, her parents and a number of relatives, left their native Switzerland to make their home in America. They arrived in New York and proeeeded directly to Pulaski, Iowa, arriving here on March 29, 1873. They settled on a farm six miles southeast of Pulaski where she lived with her husband and family until November, 1916, when they moved to her late home in Pulaski. Here she passed the closing years of her life and fell peacefully asleep in Jesus on Jan. 19, 1922, at 8:20 in the morning. The immediate cause of her decease was leakage of the heart and dropsy. She made the span of her life 73 years, 1 month and 19 days.

She leaves to mourn her home-going, her devoted husband, with whom she lived in happy wedded life for almost 54 years. Six children, Anna, wife of Rudolph Grunder; John; Minnie, wife of Irwin Matthews, all of Pulaski, Ia.; William, of Bay City, Mich.; Samuel of Quarryville, Pa., and Mary, wife of Monroe Lantz, Smithville, Ohio. Two children, Fred and Louise, preceded her in death. She also leaves 19 grandchildren, two brothers, Fred and Louis, of Pulaski, and a host of friends.

At the age of 16 she joined the Mennonite church by the rite of baptism and soon after arriving here she transferred her membership to the Pulaski Mennonite church.

In the home-going of Mother Amstutz the family loses a loving, devoted, godly, Christian mother and grandmother. Our church loses an active, interested and attentive member. Seldom was her seat in church and Sunday school service vacant if it was physically possible for her to be present. Our Women's Missionary Society loses one of her charter members and one who was always regular and faithful in the work of the society. The community loses a noble, Christian woman and mother.

Funeral services were conducted by her pastor, Rev. A. S. Beehtel, at her home and in the Pulaski Methodist church on Saturday afternoon, Jan. 21st, at 1:30. The funeral services were largely attended.

Decker—Julius K. Deeker was born April 14, 1871, in Carlberg, Russia. In 1874 his parents, John and Katherina Deeker, with their five children immigrated to America, settling near Moundridge, Kan. When the Cherokee strip in Okla. Ty. opened he secured a homestead by Meno, on which he has lived since. He was baptized in the Canton church at Moundridge, Kan., by Elder John Ratzlaff Dec. 15, 1889. He joined the Newhopedale church by Meno when it was organized. Oct. 16, 1898, he united in marriage with Miss Anna Ratzlaff, with whom he lived over 23 years. Their union was blessed with 5 sons.

He has been an active member, liberal in his gifts to worthy causes. Has contributed much labor and money to the creetion of our churches and school. His nature was of a friendly and cheerful disposition, being able to win goodwill of the people to cooperate in the donation works.

He attended church in the morning of Dec. 4th, 1921. That evening about 9 o'clock he suffered of severe pain, upon which the doctor was called. He diagnosed it to be appendicitis and advised to take an operation for the same, which was performed Monday morning, Dec. 5, in a hospital in Enid, Okla, where he passed away Thursday morning, Dec. 8, 1921. He was 50 years, 7 mo. and 24 days old.

He leaves to mourn his sudden departure his beloved wife, 5 sons and one daughter-in-law, his aged parents, father 88 years, step-mother 70 years, 4 brothers and 6 half-brothers, 2 sisters and 3 half-sisters, besides a host of relatives and friends.

Funeral services were held Dec. 11, 1921. A very large crowd being present that bright Sunday afternoon. Elder H. U. Schmidt had charge of the services. Words of comfort by the following: Abr. Ratzlaff, an uncle of Mrs. Deeker, at the home of the deceased, while at the church addresses were made by Revs. Tobias Wedel, H. U. Schmidt, H. R. Voth, John Lichti, David Schmidt and F. D. Koehn.

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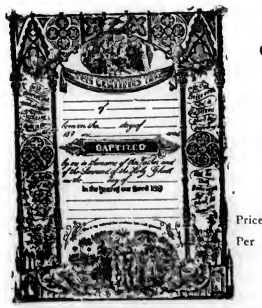

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VOL. XXXVII. BERNE, INDIANA, FEBRUARY 9, 1922 No. 6.

"FOR BREAD—JUST BREAD"

An Appeal for the Children of the Bible Lands.

Hundreds of children are dying,
Are falling each day in the street,
Crying in vain in their anguish,
Dying—for something to eat!
Their parents, their friends, all are dead,
Alone, sick and starving, they wander,
They perish—for there is no bread.

Once—they were bundles of sunshine,
Healthy and laughing at play,
Just as the babe on your doorstep
Is carefree and happy today;
Now—they are sick, they are helpless,
Their bodies are ravaged and sore,
Their clothing is filthy, unsightly,
A few tattered rags, nothing more.

Will you who are here and have plenty
Close your ears to their pitiful cry?
Will you store full your bins and your granaries,
And allow little children to die?
Because there is distance between you
And your sky seems blue overhead,
Will you harbor your grain, all unheeding,
When you—you can save them with bread?

—Rachel Ann Garrett.

IN MENNONITE CIRCLES

The First Church, Philadelphia reports a continued and growing interest in its Wednesday evening Bible studies.

Rev. S. P. Preheim, traveling preacher in the Western District Conference, recently held several meetings in the churches in Newton, Kansas.

Prof. Franz, of Bethel College who has recently accepted the call to become pastor of the Swamp and Quakertown, Pa. Chrages, arrived in Quakertown this week. He preached the first sermon in his charge on Sunday, Feb. 5.

In column one of page 3 of last week's issue of The Mennonite an error has occurred in the article "Matter and Manner of Preaching", by N. B. Grubb, It reads: "The preacher must be a man (not a woman) of courage". It should read: "The preacher must be a man or woman of courage." The writer of the article is a pronounced believer that women as well as men may be preachers.

The Mennonite Year Book has contained so much material of historic worth that a complete file of the twenty-eight years is frequently sought for by persons interested. A brother in the middle west writes to the editor that he has two complete files which he desires to sell.

Provision has been made through Mennonites connected with a textile industry near Gronau, Westfalen, Germany, for giving employment and providing homes for a number of Mennonite refugees out of South Russia. Rev. A. Fast, himself a South Russian, now pastor of the Mennonite Church in Emden, has the matter in charge.

The Second Church, Philadelphia, has completed the extensive repairs on its church house. A special service was held on Sunday evening Feb. 5. A new C. E. Society has been organized, several of the Adult Classes in the Sunday school are interesting themselves in the larger support of the prayer meetings and the regular services. A Catechetical Class, of encouraging size, has been organized and a new interest in the congregational music has developed.

The President of the General Conference, Rev. H. J. Krehbiel, of Reedley, Calif., sends the editor the following message which should be of great inspiration to our readers to larger support of the relief work now done by our church for starving Russia:

"Not to boast, but to provoke others to love and good works Heb. 10:24. The following:

A week ago I read in the report of the Central Relief Commission that people in Russia were making bread by grinding weeds, roots, clay and the hoofs of horses together. That 90% of the children in the orphanages were dying and that each evening the death cart came by loaded high with the corpses of children. The following Sunday I preached on the parable of the food Samaritan and at the close said: 'Our Russian Brethren have fallen among the thieves; cruel, avaricious, devil-possessed men have robbed them and left them half dead. We are passing by shall we be like the priest and Levite or shall we be the good Samaritan and save them from death by starvation?'

The subcriptions given at the close of the service and the following week amount to $2247.50 which indicates that every member of our church wants to be a good Samaritan. Jesus said: 'Go and do thou likewise.'

If all the Mennonites in America became good Samaritans none of our Brethren in Russia need starve."

NOTES AND COMMENTS

The 34th annual meeting of the Chicago Hebrew Mission was held on the 10th of January. The reports of the year's work were very encouraging; also the testimonies of the Hebrew Christians and the experiences in the work by the workers. Addresses were given by Mrs. A. G. Wells on "Why Pray for Israel"; Rev. Wm. R. McCarrell on "The Strategic Work of Our Day," and Rev. W. S. Gottshall on "God's Program for Disarmament and World Peace," and were very helpful.

One of the pleasing features of the afternoon's program was the recitation by several Jewish girls of the entire 53rd chapter of Isaiah, the 8th chapter of Proverbs, the 22nd Psalm, and the 10th chapter of John. All of these girls are Christians and some of them have accepted Christ as their Savior during the past year.

The report of the superintendent showed that during the year 32,367 calls fave been made at homes, hospitals and stores, while 11,472 personal conversations were held. Of these, 907 were reported as "specially interested," and during the year a goodly number of Jews professed to accept Jesus Christ as their Savior. The attendance at the children's classes during the year aggregated 12,477, while the estimated attendance at the 234 open air meetings conducted was 46,205.

Through the agency of the book store the Chicago Hebrew Mission has distributed during the past year 4,288 Bibles and Testaments, 50,831 Gospels of Matthew, and 542,027 tracts. Of this number 386,530 tracts were especially for the Jews, while the balance were intended primarily for Christians, to impress upon them the importance of praying and laboring for Israel. This literature was not only distributed in Chicago, but sent to missions and individuals located in 40 states of the Union, and 23 foreign countries.

If you want a home, go after it. Undaunted by lack of funds and distance from her farm home out in Arkansas, a young thirteen-year-old girl has found a new home and the education that her heart craved.

"I am a little girl down in Arkansas who would rather have an education than any other one thing," she writes in the self-analysis received by the Springfield, Missouri, Young Women's Christian Association. "(1) I am both poetic and artistic; (2) What I attend: church, Sunday school and public school. I attend neither parties nor dances as I have no desire for such unelevating entertainment. (3) I can cook, sew, and do all types of house work. (4) I haven't misspelled a word in my class for four years. (5) Mr. Taylor of your town secures homes for girls where they can work their way before and after school and I am almost sure that you can, too. He does this for those who attend his business college, though I have no desire to become a stenographer. (6) Here is one of my maxims: 'Sanitation is the hope of the nation.' Please, yes, please, secure a home where I can work my way."

Upon being assured by the Association that arrangements had been completed for her education, the enterprising young woman wrote that she was "tearfully proud," requesting the Association to meet her at the station.

The foreign population of Chicago is divided as follows: Polish, 137,611; German, 122,788; Russian, 102,095; Italian, 59,215; Swedish, 58,563; Irish, 56,786; Czecho-Slovak, 50,392; Austrian, 30,491; English, 26,420; Hungarian, 26,106; Canadian, 26,054; Norwegian, 20,481.

THE SHEPHERDLESS SHEEP OF THE HOUSE OF ISRAEL

What Is the Church (Our Church) Doing for Them?

By A. S. Shelly.

For a number of years there has been a growing conviction among the members of some of the General Conference churches that we, too, should be helping to pay Christianity's debt of gratitude to God and His ancient chosen people, for the blessings that have come to us through that channel, and that this should be done by Christians in turn bringing to the Israel of today the "good tidings of great joy" which in God's plan, "shall be to all people." And Mennonite money has been going in quite considerable amounts to the support of missions with this end in view. Furthermore, in the absence of any work along this line maintained by our Conference, some of our young people who have felt the call to this phase of gospel work, have found their way into missions under other auspices. For all of which we want to praise God.

At the last two meetings of our General Conference the question of a more direct and more general sharing in this blessed work by our people was considered. At the Reedley conference in 1917 there was no decision reached, but the question was referred to the Home Mission Board for further investigation as to how best to get into the work, and to report to the next meeting.

In the three years that intervened the board found an offer of cooperation with representatives of two other Mennonite bodies for the starting of a work in Chicago. One of those bodies had in their city mission in Chicago a converted Jewess, Miss Dorothy Goodman, who was willing to be used in this pioneer capacity, and the board thought they had found the Lord's answer to the question referred to them by the Conference. They soon found two others to be added to the working force of the mission to be established. One, a young Christian Jew, Bro. Israel Saxe, who had been in the employ of the Chicago Hebrew Mission; and the other a deaconess sister in one of our Conference congregations, Miss Elizabeth Hirschler, who it was thought should open a dispensary as a means to help open the door for the gospel message.

But a work of this kind must be suitably located and housed, and it was on this point that great difficulty was encountered. It was in the time of almost insurmountable housing difficulties throughout the country. Houses for rent were exceedingly scarce, and added to this was the fact that in the Jewish sections, where the missions should be located, the lines were found drawn against renting property for this purpose.

Some time before the convening of Conference 1920, Miss Goodman's getting married and Miss Hirschler's going to Germany for a visit to her aged father left Mr. Saxe practically alone to keep the work afloat. Conference received the report of the board favorably, approved what had been done, and adopted Jewish mission work as a department under the Home Mission Board, especially pleased with the plan of cooperation with other Mennonite conferences.

Soon after the adjournment of Conference a call was issued for the representatives of the three bodies to meet to plan for the further development of the project. The representatives of one of the Conferences did not respond (in fact had not met with the United committee before), and the brother from the other Conference was not in position to give any definite assurance as to what we could expect by way of support from that source for the continuance of the united efforts under the arrangement that had obtained.

Bro. Saxe's report showed conscientious, faithful work, and he was anxious to continue, but with him as the only worker then in sight, and the difficulty of securing the necessary housing for the mission still staring the committee in the face, the situation was puzzling to say the least. The contributions as they had been coming in had proved sufficient for the support of the workers, but there was no money in sight wherewith to acquire property by purchase.

At this juncture overtures were received, providentially it seemed to the committee, from the Chicago Hebrew Mission, with whom Bro. Saxe had worked before, proposing an arrangement whereby Bro. Saxe and any other workers we might find and would agree to support, should work with them, thus having the advantage of their complete equipment and organization, yet being recognized as the missionaries of our Conference and being available for visitation and extension work among our people.

Under this arrangement Bro. Saxe has labored during the year 1920, proving himself one of the strongest and most efficient workers in the mission. His reports, which come to our board monthly, are quite encouraging, showing definite results in individual Israelites being led out of their hopeless unbelief into faith in Jesus as their Messiah and Savior. He is, moreover, thoroughly loyal to our church and desires to be fully identified with it. He has spoken at two of our district conferences very acceptably, as reports have come to the writer. The arrangement, as above stated, provides for him to accept invitations from our congregations to bring them first-hand information and to give out among us the present-day Macedonian call to come to the help of Israel with the message of salvation. Arrangements for such visits can be made through Bro. W. S. Gottshall, who represents our Conference on the board of the Hebrew Mission. Pray for this work and for God's peculiar people. The promise given to Abraham of old as the progenitor of this race, has not been revoked. His word stands, "I will bless them that bless thee."

And shall we be satisfied to have but the one worker to represent our big conference in this great work? The committee is anxious to move forward by increasing the force. There is a young brother in our Conference upon whose heart the Lord has been laying a burden in behalf of this neglected part of His vineyard, and who has just recently come to the point where he sees his way clear soon to follow the call. The committee has been waiting for this. But they are also looking for encouragement in the way of more adequate contributions to make the employment of an additional worker possible. If the Lord is leading in this, then surely He will lay upon us a burden of prayer and intercession for Israel, and cause us to prove the blessedness of giving, for this cause also, according to His good will.

RIGA—A WARNING TO PROTESTANTS

By Prof. C. M. Jacobs, D. D., Philadelphia, Pa.

(Concluded.)

The Latvian government agrees to do the following things:

1. To provide the archbishop with a cathedral church, chosen by the government, and approved by the archbishop.

2. To give and fit up a suitable house for the residence of the archbishop and cathedral chapter and for the accommodation of the offices of the archbishop.

3. To pay the salaries of the archbishop, the bishops and the members of the cathedral chapter on such a scale as "to maintain them at a standard of living appropriate to their position."

4. To provide the building and the means for the establishment of the theological seminary. The matter of founding a Latvian College at Rome and paying the expenses of Latvian students whom the archbishop may wish to send to Rome, is to be agreed on later.

5. **To guarantee all churches, church-yards and chapels against expropriation or confiscation.**

6. To permit the archbishop, or his delegate, to take part in the session and procedure of any court trying a case against a clergyman of the Roman church.

7. To allow a clergyman of the Roman church, sentenced to imprisonment, to serve his sentence in a monastery, instead of a prison.

In return for these grants and guarantees, the Latvian nation gets what? An archbishop a bishop or two, and a theological seminary. At a time when the separation of church and state has come to be recognized by every enlightened government as a necessary protection to both, it is seriously proposed to saddle a new and struggling nation with an ecclesiastical establishment, controlled from Rome, for which the people will pay in taxes.

That raises the question, why any government could seriously consider such a proposition. That it has been considered seriously is witnessed by the fact that the representatives of Latvia have actually signed the "treaty." The answer lies in the political conditions. In little Latvia—and, for that matter, in all the continental countries—there are three political parties. The one party is the Socialists. They are not agreed among themselves, for they are divided into a moderate and a radical, or bolshevistic, wing. The radicals are strong, for in 1918 there was a brief, but bloody, bolshevik uprising which threatened, for a time, to creat the same sort of a chaos in Latvia that exists in Russia. The second party is conservative, and to this party the leaders of the state belong; practically all of them are Lutherans. The third party is the Catholics. They are, as has been said, a minority of the people, but they cast their vote in a block. This iniquitous treaty with the Holy See is the price the government is ready to pay for their suport.

The Church of St. James

But the warning of Riga goes beyond this treaty. In the agreement with Rome, the government would promise to provide the archbishop with a cathedral church. The actual proposal specifies the church. It is to be the

Church of St. James (Jacobskirche), the oldest and the largest Lutheran church in Riga. The building was erected in the thirteenth century, and stands in the great public square of the city, where it has been for centuries the center of the church-life of Riga. Almost exactly four hundred years ago the doors of that church were opened to the preachers who came across from Wittenberg. From its pulpit all the great men of the sixteenth century who carried Protestant teaching into Northeastern Europe preached. It became a sort of Lutheran cathedral for all the district in which Riga stands. Then came the period of Polish rule. The Lutheran preachers were silenced, and the old church became the chief place of Catholic worship. Three hundred years ago, in 1621, Gustavus Adolphus came to Latvia. His Swedish army broke the power of the Polish king, and once more the gospel was preached in Riga in its Protestant form. St. James church became again the center of that preaching.

To the Protestants of Northeastern Europe this old church is a symbol. It is as precious to their religious life, as is Independence Hall to the political life of America. Because it is such a symbol, Rome covets it as the future cathedral of the archbishop of Riga. The day when it passes into his possession—if that day ever comes—will be a day of triumph for the Roman church, for it will be a day on which Protestantism has surrendered to Romanism one of its great landmarks. That will be hailed at Rome as a victory of the church over the Latvian state, and Protestants everywhere should understand that it would be a victory won by political intrigue and made possible by the control of the Roman church over the Roman Catholic vote.

Rome does not need the Church of St. James. The Roman church has in Riga one church for every fourthousand of its adherents, and if the negotiations, recently in progress, for a Greek Catholic church are satisfactorily concluded, it will have one church for every three thousand. The Lutheran church has one church building for every seven thousand of its people, and the pastors of St. James now minister to a parish of more than six thousand souls. But Rome wants it to increase her prestige and her glory. She wants to force the Lutherans of Latvia to acknowledge that the Reformation was a wrong against the church of Rome. It is typical of Roman methods, that with covetous eyes on the property of a Protestant congregation, Rome should propose, as a part of the treaty with Latvia, that "all churches, chapels, and churchyards shall be guaranteed against expropriation or confiscation." In the very act to steal from others, she proposes that to take away her property shall be against the law. No Protestant wishes to see Rome defrauded, but all honorable men expect that one who lays claim to inalienable rights must recognize the rights of others.

Riga is an example to Protestants. It illustrates what Rome will do when the chance is given her. It shows the ends she is seeking, and the means that she is using to gain them in every land in Continental Europe. By the control of votes she has won political power, by the use of that power she is endeavoring to crush Protestantism everywhere. For Rome believes that Protestantism has no right to exist. She does not fear the charge of bigotry, but counts it a distinction and an honor. She is frankly eager to bring back the day when "Rome, the earth's head, holds the whole round world's reins." If, and where, the Roman church seems tolerant of other forms of Christianity, it is because her plans for crushing them must not be prematurely revealed. When we make mole-hills out of mountains, we play into her hands.

CORRESPONDENCE

Mennonite Church, Beatrice, Neb., Jan. 30, 1922. To the Editor and all Readers Greetings. The year 1921 is gone and in reviewing the course of events we must praise the Lord for His goodness and mercy.

Our agricultural position was excellent in prior years. Even though there has been a serious decline in the prices of products, when we compare our position with other communities we have no ground for complaint.

A short time ago our congregation assembled for the annual business meeting in order to review the past and formulate plans for the future. In the introduction our Elder pointed out the necessity of building on a solid foundation, and reminded us of the words of the apostle not to use hay or stubble, but to give way to the love and the spirit of the Lord.

In the past we had been sustaining a school for studying religion and church history. The plans of the school committee contain various expansions and improvements, which will be taken up later at a special meeting for decision.

The report from the sisters of our Deaconess home and hospital gave evidence of abundant activity in both branches, the hospital as well as the deaconess work. The treasurer of the hospital reported a satisfactory condition, partly due to the drop in prices. As a result the directors were able to reduce the rates.

The superintendent of the mission Sunday school reported upon the work conducted by himself and 8 assistants. He also reported an average attendance of 57.

The weather has been wonderful in this section during the fall and this far during the winter. Moisture and precipitation have been scarce. The agriculturist would like to see more of it.

In general we have nothing to complain, but many reasons to be thankful. And the Lord help us to convert such sentiment into practical results.

In conclusion permit me to wish you all the blessings of the Lord.

John von Riesen.

PORTRAIT OF DAVID RITTENHOUSE

Wiliam Rittenhouse was the first Mennonite minister in America. He was also the first maker of paper in the country and built a house and mill on the banks of the Wissahickon creek. The former still remains as a celebrated landmark because it was there that his grandson, David Rittenhouse, the celebrated philosopher of the Revolutionary period, was born. David, not holding to the faith of his ancestors, became active in public affairs and was appointed by President Washington the first mint-master of the United States. Rembrandt Peal, a famous artist of the time is chiefly remembered for the portrait he painted of Washington in his Germantown studio, which also is one of the landmarks of quaint old Germantown. A portrait of David Rittenhouse by this artist is the property of the University of Pennsylvania, the institution in which Rittenhouse served for a time as professor of astronomy and vice provost. A movement is on foot to erect a statue of David Rittenhouse in Fairmount Park near the place of his birth.

EARLY PRINTERS OF MENNONITE BOOKS

Although our Mennonite ancestors who came to America had little inclination for literary activities, it is nevertheless surprising to note that their printed products were quite numerous, because they were not long in finding out that a people, if it is to survive, must have literature of some kind. The first printed Mennonite work in America was singularly enough an English work, a translation of a previous Dutch apology for the Mennonite faith, which bore the title: "Mennonite Confession of Faith." Later the celebrated Martyr's Mirror appeared, as well as a number of editions of their Hymnal. There were also several religious books produced by Funk, the minister at Germantown. Having no press of their own their work was done by the German printers who made their headquarters at Germantown, although the English edition of the Confession of Faith came from the press of Bradford, the well known pioneer of printing in Philadelphia. Of the German printers the most celebrated was Christopher Sauer, who in his time turned out more from his press than any other American printer. Billmeyer was another upon whom Mennonites called to do their printing. Numerous excellent copies of the Hymnals that came from his shop are still in existence. It was from the steps of his house and shop that Washington observed the progress of the Battle of Germantown, it being located quite near the battle line. The building staill remains, an excellent sample of the style of buildings of that time. Other printers were the Libberts and the Ambrosters. The printing and paper making for the most pretentious literary undertaking in America during the Colonial period, The Martyr's Mirror, was done in the cloister of the Ephrata brethren in Lancaster county.

THE MOYER FAMILY

One of the most numerous of the Mennonite families in the east is the Meyer or Moyer family. This family was among the pioneers of northern Bucks county, Pa. Four brothers, named Peter, Jacob, William and Henry, with their mother and sister, arrived from Switzerland about the year 1741. They were Mennonites and Peter was a minister located in Springfield. In 1770 he also purchased 125 acres in Haycock Tp. Jacob, who was born in 1721, was also a Mennonite minister. He was naturalized in 1743 and settled in Lehigh county, where he died May 4, 1790. William was a resident of Haycock in 1763 and Henry a taxable citizen in Springfield in 1779.

YOU CAN

Be on time.
Pray more earnestly.
Sing more enthusiastically.
Make one advance step each month in taking part.
Work more diligently for the success of your society, until it, through you, becomes a real motive power for serving "Christ and the Church."

THE MENNONITE

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EDITORIAL

It has always been the boast of Mennonites everywhere that no member of our church ever need to apply for public charity. We do not say this, not with a sense of superior wealth or in the spirit of condemning people of other denominations, but, because providence has kindly made it more possible for us to take care of our own by placing most of our people in rural communities where, while there is not the opportunity for making large sums of money, there is not the terrible poverty that comdemns people sometimes to the state where they cannot be sure of the next morsel of food. Again, we are a small body, compared with many others and the demands are not so great nor so frequent as they must be where large numbers are concerned. There is also this to be considered, while not rich, none of us are so poor that we cannot do our little bit when it is necessary. The attitude of Mennonite people toward needy ones has always been a sympathetic one, often to the extent that some of us have had the humiliation of discovering that we have been absurdly imposed upon. It used to be a common understanding among tramps that the best pickings were to be found in localities where there were the most Mennonites. The "beggar's bed" is a memory with many of us who have been brought up in Mennonite homes. These beds were frequently maintained, either on the great or in some out-building, but they were as comfortable and as warm as any in the house. It is a matter of history that appeals, in the event of any great world need, never fell on deaf ears when made to our people. None of us would by any means want to see our people lower their ancient standard of benevolence, and many would endeavor to continue our sympathetic help for the needy in a greater measure.

Times have changed since our boyhood days. We learned that just giving is far from the right kind of charity. More must go with it. It must be done so that there will be real help and real improvement in the condition of those helped. It is easy enough to give a dime to a beggar, but that don't feed him long, nor does it help him to a state where he will find something to do so that he will not need to beg. His case should be studied and then intelligent assistance applied. This means that the dime we gave might have either been too much or too little. We may at least get rid of the sight of him when we send him on his way with the coin in his pockets, but he will still be the same beggar that came to us.

The better way of doing charity is to give that something lasting may result. For this reason it is well to let those attend to our help who are in a position to represent us and at the same time attend to the matter better than we are able to do. Each congregation should have its officer or its committee to administer its charity, these should be persons fitted for the work and able to give it all the time and patience it needs. In this not only will the needy one be best benefitted, but the greatest good will go to the greatest number.

As for our benevolences, especially those in which the whole church has a part, it should be the rule of every church to give only through our regular boards. They have the machinery which we have created and, to say the least, it would be poor house-keeping to use other channels, and it surely would not be showing respect to those we ask to do our work if we were to take our gifts to others and then ask them to do what we have already asked others of our own number to do.

LOYALTY TO HOME

A young girl, attending a school some distance from her home, was one day in her room, surrounded by companions, who were busy with embroidery and bits of fancywork. Someone asked for a needle, and the young hostess brought a needlecase. As she offered it, the one who had made the request glanced at it with a slight laugh and a perceptible lifting of the eyebrows. It was an inartistic, old-fashioned, homely little needlecase, but its owner drew it back almost as if the look had been a blow, and smothered it with caressing fingers as she said: "My mother made it." There were love, loyalty and a touch of defiance in the words. What did these gay girls know of the plain, little home and the dear, old-fashioned mother, whose toil-worn fingers had sewed the bits of ribbon together and shaped them into a gift for her girl? The daughter saw it all in a vision. These stylish young friends were good enough, but the old home and those it held were her dearest treasures on earth, and no sneer should touch them or their ways in her presence. Word and action showed the fibre of the girl. Had she been weaker or less loving, she might have been ashamed of her little possession and the home conditions it represented; and if she did not disown or apologize for it, she might at least have kept it carefully out of sight thereafter.

A young man engaged by a construction company was stationed through the week at a little out-of-the-way station on the line of their road. There being but few houses and a single small store, the latter, naturally, became the social center when the day's work was done. The proprietor, also a young man, prided himself on being a freethinker, and one evening he began reading aloud from an infidel paper something that he considered very very witty—a scurrilous attack on Christianity and its author.

"Stop that!" interrupted the young representative of the company. "I come from a home where they believe in such things—and are a good deal better for believing in them, too—and I will not listen to such vile stuff. You have a right to your opinions, and this store is your store; but it's the only place where we fellows can gather in the evening, and while we come there must be no such reading or talking." His decided protest ended the matter. He was not at that time an avowed follower of the Master, but his loyalty to home and its teachings purified the atmosphere of the place where he was staying and strengthened his own character. Loyalty to what one holds dear, to what one believes to be the right, is a necessary foundation for the building up of a strong and noble life.

A BIBLE WHICH NO ONE CAN READ

In a recent publication of the British and Foreign Bible Society is an interesting account of the first American Bible and the first English Missionary Society.

The first Englishman who subscribed to foreign missions was Sir Walter Raleigh. He introduced into England two products of America: potatoes and tobacco, and the first missionary subscription given by an Englishman came from his purse; he contributed a hundred pounds—a generous sum in those days—to the Company which founded the colony of Virginia, "for the propagation of the Christian religion in that settlement."

Do you know also what man founded the earliest English Missionary Society? It was Oliver Cromwell; through him was established "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." This was the ancestor of the present "Society for the Propagation of the Gospel."

One question more: Do you know who was the first genuine English missionary to the heathen, at any rate since the Reformation? It was John Eliot, a young Puritan who studied at Cambridge. In 1631 he crossed the Atlantic in the wake of the Pilgrim Fathers, who had sailed eleven years earlier in the Mayflower to sow the seed of the United States of America. For sixty years John Eliot was a minister of the village of Roxbury, which is now a suburb of the city of Boston. But at that time the forests of Massachusetts were peopled by tribes of red men; and among these red men he also labored with a devotion and success which earned for him the title of the apostle of the Indians. He mastered and reduced to writing their language, and then translated into it the whole Bible. We can hardly imagine the enormous difficulty of his task; but you may guess what it was like, if we print here one word of this Indian language, simply meaning "catechism": Kummogokdonattoottammqctiteaongannumnonash.

Yet by living out his own motto, "Prayer and pains, through faith in Jesus Christ, will do anything," John Eliot was able to complete his version of the Bible for the Massachusetts Indians. Published in 1663, it was the first Bible ever printed on the American continent. He lived long enough to see a second and revised edition through the press in 1685, when he was over eighty years of age. The heavy expenses of both editions were defrayed mainly by the "Corporation" in England.

The Gospel conquered the hearts of the red men in Massachusetts. There were in 1688 twenty-three congregations of Indian Christians, each of them with an ordained Indian minister.

John Eliot also published tracts, psalms, hymns, a primer and a grammar—all in the Indian language. As he lay dying in 1690 he could say, "My understanding fails me, my memory fails me, and my utterance fails; but I thank God my charity holds out still; I find that rather grows than fails!"

It is strange and pathetic that soon afterward, not only his Indian converts, but that Indian race itself began to dwindle and vanish away. Since the middle of the last century there has not been an Indian on the face of the earth able to read John Eliot's Bible. Although 3,000 copies of it were printed, fewer than a hundred copies are now known to exist—one of them being preserved in the Library at the Bible House. They fetch high prices, more than £500 being paid for so curious a volume. The language of the Massachusetts Indians is buried out of sight. The tribes who once spoke it, the thousands of Christian converts who learned to read it, have departed and left no descendants. But if we are tempted to ask when we open John Eliot's Bible, "Why was this waste?" a divine voice answers that his labor was not wasted. It was like precious spikenard which anointed those Indians, for whom Christ died, against the day of their own burial. That Bible can never guide another soul to the Saviour. As when the woman clothed with the sun fled into the wilderness her man-child was caught up unto God and to his throne, so this book, having done its office on earth, is in a certain sense caught up unto God. But it endures forever in the memories of John Eliot's dusky disciples, who were transformed from savageness into sainthood, and redeemed from despairing into peace.

In the beautiful Memorial Hall of the State House at Boston are four large paintings. One of these represents John Eliot preaching to the Indians on the banks of the Charles River.

On Aug. 5, 1897, there died in Connecticut the only man remaining in all the world who could read the Eliot Bible. This was James Trumbull, who had been state librarian, Secretary of State of Connecticut, and for a quarter of a century president of the Historical Society of the State. H. B. H.—The Armory.

President Harding says: "The future of the nation cannot be intrusted to the children of America unless their education includes their spiritual development."

"He that ruleth his own spirit is greater than he that taketh a city."

THE C. E. TOPIC

Feb. 26

Books That Make Life Better

Prov. 3:13-36.

The old story about Sir Walter Scott is always worth repeating. It was during his last illness that his friend, Lockhart heard him ask for "The Book." Now, Sir Walter was the writer of many books and his library at Abbottsford was famous for its completeness. Lockhart therefore asked: "What book?" The famous author replied: "Give me the Book, there in but one book", meaning, of course, the Bible. We might name many books that might be helpful. There are many books about the Bible and many others that are designed to press home Bible truths and Bible ideals, but when the clear, fresh source is so near and so easily accessible, it is shortsightedness to go to any lesser source. We do not mean to imply that other books should be ignored. Within reach of the writer of this article there are over two thousand books representing the wisdom of all ages and many nations and all of them have their worth, but were it to come to a matter of choosing one and letting all the others go, there could be no hesitation as to which to keep, since, having the Word, one would have all that is needed to guide his faith and life.

"Of the making of books," says Solomon, "there is no end." But the Bible is eternal and it must have the chief part in our eternal welfare. We go to it as to no other book, for, while it contains unique information concerning history, law, science, literature, it does not aim to be a mere textbook on these and other subjects and what it has of these things is merely incidental. It is a record of man's fall and redemption through the atoning sacrifice of God's Son, Jesus Christ. It alone reveals to us the mysteries of life and death, sin and holiness, eternal joy and eternal condemnation. Every one's chief concern should be the pursuit of his own happiness. In the Bible we find a revelation of how our desire in this direction may also become the joy of others and it may endure forever.

There are good books and there are bad books. The press makes it possible for good or bad to be multiplied indefinitely, so much so, that it seems that a thing once printed is almost beyond recall. So too a book that is good adds so much to the store of the world's good that evil will find it an impossible task to destroy it. No home should be without its collection of good books. They should be regarded as so much necessary equipment. There should be books suited to every member of the family. Everyone, from aged grandmother to the little one just learning to read, should have the necessary mental food for his or her particular needs. Parents who would not read poor literature sometimes do not give themselves sufficient bother to ascertain whether the reading matter of the children is elevating or degrading. A bad companion is always a menace, particularly to the youth. If that companion happens to be a book it may be all the more dangerous and have a part in the wrecking of a career. On the other hand, no one can estimate the part a helpful book may have in the formative years of a life. High ideals are conveyed in the printed page as well as base ones. Let the parent cultivate a sufficient interest in the reading of the child to insure that it will help to contribute to the development of character and the development of a noble faith. There are plenty of people in the world who will tell you that the turning point in their career is to be traced to a book. If that turn in to life of the child is in a wrong direction the responsibility rests upon the parent or teacher who was neglectful.

In naming the list of books that make life better one is almost bewildered at their number. Here are the books that educate. They bring useful information that may become valuable in later life. Perhaps they may appear dry or difficult at times, but all things that are worth while are acquired by hard grinding. Let it be the plan of every reader to select a few good books that will make him more efficient and then let him master them. It does not involve dabbling in many subjects when efficiency is sought. There is a proverb that says: "Beware of the man of the book". The inference is that the one who has well mastered a single subject is prepared to meet emergencies.

Books may be selected for the beauty of their sentiment. Like the wonderful painting the master places upon the canvas to give pleasure to those who see, is the word painting that the skillful writer transforms to the printed page. It may suggest pure and beautiful thoughts. It may refine a character. It may brighten a dark life. It may bring a message of hope and it may have a decided corrective influence in a life that has turned out of the path of duty. Among the great ministers of beauty that God has set in the world the poet is by no means the least.

Devotional books should be in every library, no matter how small and they should show signs of plenty of usage. The thoughts about God, about holy things, about our relation to one another as Christians, about the comforts and the discipline that our Heavenly Father sees fit to send, that devout Saints have given to the world through the press are among the cheapest, the easiest procured and the most helpful of the things that are possible in this life. To miss them is to turn one's back upon one of the best sources of comfort and happiness.

THE S. S. LESSON

Feb. 26.

Elisha's Heavenly Defenders.

II Kings 6:5-17.

Golden Text:—"The angel of the Lord encampeth roundabout them that fear Him, and delivereth them." Psa. 34:7.

Jehoram, the king of Israel had a troublesome time of it because his neighbor, the king of Syria was continually making war upon him. Israel surrounded by enemies planning for its destruction is a suggestion of the Christian's relation to the world. There are those in the world, powerful and unscrupulous, whose chief delight is the destruction or the ruin of the righteous. In Israel's care we can hardly regard them as righteous, the kings were all godless men and the people followed them, yet, though they were undeserving of the distinction, they were the people of God and He was taking care of them because He was gracious to them, just as He, out of the richness of His grace, is still taking the best of care of His people even though they do not deserve any of His favor. If there are powerful enemies of the people of God in the world, we know that they are engaged in a vain effort because it is useless to fight against God. Compared with His power, all the might on earth is absolutely as nothing and cannot for a moment stand against Him if He is determined to assert Himself.

Israel had an army, it also had many generals and soldiers, its fenced cities were numerous and the hills round about were as so many forts of solid rock, yet Israel's strength did not lie in these things. They were as so many useless things. The nation that trusts in the strength of its arms has doomed itself already, as we have seen in the recent great war. Israel's strength was God. Any nation that makes the Lord its God is safe and strong no matter whatever show of strength other nations make. Elisha, the man of God, was the guarantee that God would take

care of His people. It surely was a distinction to be regarded as the "Man of God" by the entire people, but the reputation carried a responsibility withit. Elisha was concerned for the safety of the people. It is the chief concern of the men of God everywhere that the people find safety. This safety is more than just a safety from armies, it is an eternal safety. Because the men of God (and women too) have the safety of those in danger of eternal loss the news of their dangers and the way of their salvation is set before them. With men and women of God in the midst of any people the enemy finds himself unable to execute his will. The influence of a few people of God for the safety of the rest is shown in the incident of the city of Sodom where a few righteous ones would have been the saving of the whole city.

Being a man of prayer God confided in Elisha and enabled him to know all about the dangers Israel was in in time to save it from the fury of the Syrian king. We do not know just how God revealed this, but the manner is immaterial so long as we know that the fact was accomplished. The praying people of this world are our greatest defense against the power of the devil. Israel had been using God badly, but He did not forsake Israel on that account. He is longsuffering. He does not abandon us altogether, much as we deserve it, on account of our shabby treatment of Him, but wherever there is a great need, He asserts His power, and that frequently in the form of a good angel He sends in the person of a devout, praying man or woman of sublime faith.

The king of Syria was matching his cunning and craft against God and he lost every time. No man ever gets to be so powerful that he can defeat the purposes of God. Even every wicked man must take into consideration the fact that plans cannot be made without God. It is because so many do not think that God has a part in their plans that they wake up to realize that they have made miserable failures of themselves. Syria's king thought a traitor was responsible for his failures. There are agencies higher than human forces that enter into the plans of even wicked men. These are the influences that God sets going for the benefit of His people and for His own glory.

The Syrians were right in their answer to the king. It was not a traitor, but God, working through a man of God, that was responsible for the failure of the forces of Syria. It often happens that men are not so blind as to be ignorant of what God is doing, but they remain so blind, nevertheless, that they do not become the servants of this God whose power they know. A different story might have been told if the king of Syria had sought the God of Israel instead of the life of the man of the God of Israel.

The Syrian king had great respect for the power Elisha had. He sent a great host to take him. It seemed absurd that so great a force should be needed to capture one man. Had Elisha been alone the task would have been easy, but even the great power the king of Syria relied upon was nothing because it was the might of Jehovah asserting itself. Not all the power of earth, yes not all the might of hell can hurt a hair of the man God protects.

The young servant was frightened. He had not the faith of his master although no doubt he had seen God doing wonderful things. But he failed to learn the lesson. Then two things happened. The prophet prayed. Prayer is the might God places in the hands of His own. No earthly power can resist it. This is a reason we should pray, often, without ceasing, asking largely. Next the Lord opened the young man's eyes. It would be a good thing if some were continually praying that the eyes of the young be opened. Not only do they need to see the danger they are in, this may be necessary sometimes, but they need to see the might of God exercised for their benefit. Before anyone yields to despair that one should turn to God and have his eyes opened to His great goodness and might.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Following are extracts from reports of eye-witnesses (mostly Quaker workers) to the terrible tragedy in Russia. We offer them without comment.

CONDITIONS: "I have seen terrible sights, the dead lying in the streets and left there for days and heaps of bodies pitched like cabbage stumps on to the grass at the cemetery waiting to be shoveled into a common grave, already half full of other bodies. There are men, women, and children, stripped of every vestige of clothing wanted for the living, their faces showing the agony they have suffered before death came." Buzuluk, Dec. 10.

"The station people told us that a truck came in yesterday with the people all dead. There are two flat cars just opposite us heaped with all the people and bundles that can stick on, even some tiny tots among them. They had been traveling for two weeks and would go on until they found food or died. Many of them came from districts where feeding was being carried on, but since all of them did not get food, they had left behind the children and a few people to put in the scanty supply of seed allotted to them." Samara, Dec. 16.

"We are carrying a stowaway, 12 years old, who has made a trip of 500 miles to get a bag of flour for his mother and two younger children. We carried him the last 75 miles." Samara, Dec. 16.

"The death rate from hunger has increased, and many of the townships which a month ago were considered in fairly good condition are now in desperate straits. The number of people seen dead in the streets of Buzuluk is greater than ever, and yesterday at the meeting with the local committee we were told that the reason why the township of Oosmanovskaya had not sent to our warehouse for the supplies for their kitchens was because the whole of the famine committee had either died or were ill from typhus. The man who had brought the report to Buzuluk is in bed with a high temperature and will probably be unable to take our supplies to his starving township. Two other townships have not yet sent for their last issue and we fear that similar circumstances must account for this." It is absolutely essential that we increase the amount of our feeding considerably. Otherwise the 50,000 children we are feeding at present, (which we hope to extend by 50% with the arrival of the new supplies) will simply be 50,000 orphans stranded without anyone to take care of them." Buzuluk, December 16.

CABLEGRAMS: Alexeevka, Dec. 17. Situation here deplorable. Request help for six gravediggers, too weak to work. Dead bodies now lying in sheds and cemeteries.

Buzuluk, December 23. Whole population is starving, feared whole district will die out if we do not increase feeding.

Buzuluk, January 13. Clothing issued to all children's homes and hospitals in Sorochanskaya for Christmas. Begin issuing dry ration to adults for home cooking, Jan. 20. Official government report too appalling to telegraph.

Following is the agreement entered into by the Russian Soviet government and the Ukrainian Soviet gov't with Bro. A. J. Miller for the Mennonite Central Committee relative to the carrying on of relief work in Russia. This agreement is not invalidated by the fact that at present most of our work is done in cooperation with the American Relief Administration, which has a similar agreement.

Whereas a condition of famine prevails in parts of Russia and

Whereas appeals have been made to the world for aid in humanitarian cause and

Whereas the American people are moved with profound sympathy to assist by all possible means these communities threatened with starvation, and

Whereas the American Mennonites desire to participate directly in this humanitarian service of relief for the needy in the spirit of love, peace, and goodwill, regardless of race, religion or social status, and

Whereas the American Mennonites feel it a special duty to give impartial aid also in the region where their co-religionists are suffering from the effects of the famine,

Therefore it is is agreed between the American Mennonite Relief, an unofficial, volunteer American organization for social service, hereinafter called the A. M. R., and the Russian Socialistic Federative Soviet Republic and the Ukrainian Socialist Republic, both hereinafter called the Soviet Authorities,

That the A. M. R. will extend such assistance to the Russian people as is within its power subject to the acceptance and fulfillment of the following conditions:

The American Mennonite Relief agrees:

First: Within the limits of its resources and facilities, to supply as rapidly as a suitable organization can be affected, food, clothing and medical relief to the needy civilian population specially women and children and the sick, regardless of race, religion, or social or political status; and are prepared to bring to Russia or Ukraine foodstuffs to the value of not less than fifty thousand dollars ($50,000).

Second: To carry on with the consent of the Russian and Ukranian governments its relief operations where the A.M.R. finds the relief can be administered most efficiently and with the best results. The principal object is to bring relief to the regions of Orimea, Taurien, and Ekaterinoslav, using as ports of entry probably Berdjansk and Sebastopol or Theodosia, and for the Volga regions the port of Reval, Riga or Petrograd.

Third: That the A. M. R. personnel in Russia will confine themselves strictly to the ministration of relief and will engage in no political, commercial or journalistic activity whatever.

Fourth: That no objections will be made to customs inspection of its relief supplies.

The Soviet Authorities agree:

Fifth: That the A. M. R. may bring into Russia such personnel as the A. M. R. finds necessary in the carrying out of its work and as permitted by the Russian and Ukrainian governments and the Soviet Authorities guarantee them protection while in Russia.

Sixth: That the Soviet Authorities will, on request of the A. M. R., extend all facilities for the entry into and exit from Russia and for travel in Russia on official business of all personnel mentioned in paragraph five (5) and provide them with all necessary papers, such as safe conduct, laissez passer, etcetera, to facilitate their travel.

Seventh: That the A. M. R. can select the necessary local personnel to assist in the relief work in full accordance with the Soviet Authorities.

Eighth: That on delivery by the A. M. R. of its relief supplies at the ports of Berdjansk, Sebastopol, Theodosia, Novorossisk, Reval, Riga or Petrograd, the Soviet Authorities will bear all other costs of transfer and transportation, such as discharge, handling, loading and transportation to interior points where the A. M. R. may operate.. Demurrage at these ports is for the account of the Soviet Authorities.

Ninth: That they will, free of cost, provide the necessary storage at the Russian ports and in the interior.

Tenth: That in all movement and storage of A. M. R. supplies they will give the A. M. R. as favorable priority over all other traffics as the Soviet Authorities give their own relief supplies. The Soviet Authorities will furnish adequate guards and convoys as far as possible.

Eleventh: That they will give free import and guarantee freedom from requisition to all A. M. R. supplies of whatever nature.

Twelfth: That the relief supplies are to be distributed in the name of the A. M. R., remaining the property of the A. M. R. until consumed or in use by those for whom they are designated.

Thirteenth: That the Soviet Authorities undertake to reimburse the A. M. R. in dollars at C. I. F. cost or replace in kind any misused relief supplies.

Fourteenth: That the A. M. R. is to effect the necessary organization for carrying out its relief work. The Soviet Authorities, Central and Local, have the right of representation therein.

Fifteenth: That the Soviet Authorities will provide without charges:

(a) The necessary premises for kitchens and dispensaries.

(b) The necessary fuel and when available equipment for cooking, distributing and feeding.

(c) The total cost of local relief administration, food preparation, distribution, etc.

(d) On the request of the A. M. R. such local medical personnel and assistance as are necessary to administer efficiently its relief.

(e) The necessary transportation for the movement of relief supplies, equipment and personnel together with their baggage, assigning reasonable space for the use of the personnel.

(f) The necessary residential quarters, offices, garages, store rooms, etc., for the transaction of the A. M. R. business, and when available heat, light and water for same. All such premises to be free from seizure and requisition. Examination of such premises will not be made except with the knowledge of and in the presence of the chief of the A. M. R. operations in Russia or his representative.

(g) Priority in the use of existing radio, cable, telegraph, telephone, post and couriers in Russia and will provide the A. M. R. as far as possible with telephone facilities.

(h) The necessary gasoline and oil to operate its motor transportation.

Sixteenth: To accord to the American personnel of the A. M. R. and its couriers the courtesies in crossing frontiers usually extended to relief workers.

Seventeenth: To permit the A. M. R. to import and reexport free of duty and requisition such commissary, transport and office supplies as are necessary for the personnel and administration.

Eighteenth: In localities where the A. M. R. may be operating and where epidemics are raging, the A. M. R. shall be enabled in cooperation with the Soviet Authorities to take such steps as may be necessary toward the improvement of sanitary conditions, protection of water supply, etc.

Nineteenth: Both parties reserve to themselves the right of terminating this agreement at any time, giving four weeks' notice.

Made in Moscow on the First day of October, Nineteen Hundred and Twenty-one.

On behalf of the Central Commission for Combatting Famine of the All Russian Central Executive Committee of the Soviets,

L. Kamenev.

On behalf of the American Mennonite Relief,

Alvin J. Miller.

APPENDIX

WHEREAS, the Mennonites of Holland, (Doopsgezinden), desire also to participate directly in the work of bringing relief to the needy in Russia on the basis of the foregoing agreement between the American Mennonite Relief and the Russian Socialist Federative Soviet Republic and the Ukrainian Socialist Soviet Republic,

THEREFORE, it is agreed between the Holland Mennonite Relief and the Russian Socialist Federative Soviet Republic and the Ukrainian Socialist Soviet Republic, and the Soviet authorities are valid and binding in equal degree also between the Holland Mennonite Relief and Russian Socialist Federative Soviet Republic and the Ukrainian Socialist Soviet Republic.

As to the amount stipulated in paragraph First (1), the sum of not less than Seventy-five Thousand Dollars (75,000) is guaranteed by the Holland Mennonite Relief in accordance with the telegram from Jacob Koekebakker from Riga 4856—1, 20, 28—9, 17—51, to Max Levien, dated September 28, 1921, as follows:—"I accept the whole agreement of Seventy-five Thousand Dollars alone answer to Holland Koekebakker."

A COPY of the foregoing telegram and a copy of the authorization letter from Jacob Koekebakker are attached to this agreement.

Made in Moscow on the First day of October, Nineteen Hundred and Twenty-one.

On behalf of the Central Commission for Combatting Famine of the ALL RUSSIAN CENTRAL EXECUTIVE COMMITTEE of the SOVIETS,

L. Kamenev.

On behalf of the Holland MENNONITE RELIEF,

Jacob Koekebakker,

represented by Alvin J. Miller.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies During January, 1922.

For Girls' School, China: Sew. soc., Avon, S. D., $42; sew. soc., Bergtal, Corn, Okla., $20; Bertha Heidebrecht, Corn, Okla., $2; sew. soc., Pulaski, Ia., $32; Clifford and Lucile Gross, Freeman, S. D., $10; sew. soc., Christian, Moundridge, Kan., $46.50; sew. soc., Fort Cobb, Okla., $10.60; mission soc., Inman, Kan., $10.25.

For Hutchinson, Kan., Mission: sew. soc., Brudertal, Hillsboro, Kan., $10; sew. soc., Tabor ch., Goessel, Kan., $17; sew. soc., Blumenfeld, Goessel, Kan., $10; sew. soc., Reedley, Cal., $12.50; sew. soc., Christian, Moundridge, Kan., $20; S. S. class, Christian, Moundridge, Kan., $15.

For Postage, Expenses of Ex. Com.: Sew. soc., Bergtal, Corn, Okla., 50; sew. soc., N. E. Alexanderwohl, Goessel, Kan., $1.50; sew. soc., Garden tp., Halstead, Kan., $1; sew. soc., Medford, Okla., $1; mission soc., Geary, Okla., $1; sew. soc., Bergtal, Pawnee Rock, Kan., $2.85; sew. soc., Buhler, Kan., $1.25;

Christian Endeavor, Goessel, Kan., China mission work, $25; sew soc., Bergtal, Corn, Okla., home mission treas., $110; sew. soc., Drake, Sask., Montana mis. work, $50; sew. soc., Reedley, Cal., support of No. 83, 99 and 100, India, do., $90; three food drafts to Russia, $30; Dorcas soc., Freeman, S. D., gen. mis. treas. $20; do, rest home, India, $10; Ladies' Aid, Quakertown, Pa., orphan Shanti, India, $30; sew. soc., Goessel, Kan., Dorothea No. 345, Janjgir, $30; Jr. mis. soc., Halstead, Kan., orphans No. 121 and 122, India, $60; sew. soc., Pawnee Rock, Kan., widow Tilaso No. 244, India, $20; do, relief work in Russia, $31.15; sew. soc., Perry, Okla., do, $15.44; sew. soc., Winkler, Man., leper work, Champa, India. $36.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSIONS

January, 1922

General Fund: Menn. ch., Berne, Ind., birthday money, 67c; do., mission bxs., $23.02; Sen. C. E., Berne, Ind., $60.02; Interm. C. E., Berne, Ind., $25.57; choral Society, Berne, Ind., $10; conscience money, Berne, Ind., 25c; S. S., one-half of 1920 offering, Berne, Ind., $332; S. S. class No. 4, Berne, Ind., $2.50; friend, Berne, Ind., $1; Thanksgiving collection, Berne, Ind., $1,984.73; children's sale, Berne, Ind., $302.10; children's cash, Berne, Ind., $210.41; S. S. Menn. ch., Newton, Kans., $122.40; West Swamp and S. S., Quakertown, Pa., $23.41; H. H. Harms, Whitewater, Kansas, $25.00; Menn. ch., Deer Creek, Okla., $40.67; John Lenenberger, Egle Hill, Mo., $1.50; First Menn. ch., Upland, Cal., $48.85; Menno ch., Mcnnoville, Okla., $8.50; Tabor ch., Goessel, Kans., $113.72; C. E. soc., Gotebo, Okla., $19.46; Menn. ch., Wayland, Iowa, $146.40; Menn. ch., Canton, Kans., $169.79; S. S. class (Sister Hillegonda), Newton, Kans., $5; H. C. Ewert, Avon, S. Dak., $40; S. S. Alexanderwohl, Goessel, Kans., $50; Christian ch, Moundridge, Kans., $35.50; Fred Komore, Schwenksville, Pa., $3.50; F. A. Schroeder, Nivcrville, Man., $3.50; H. M. Detweiler, Souderton, Pa., $12.45; First Menn. ch., Thomas Co., Kansas, $3; John R. Thierstein, Newton, Kans., $10; Sisters, Bethel Hospital, Newton, Kans., $41.30; S. S., Johannestal ch., Hillsboro, Kans., $51.48; Bergtal ch., Corn, Okla., $8; Menn. ch., Reedley, Cal., $129.35; S. S., Menn. ch., Reedley, Cal., $100; S. S. and Menn. ch., Pratum, Orc., $8.50; Herold ch., Bessic, Okla., $11.15; Hoffnungsfeld Eden ch., Moundridge, Kansas, $196; C. E. society, Newton, Kansas, $35.51; Herman Stark, Newton, Kans., $6; S. S. Arlington, Kans., $10; Menn. ch., Inman, Kans., $18.50; Zion Menn. ch., Donnellson, Iowa, $40; Hoffnungsau ch., Inman, Kans., $20.50; Menn. ch., Hillsboro, Kans., $67.31; Bethel ch., Inman, Kans., $12.05; First Menn. ch., Monroe, Wash., $30.15; Mr. and Mrs. H. H. Kochn, Avon, S. D., $10; Menn. ch. and S. S., Lehigh, Kans. $17; Menn. ch., Dalton, Ohio, $67.04; S. S. Swiss ch., Alsen, N. D., $7.62; S. S., Upper Milford ch., Zionville, Pa., $30; West Zion Menn. church, Moundridge, Kans., $49; Swiss Menn. ch., Bluffton and Pandora, O., $400; First Menn. ch., Upland, Cal., $45.61; S. S., Zion Menn. ch., Souderton, Pa., $276.63; Bethania ch., Freeman, S. D., $29.24; S. S., St. John class, Pandora, O., $27.34; Menn. ch., Pulaski, Iowa, $23.66; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Menn. ch., Bridgewater, S. D., $30; Ebenezer ch., Mt. View, Okla., $53.90; First Menn. ch., Newton, Kans., $540.63; S. S., Ruff, Wash., $5; Menn. ch., Menno, Wash., $97.45; Sichar ch., Cordell, Okla., $6.69; Bethesda ch., Henderson, Nebr., $47.02; Menn. ch., Beatrice, Nebr., $201.56; Mrs. Jacob Krehbiel, Clarence Center, N. Y., $10; Friedenstal ch., Tampa, Kans., $43.45; H. J. Kliewer, Hammon, Okla., $50; S. S., Christian ch., Moundridge, Kans., $56.46; First Menn. ch., Inola, Okla., $10.30; Gnadenberg ch., Whitewater, Kans., $41.50; Whosoever Will, Mission, Los Angeles, Cal., $157.18; John H. Franz, Orienta, Okla., $25; Zion ch., Elbing, Kans., $1038.35. Total, $8,058.44.

Special Fund: Emil Flueckiger, Berne, Ind., f. orphan, India, $30; S. S. class, Berne, Ind., f. girls' orphanage, India, $13.25; Live Wire S. S. class, Phila., Pa., f. orphan, India, $50; S. S. Eden ch., Inola, Okla., f. No. 22, India, $30; J. L. Schrag, Odessa, Wash., for No. 324, $25; Onecho Union S. S., near Almota, Wash., f. Bimola Bay, $60; S. S., Bluffton, O., f. No. 357, 301, and 79, $90; H. C. Ewert, Avon, S. Dak., f. No. 19, orphan, $30, do., f. No. 11, worker, China, $30; Herman Janzen, Elbing, Kans., f. Phulmonia, $30; Y. P. soc., Bethany, Quakertown, Pa., f. orphan, $12.50; Martha Sprunger, Salem, Orc., f. No. 328, $15; Friendship Class, Alta Loma, Cal., f. 381, $15; S. P. Ediger, Buhler, Kans., f. 78, $30; C. E. soc., Newton, Kans., f. 338, $30; R. Mueller, Halstead, Kans., f. Jacob, $15; Junior C. E., West Zion ch., Moundridge, Kans., for No. 235, 241, 242, $60; do., for rest home, India, $10.01; C. E. soc., Willow Creek, Cal., f. orphan, $30; Mr. and Mrs. Tschantz, Dalton, O., f. No. 375, $25; S. S. class, Reedley, Cal., f. 383, $35; Mrs. Daniel Gerig, Claysburg, Pa., f. orphan, $30; C. E. soc., Hereford ch., Bally, Pa., f. 386, $30; C. E. soc., Emmaus ch., Whitewater, Kansas, for orphan, $30.00; C. E. society, Phila., Pa., f. No. 230, $5; S. S. class, Upland, Cal., f. orphan, $30; L. Weber, Cucamonga, Cal., f. 322, $30; Gerhard Zerger, Moundridge, Kans., f teacher, $100; C. E. soc., Trenton, Ohio, f. Bible woman, $5; S. S., Alexanderwohl ch., Goessel, Kans., for teacher, $100; S. S., Los Angeles, Cal., f. No. 234, $30; Brudertal ch., Hillsboro, Kans., f. 63, $37; Junior C. E. soc., Bluffton, O., f. No. 341, $30; C. E. soc., Kingman, Kans., f. Andreas, $30; C. E. soc., Gnadenberg ch., Whitewater, Kans., f. No. 5585, $30. Total, $1,337.75.

Girls' School, China: S. S., West Zion ch., Moundridge, Kans., $50; S. S., Reedley, Cal., $93.80; C. E. soc., Trenton, $25. Total, $168.80.

Russian Bible Fund: J. B. Epp, Newton, Kans.; $300; J. B. Epp, Newton, Kans., $128.83. Total, $428.83.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Balance Jan. 1, 1922	$ 1,765.95
Receipts during January:	
General gifts	$ 8,053.44
Special gifts	1,337.75
Girls' school, China	331.90
Russian Bible Fund	428.83
Rest home, India	20.01
	$10,171.93
Borrowed during month	5,000.00
	$16,937.88
Paid out during month	13,992.55
Balance, Feb. 1, 1922	$ 2,945.33

On February 1, 1922 our board has a debt of $8,000.00.

Gratefully acknowledged,

Gustav Harder, Treasurer, Whitewater, Kan.

J. G. Regier, Asst. Treas. Newton, Kan.

FOR PUBLICATION

C. G. Pankratz, Moundridge, Kan., $19.50.

Gratefully acknowledged,

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VOL. XXXVII. BERNE, INDIANA, FEBRUARY 16, 1922. No. 7.

IN MENNONITE CIRCLES

President Hartzler of Witmarsum Theological Seminary will deliver a series of Bible Lectures in the First Church, Phila., Feb. 26 to March 5th.

Rev. E. D. Schmidt, pastor of the First Mennonite Church of Aberdeen, Idaho, has resigned his present charge and is planning to move elsewhere.

The Men's Bible Class of the First Church, Phila., celebrated its 16th anniversary at a well attended banquet held in the North Building of the Y. M. C. A. on Feb. 9.

Rev. J. W. Kliewer will visit the Churches of the Eastern District Conference during the first few weeks in March. He expects to be in Philadelphia on Sunday the 17th. Visiting the three churches on that day.

Rev. V. B. Boyer, of the Allentown and Zionsville, Pa., Churches, reports that the Classes recently organized for Bible Study are meeting with excellent support, both in the interest and the numbers attending.

Thirty young people, comprising the Semper Fidelis Class of the Second Church, Phila., celebrated an anniversary occasion by a banquet in Kuglers', one of Philadelphia's celebrated dining places. Mrs. Kugler, who has the reputation of being an excellent cook, is reported to have fully come up to her reputation on this occasion.

Prof. P. C. Hiebert, of Hillsboro, Kansas, who has been appointed to go to Russia in the interest of Relief Work, will leave within a few days. Bro. C. E. Krehbiel, field secretary of the General Conference has been called to enter this work and will probably join Bro. Hiebert soon.

Bro. P. E. Franz, the newly elected pastor of the Swamp and Quakertown Charges, arrived on the field several days ago. On the 10th he met with the Educational Committee of the Eastern District Conf., for his examination, which has been reported as satisfactory by the Committee. The local congregations are, arranging for his ordination and installation. His address will be Quakertown, Pa.

Our brethren in Russia have prepared and presented two petitions, one to Presidnet Harding for permission to enter the United States and the other to the Ukranian Government for permission to leave Russia. It is possible that the delegates from our Russian churches now in America will visit Washington in the interest of the former petition.

The Country Gentleman, one of the most important farm papers in the country, has been writing up noteworthy Country Churches as one of its special feaures. In its last issue, Feb. 11, the Mennonite church of Berne, Indiana is the subject. The article gives a splendid and sympathetic picture of the Berne church and its activities. Every Mennonite should read it.

One of our largest and most progressive Mennonite settlements lies in the vicinity of Henderson, Nebraska. It is quite natural that, they, with Mennonites everywhere, should be gravely concerned about fate of our brethren in Russia. This has been made a community affair and a campaign for relief work instituted. A local paper gives the following details concern the collection made in corn:

To the pastors and deacons of the Eastern District Conference: The blanks for the Annual Congregational Reports have been sent to the congregations of the conference. These are to be made out in full and at once returned to the Conference historian, 442 Ashdale street, Philadelphia. The delegate blanks are also in the hands of the officers of the congregations. The congregations are requested to elect their delegates at once, write their names in the blank and forward to the Conference Secretary, Rev. A. M. Fretz, Perkasie, Pa.—N. B. Grubb Conference Historian.

"Through the generosity of the people of Henderson and vicinity, many of whom are of Russia extraction 11,170 bushels of corn, filling seven cars of 80,000 pound capacity, have been shipped from Henderson to Russia for the use of the hungry multitudes there. Besides the corn, money to the amount of $166.10 was contributed and sent to the Near Relief committee.

"The corn was not solicited by personal visits to the donors. Announcements in the churches was sufficient to bring in the flood of golden grain as the dates set for shipping drew near. The largest gift from an individual was 500 bushels of corn, the smallest 10 bushels. All of it was given freely. Mr. John Abrahams in a letter published in the Bradshaw Monitor of last week said:

"'Of course I could give you the names of all the parties, but would rather not, as we do not believe in much and loud advertising. We did this out of pure gratefulness toward our Heavenly Father who has spared our glorious country from such terrible grief. All we care and pray for now is that it may reach its destination as soon as possible and save as many poor people from starving as possible.'"

"Many of the residents in Henderson township have relatives in the famine stricken districts of Russia and are anxious for their welfare. They can but hope that the help they have so generously given will perhaps reach some of their own kindred."

TO THE CONTRIBUTORS TO THE BETHANY DEACONESS HOSPITAL

In the name of the board of directors I wish to express our sincerest thanks to you for your contributions you have made to the hospital through your good will I visited with you last fall. I wish to make a correction as to one statement that I made. I was elected as a member of the board only a few months before I was sent out to gather funds and thus I was not as well acquainted with the hospital as others who have been with it for several years. From the discussion that took place during one of our board meetings, and from an interview with one member I received the impression that the government has appraised the building at $37,000 and the most that could be received before the work of the dam commences would be $20,000. Upon returning I discovered that the government has not as yet appraised the building, but that the board at a meeting before I was a member, appraised it at a sum somewhat lower than I was informed. Thus the mistake, and no thought to deceive people was within me.

This hospital has been a blessing to many and may the Good Lord touch your hearts and open some avenues through which you might assist us again.

Yours in Christ's service,

E. D. Schmidt

BLUFFTON COLLEGE BIBLE LECTURES

During the week of January 29 to February 3, the annual Bible Lectures were given and the yearly series of Christian Workers' Conferences held at Bluffton College and Witmarsum Seminary. This is one of the greatest weeks of the whole school year from an inspirational, educational and spiritual viewpoint, for the community as well as for the college and seminary body and the program for this year was no exception to the high standards that were reached in former years.

The Bible Lectures were delivered by Dr. George W. Richards, the president of the Reformed Theological Seminary at Lancaster, Pennsylvania. Dr. Richards is manifestly a man of scholarly attainment and of a deep spiritual nature. The character of his lectures was such as to present very vividly the task of Christian people and above all to inspire the confidence that with the aid of our Lord and Saviour Jesus Christ, souls may indeed be saved and the program of the Master be carried out in this world.

The afternoon series of lectures dealt with the history of the

Christian Church from the time when Jesus Christ dwelt among men through all the great movements that played their part in shaping the present church situation. The speaker endeavored to show in a fair way the contributions which all movements made to the life of Christian people. Especially interesting to his audiences of this week was his clear description of the splendid heritage from the past that has come to the Mennonite as well as to other people. With all his glorious heritage from the past their comes the obligation to both present and future generations to carry on with as much faith and loyalty as did our fathers the work our God would have us to do. So in the evening series of lectures he held up before his audiences the high ideals yet to be attained, among them that of a united church working in harmony to further the ends of God's kingdom. Only however, as men place their trust in the One who died for all and allow Him to work through them, can the high Christian standards be reached.

Of great value to the good-sized audiences in attendance were the addresses and discussions of the Christian Workers' Conferences. Problems arising in the various phases of Christian work were first made the subject of an address by one especially equipped to deal with the particular problem and then this was followed by discussion. In this way many valuable suggestions were made, practical methods considered and in many cases a vision of greater opportunity given. Subjects discussed included Missionary Preparation, The Home and Foreign Fields, Education, The Church and the Community, and the Church and Her Young People.

This week of lectures and conferences also brought to a close the short Bible Course which has been in progress since the Christmas vacation. Six students came to Bluffton to take advantage of this opportunity to become better acquainted with the Bible and to better prepare themselves for service in their home field. Without exception all expressed themselves as being very much benefited by this period of study.

WHAT GOD'S WORD SAYS

Find a Friend in Jesus

"Ye are My friends if ye do whatsoever I have commanded you."

"Go ye therefore——."

Find Friends for Jesus

"Andrew .... first findeth his own brother and saith unto him, We have found the Christ. And he brought him to Jesus.

"Jesus findeth Philip and saith unto him, Follow Me.

"Philip findeth Nathanael and saith unto him, We have found Him."

A MONTH'S ACTIVITIES OF A BUSY WORKER

By A. S. Shelly.

Having just received the January report of our missionary to the Jews in Chicago, Bro. Israel Saxe, I wish to present and interpret some of the items for the information of the readers of the Mennonite.

In this as in all evangelistic work, the personal contact and appeal proves the most effective. In this line the report shows sixty-one (61) personal conversations with individual Jews, fifty-seven (57) calls in Jewish homes, eleven of which are designated as special (probably invited) calls of from one to two hours. Seven evenings, from four to nine o'clock, spent in the reading room of the mission, where Jews come to read and generally have many questions to ask of the attendant, arising out of what they read, and out of conversations had. In this line of personal work the report mentions further 124 visits with patients in hospitals.

Every such coming into personal touch with individuals, some of whom may be seeking light, presents an opportunity for the Spirit-led missionary to lead the soul toward and to Him who is the light and in whom alone is salvation. Among those thus reached, the report mentions four (4) who manifested special interest, and one (1) who came to the point of confessing Christ as the Messiah. This particular case is spoken of more fully below.

Another effective method of approach is the giving out of tracts and portions of Scripture Over 700 of such vehicles of truth were given to Jews during the month. Besides this over 3,000 tracts to Christians with the object of stimulating interest in the work of giving the gospel to the Jews . In line with the last named object, there were eight (8) lectures delivered to Christian gatherings in different places. Of sermons preached to audiences, Jewish at least in part, there were ten (10), and other meetings assisted, three (3).

Then there was the translation of four articles from Jewish papers for further publication. Also the distribution of two boxes of clothing among Jewish children in the classes gathered for Bible instruction. Surely some work to be crowded into the short space of a month.

Let me quote now Bro. Saxe's own words concerning the one mentioned above, who at the time of the report was standing in the dawning of a new life for him in the acceptance of Jesus as his personal Savior. "This Jew," says Bro. Saxe, "has been coming to our reading room for the last few months. He always seemed to take notice of the preaching and paid very close attention to the subject preached. About the middle of last month I invited him to have a private conversation. We opened our conversation with the 18th chapter of Genesis, which tells us of God revealing Himself in human form to Abraham. Then we continued to discuss different portions of the Old Testament Scriptures which refer to Christ. I could see a gradual change in his heart as I showed him more of the Old Testament Scriptures. We also talked of the character and attitude of the Talmud, with which we both are very well acquainted. I proved to him that there were many secret believers in Christ among the Talmud writers. He looked at me with surprise, and after three hours of earnest discussion he left me with a friendly spirit.

"Two days later we met again in our reading room office, and he began the discussion in favor of Christ as the Messiah. I did not say anything but just let him have the right of way, and he expressed himself as a true searcher. Finally he admitted Christ to be the Messiah, but did not then confess Him as His Savior.

"The following Sunday I invited him to come to church and he went with me, and then came to our home with me for dinner. He stayed with us the rest of the afternoon, discussing spiritual matters. After the day was over he said to me, 'Mr. Saxe, this was the best day I have ever spent in my life.' I also invited him to our workers' prayer meeting for which he thanked me and said, 'I never saw such a good spirit and love for the Jewish people as I have seen in these last few days.' I am sure our dear friends of Israel will remember this young man before the throne of grace. And may I not ask you all to remember our work among the Jewish people, God's ancient people, in your daily prayers."

OUR WOMAN'S WORK

The Ladies' Missionary Society of the First Mennonite Church, Reedley, Cal.

Dear Readers: We are thankful that we are privileged to work for the Mission cause, that we have receptive hearts and willing hands to do and give as the Lord has prospered us.

Our Society has a membership of fifty-two with an average attendance of twenty-two members and three visitors. Some of our members are grandmothers who cannot attend the meetings but help the cause by giving money and articles made at home. We meet twice each month in the Sunday school rooms at the church were we have three sewing machines, a long cutting table and a large cupboard where all supplies and finished articles are kept.

We sew regularly for India, for the station at Busby, Montana, and for the Los Angeles Mission. The past year we sent 93 articles to India, 115 to Los Angeles and 182 to Busby. We sent Christmas gifts to all missionary families in India and sent comforters as gifts to all missionary families in Montana and two to Los Angeles, while Miss Burkhalter and Miss Sprunger received other gifts. Two comforters and blankets were given needy people here, and two comforters were included in the shipment of clothing sent to Europe by the church. We sent New-year's cards to all missionaries in India and China.

In June the society entertained the congregation with an evening program, which was followed by a social hour in the basement where refreshments were served.

Our society supports 3 children in India which amounts to $90. We gave $100 for Foreign Missions, $50 for Russian refugees in Germany, $30 for starving China, $15 for moving church Ashland, Montana, $25 for Oklahoma Christmas fund and $479 for the Girls' school in China. The money for the school was raised by subscription and all gave liberally and willingly. With the greater need comes the greater giving.

Receipts for the year amounted to $1177.95.

Respectfully submitted,
Mrs. D. C. Krehbiel, Sec'y.

Pandora, Ohio. Blessed be the Lord, who daily beareth our burden, even the God who is our salvation. Psalm 68:19.

Dear Readers: Our Society meets the first Thursday of each month at the church and a program is given by the members. The membership averages about 100 but only about 35 or 40 members attend regularly, as many of the mothers with small children and the younger members who are sewed at home. Comforters some occupation cannot attend. Some of these help with gifts of money.

We work mainly for the Indians at Lame Deer, Mont. Garments are cut by the cutting committee and the garments are are sewed at home. Comforters

and quilts are also pieced. Special days are appointed to make the comforts and quilts at the church. A box of 200 lbs. or more consisting of comforts, quilts, garments for men, women and children was sent to the Lame Deer Mission. A box of miscellaneous gifts of 140 lbs. was sent to Rev. J. J. and Mrs. Plenert at Hutchinson. Kansas. Mrs. Plenert was formerly a member of our society.

Food and clothing was sent at different times to the Lima Rescue Home. Gifts in money were given to the following missionaries, $7 to G. M. Baergen, Altoona, Penn.; $7 to Daniel Gerig, Claysburg, Pa.,; $35 to Ezra Steiners, India, for Christmas gifts; $22 to J. J. Plenert, Hutchinson, Kan.; $35 to Miss Williams; $67.25 for the girls' boarding school in China; $10 to Edna Amstutz. Total amount collected $350.26.

The annual missionary program was held in June. Rev. M. M. Musselman of Bluffton gave the address and Edna Amstutz gave a short talk. She is a trained nurse waiting to go to Africa for the African Inland Mission. In the month of August no program was given but some of the members of the society met at the church for devotions and then went to sing and pray for some of the sick members. It will be three years in March that Mrs. P. B. Hilty is bedfast. Mrs. Marian Basinger has also been sick for a long time and it is over a year that Mrs. C. C. Hilty is bedfast.

Miss Elizabeth Hilty of Pandora, who did missionary work in China for fourteen years is home on her second furlough, and gave a very interesting talk on the customs of the Chinese in our Sept. meeting.

A Junior Society was organized last June. The members meet once or twice at the home of one of the members. They sew and give a short program.

Mr. and Mrs. Penner and daughter Nellie, Mr. and Mrs. F. J. Isaac, and Mr. and Mrs. John U. Thiessen gave very interesting talks while in our midst.

Sincerely yours,
Naomi Baumgartner.

Mt. View, Okla. Dear Sisters: "Bless the Lord, O my soul: and all that is within me, bless His Holy Name." Psalm 103:1.

With God's help our Ebenezer sewing society has finished another year's work for the Master, and with thankful hearts we entered the New-year, knowing that we will be blessed in our work even though it seems so little what we have done. Our duty is to be faithful.

Our society has a membership of 25 and averages 15 sisters at our meetings. We meet the first Thursday of every month, at the home of one of the members.

We have been sewing for Korba, India, the follwing articles being sent in 1921, 12 men's shirts, 41 girl's dresses, 57 bloomers, 20 boy's blouses, 7 pajama suits, 21 boy's rompers, 37 ladies' dresses, 24 boy's jackets, 22 cloth picture books, 3 doz. rubber balls, 18 sacks marbles, 5 balls yarn. The "Sunbeam" and "Pilgrim" classes of the Sunday school sent books and a special collection was taken for India which amounted to $75.50.

At different times we met and packed clothes for Russia. 375 lbs. were sent, in cash $73.25. On the 11th of Sept. our society held its first missionary program. We had the privilege of having Bro. and Sister Daniel Bergthold of Hyderabad, India, with us that evening. Several missionary letters were read, essays, readings and music helped to make it a happy evening for all of us. It was decided to have the collection go for the girls' school in China. The collection amounted to $61. $14 of it was given to Bergtholds. A special collection taken for China was $71. The society also supports an evangelist in India, $100 annually.

The call for a dollar per member for the girls' school in China brought in $17 to the present time. Our society has a due of 50 cents per member every month, then we hold special collection when necessary. Our total income for the year 1921 was $509.07.

Your co-worker,
Mrs. H. H. Reimer, Sec'y.

PRAYER AND PRAISE

The God of Elijah is still living and is mindful of His children. He has again answered prayer and is making it possible to have a series of meetings. Since there is joy in intercessory helping together by prayer (II Cor. 1:11), we would kindly ask all who know the value of prayer to join in with us in praying for the special meetings which will be held at Bethany Memorial Mission, Altoona, Pa., Feb. 12 to 26. Brother L. L. Glass, an engineer of this city, will conduct the meetings the first week, then from Feb. 21 to 26, we will have the pleasure again to have Bro. Gottshall in our midst, who will at the close organize this church into a congregation. Pray that many who are in bondage of sin may be set free through the precious blood of Jesus Christ.

CORRESPONDENCE

Noble, Iowa: Last summer the Sunday school made a survey of the community surrounding the church where most of its members are living. It was found that sixty per cent. of all the people living there are enrolled in the Sunday school and that seventy-five per cent. of those over ten years of age were church members, and have their membership in churches of twelve different denominations. As our church is in the country the survey did not come nearer than a mile to any other. The Sunday school gave a White Gift Christmas program. The program was given Dec. 20th and the gifts were sent to Hutchinson, Kansas.

Our missionary knowledge and vision were increased by hearing a series of addresses by Rev. J. W. Kliewer during October. On Nov. 13 to 20 Dean P. E. Whitmer of Witmarsum Seminary gave eight lectures on the Life of St. Paul. Rev. J. H. Byler, Mrs. L. L. Miller's father, visited at the parsonage during September and preached one sermon for us.

Bro. Bedros Kurkyasharian from Bluffton College was with us on May 15th. In May a series of meetings were conducted by the pastor preceding the communion service, resulting in nine making the good confession. On Christmas Sunday opportunity was given to give the gift of self and six precious souls responded by coming forward to be baptized.

On the 3rd of July the Mission Society gave a pageant, "Christ in America," consisting of fourteen characters representing the people from the different nations who have come to America. Each one told of the treatment they received and the impression they have of Christian America.

Correspondent.

Great Bend, Kan., Feb. 1, 1922; Dear Editor—About a month ago I had the privilege of making a visit to the home of an aunt of mine who lives at Petoskey, Mich., and thought that a short account of my trip might be of interest to you or your readers. On my way to Petoskey I stopped off in Chicago for three days to visit and see the sights but more especially to make a visit to the First Mennonite Church Home Mission of the General Conference, located at 1500 W. 72 St., and observe this institution and the work which it is doing for the poor and the needy of the city. It impressed me very strongly and caused me to realize that it is indeed an important part of the church work and is performing a wonderful mission of light. There are only twenty-two regular church members but in Sunday school they have two hundred in attendance and the mid-week prayer meeting is also quite largely attended and much interest is shown. Rev. W. W. Miller is in charge of the church and is an excellent man for the place and is doing his utmost to perform the Lord's work in the field. A Miss Niswander assists and C. A. Lehman is in charge of the choir. It happened that my visit there was just about Christmas time. Brother Lehman had talked the proposition over with the children regarding a Christmas tree and the children had agreed with him that they would dispense with a tree and would use the money which this would require to try and make other folks happy, thus showing that the children are being taught the principle of charity and self sacrifice. It was my privilege to attend the Sunday school on Christmas morning and I found it to be an extra good Sunday school in every way and the children taking a real interest in their studies. The mission is open to all who will attend these services and none are barred from the great privilege of hearing of Jesus Christ and His saving grace. At the Sunday school session Bro. Lehman urged all of the children to be on hand for the exercises at 7:30 P. M., and when the hour came the church was packed and they gave a program. A Miss Niswander had charge of the singing of the primary classes and the children and their teachers are certainly entitled to a great deal of credit for their excellent work. The songs by the little girls and boys were especially good and the entire program was one which I greatly enjoyed. Following the program all of the teachers gave the members of their classes presents and they all enjoyed a fine time. I want to congratulate the leader of the church for the wonderful spirit which was in evidence, the mission is certainly one of which the church can be proud. It is going to have a wide influence upon the coming generation in the community in which it is situated, teaching them to grow up to be good Christian men and women who will continue to be an influence for good in the world of the light of Christ. I had the pleasure of eating Christmas dinner with Bro. Miller and this was made a doubly happy occasion by the fact that here I met a home friend, Miss Lena Schmidt, a daughter of Mr. and Mrs. Sam P. Schmidt of the Bergtal church of Pawnee Rock, Kansas. Miss Schmidt is attending an institute in Chicago and is studying to be

(Continued on page 5)

THE MENNONITE

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EDITORIAL

A commission of seven, appointed by the International Sunday School Lesson Committee, has drafted a new group of Graded Series of Lessons for the Primary and Junior Departments for 1924, 1925 and 1926. This commission recommends that hereafter the Uniform Lessons be prepared only for grades above the Junior. The result of this will be that there will be no uniform lessons for the Juniors and schools will be expected to introduce three kinds of lessons instead of one. As the editor of the Sunday School World points out, this will impose a hardship upon the smaller schools, who, because of their limited size and means, will be driven either into needless expense and possible disorganization or into looking elsewhere for their lessons. No doubt if such a thing comes to pass, the denominational press will have to supply a need that commends itself to those who find their need to be greater simplicity, but it may also mean the abandoning of the whole system of Uniform Lessons—a thing certainly not to be desired. The greater number of schools are small, many of them not numbering one hundred. There is a positive danger to the whole Sunday school system in the move that sems to aim at forcing the adoption of a system not very well adapted to most schools, particularly the small schools.

Reference is made on the first page of this issue to the "write-up" of the Berne, Ind., church in one of the leading farm papers in the country. The writer gives a vivid acount of the activities of this remarkable congregation and rightly points out that its fame is to be attributed to the home life of the members of that church, who still hold diligently to the old-fashioned family altar and the prominence given to the home study of the Scriptures.

Personal Bible study, we might say, was the foundation upon which the fathers of our church built the structure of which we are a part. It has always been noted of our leaders, though they may have been deficient in types of culture that the world values, always proved that they were well grounded in the Word whenever a conflict arose that threw them upon the defensive, and having that means of defense they were able to hold their own against all comers. Of the literature that we have produced it is always noticeable that the value of the Word has been placed high above any other support upon which to rest in security from any opposition within or without.

The readers of our church papers will note that at the present time there seems to be a newer enthusiasm and interest in the Bible study growing in our churches. Not that this has been permitted to fall into disuse in the past, but it is because that a newer emphasis has been placed upon it and people are coming to realize that the source of a better and stronger spiritual life must be found in a general devotion to a systematic study of the Word in our own churches and homes. The preaching of the Word is always a kind of teaching and is never to be discounted, but the class system applied to the study of the Word balances things better—it combines teaching and study—something that always should be done in order to obtain results.

In the face of these developments, it is refreshing not only to hear the enthusiastic reports given concerning the Bible courses that our colleges are making popular, but also to have report after report coming from widely scattered churches which tell of the success and enthusiasm that accompanies the introduction of special study in various congregations. A denomination may not always have the means or the opportunity for entering into every one of the great movements that characterize Christian efforts to a conspicuous extent, but it builds safely and strongly when general Bible study becomes its most noticeable feature. In this we are in the beginning of a new movement which is but the revival of one that has always been our heritage. It should sweep the entire church.

THE GOD OF PEACE

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thess. 5:23.

By the help of the Holy Spirit I shall present to you conclusive Scriptural evidence direct from the Word of God itself that our God and Creator from the beginning ordained peace and its consequent happiness, but man and all the angels were made free moral agents and therefore had the liberty and the power to transgress and fall from their primal state of peace and harmony. Satan and his hosts through pride and envy deliberately chose war with the Almighty, were hurled from their high place in heaven, and transferred their contest to this world where Satan is now the arch prince of this world system as is clearly shown by his statement in tempting Jesus: "And the devil taking Him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said into Him; all this power will I give Thee and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If Thou therefore wilt worship me, all is Thine". Luke 4:5-7. If Satan's statements here were not true Jesus would have refuted him at once.

Gen. 1:28-31 clearly and unmistakably tells us that in the first dispensation, effective only in the Garden of Eden, all was peace and innocency and every creature of the many that God created was under the control of man, peaceful and harmless. All the countless blessings of the universe were for man, save one; and it was only after the first far reaching transgression that the trouble began. As a natural result of the first sin and as a just punishment for it weeds and pests of all kinds sprang up, while suspicion and distrust now controlled the movements of the animals. Double and envy entered the heart of Adam and Eve, was inherited by their first born, Cain, and by him magnified into murder. The punishment of Cain was so severe that we may rest assured that God, our Father, had from the beginning condemned all murder and killing: "And now art thou cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Gen. 4:11,12.

Adam and Eve were told that all the herbs of the earth and all the fruits of the trees, save one, were theirs for food and nourishment: "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. Even all the animals were created peaceful vegetarians and were not slayers as now: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything He had made, and, behold, it was very good." 1:30, 31. The easting of flesh is not mentioned until long after the first sin came into the world.

After the fall of man and man's banishment from the Garden of Eden, and on up to the first advent of Christ, God simply gave permissive will to Satan to induce wars and killings and they were only brought about through the wickedness of the hearts of men who had separated themselves from God and allied themselves with Satan. At times under the Dispensation of the Law God permitted the prince of this world to direct destructive wars against His own people who had forgetten their trust in Him and had compromised with the satanic powers of this world. At other times when Satan seemed about to overwhelm the hosts of God's people God Himself intervenes, and from high heaven stays the hand of the oppressor and sometimes utterly destroys the armies of the wicked enemy—but this He does only after His people have repented and turned again to God. From time to time under the Mosaic law, when Israel is following the Lord, he suffers his people, under divinely appointed leaders to rise up, in self defense —a defense only made necessary by their own lack of trust and their failure to obey God's directions in times past.

That God never ordained nor sanctioned war, but merely suffered it as an incident to the wickedness of men, is very clearly shown by the great number of prophecies in the Old Testament which all point forward to the great day of the Lord when Jesus shall return in glory, overthrow the kings of the earth and their armies, and reign and rule in peace with His saints a thousand years. The indication of the same prophecies is that up to and until the Millenium Satan shall always be the controlling force in the Gentile World System which ever has been dominated by pride and militarism; and ultimate and everlasting peace shall only be established when Satan's final military effort, at the close of the

millenium, shall be crushed by God Himself and the arch deceiver with all his followers shall be consigned to everlasting punishment. Rev. 20:7-15.

This attitude of our loving Father is overwhelmingly shown by the long line of prophecies and teachings of God through His prophets and through His Son, Jesus Christ, our Savior. Beginning with Gen. 3:15 and ending with Mal. 4:2, 3, I have found one hundred and twenty specific Scriptures which show clearly and conclusively that there always will be enmity and strife between the prince of this world and the true believers. Not by the training of our colleges, nor by the enactment of legislatures, nor yet by the social evolution of man into a harmonious league of nations, shall the world be brought back to God to be once more in perfect harmony as in the dawn of creation—but alone by the coming of Jesus our Lord and King, glorious and triumphant, shall we witness that universal era of peace and happiness.

There are a number of Old Testament Scriptures that offer strong arguments for military propaganda. I shall quote but one: "He teacheth my hands to war; so that a bow of steel is broken by mine arms". II Sam. 22:35. Other references of a similar nature are: Lev. 26:7, 8; Num. 32:6; I Sam. 17:45; I Chron. 5:22; Neh. 4:14; Zech. 10:5. All these words were uttered under the Law when men were suffered by God to fight and pray for the success of their fighting. For under the Mosaic Law Israel was taught to exact an 'eye for an eye and a tooth for a tooth'. Christ came and fulfilled the law: "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right check, turn him the other also.". Matt. 5:39. We are now under Grace and the New Testament law given us by Jesus Christ, our Lord is: "Love your enemies, do good to them that hate you and persecute you." Matt. 5:44, 45.

(To be concluded)

CORRESPONDENCE

(Continued from page 3)

a missionary and both of us greatly enjoyed our visit together.

On Monday, Dec. 26, 10:30 P. M., I left for Grand Rapids and from there the next morning, 7 A. M., I went to Petoskey, Mich., where my aunt lives and in this connection might give a little history of the early pilgrimage of my relatives to this place.

On June 25, 1877, Abraham Siebert and family, Cornelius Unruh and family, also Grandfather Jacob Siebert and family left Great Bend, Kan., by wagon for Michigan and finally reached their destination at Petoskey on October 25, 1877, being exactly four months on the way, and as I journeyed along from Grand Rapids to Petoskey and looked out of the train window and saw the country I wondered how in the world they managed to go through what was almost a wilderness.

I was over the same route in 1914 together with my wife and I can see but few changes or improvements since that time. The land is mostly cut over timber land, largely covered with stumps and lots of timber brush. I understand that it sells for from $10 to $12 per acre. Of the three families that made the trip to that country only my aunt, Mrs. Eva Siebert, and three daughters are living. Lena is with her mother. One in Marion, S. Dak., Mary, she is married. Martha is in Ann Arbor, Mich., she is teaching in the high school. My aunt still owns the farm which they purchased when they first moved there but now lives in town. Upon my arrival there I found her, enjoying good health, and we had a fine visit in exchanging experiences, talking over old times and of relatives and old friends.

Leaving Petoskey I went to Ann Arbor, Michigan, for a short visit with my cousin living at that place whom I had never seen but who had insisted that if I come to Petoskey that I also come to visit with her and we had a nice visit.

Leaving Ann Arbor, Mich., after my visit of a day I returned to Chicago and stopped off there for another short visit and while I was there I attended services at the Jewish synagogue at Jackson Ave. They have a sign on their church in both the English and Hebrew languages. I went early in order not to miss any of the services and when I got there found that on account of a bursted heating pipe that the main part of the building could not be used, so the services were held in the basement where it was warmer. On going into the church I naturally took my hat off but was informed by one of the members that this was against the rules of the church, so I put it on again. I was assured that I was welcome at the services but the members still seemed to look upon me with suspicion and distrust because I was an outsider. All of the members of the church wore blankets or shawls over their shoulders and in the services all used the same kind of a book. Evidently a Hebrew Bible. There was only one difference in the book, the boys used a small book, the younger men a large size and the old men a very large book. I here attended the same ceremonies over 47 years ago and it seemed yesterday, exactly like 47 years ago. The services were a great disappointment to me in every way. It is evident that the Jews still cling to the old traditions, worshipping Moses and Abraham and looking to them for guidance and support instead of to the real Christ who suffered and died on the cross that mankind might be saved. While outwardly I was given a welcome, yet it was more or less evident that my visit was more or less of an intrusion and before the services were completed one of the members approached me and stated that if I was a stranger it would be well for me to visit some of the more important synagogues and told me of one at some distance and gave me the address stating that it was this synagogue that had exceptionally fine music and impressive services. I took his advice and started for the place but never found it and judged from this that the welcome given the outsider at their church was not one that comes from the heart. It is my belief that there is a great deal of work that the Christians can do among the Jews. There is much need for this work if all of the churches of the world are to work in harmony and in the true spirit of Christ.

In the Bible we are told, "I say unto you lift up your eyes and look on the fields for they are white already to harvest," also I have come to the standpoint it will cost the Christian people much to bring the Jews salvation and a Savior.

Tobias B. Unruh.

WORLD-WIDE SUNDAY SCHOOL NEWS

Aggressive Sunday School Work in Brazil

Rally Day was again observed in the Sunday school of Brazil and the attendance in all parts of the nation was unusually large This was especially true in Rio de Janeiro where more than 1,400 were present at one Sunday school. It was the school of which Rev. Alvaro dos Reis is the pastor. His interest was greatly increased by attending the World's Sunday School Convention, which was held in Japan in 1920. The newspapers gave a generous amount of space to the special announcements of the various Sunday schools and one paper had a three column account of the services held in Mr. Reis' school. One exceedingly interesting feature of the celebration was not on the program, but came as the result of a speech given by a twelve-year-old boy on the evils of the cigarette and the desirability of forming an Anti-Cigarette League in the school. Mr. Reis, in a few appropriate remarks seconded the lad's speech, and then a physician present, so moved by the combined appeals, arose and pledged himself against the use of tobacco, at the same time taking his cigarettes from his pockets and throwing them into the air. His example was immediately followed by some twenty-five others, amid the enthusiastic applause of the great audience numbering nearly fifteen hundred.

Rev. Herbert S. Harris who is the Sunday school Secretary for Brazil, representing the World's Sunday School Association, in order to reach some of the Sunday schools, especially in Northern Brazil, found it necessary to travel hundreds of miles by horseback, starting from some remote railway station or steamer landing. One of these trips just took him 100 miles from Paraguarsi in the State of Bahia to Ponto Nora. Primitive conditions are met at every stage of the journey and Sunday school methods must be greatly simplified to be of practical use. Mr. Harris gives a bit of local color in his postscript: "Am writing this by candle light; no electricity except the lightning."

IN THE BEGINNING, GOD

Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To Him address thy law.
Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him, He with thee
Will feast in brotherhood.
Thy first transaction be
With God Himself above;
So shall thy business prosper well,
And all the day be love."

THE S. S. LESSON

Mar. 5.

Jehovah's Mercy to a Heathen City.

Jonah 3:1-10.

Golden Text: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

Jonah had been called upon by God to go and deliver a message to the far-off city of Nineveh. Now Jonah was a Jew and Nineveh was a heathen city and he did not care about being the messenger that was to give this wicked city a chance to redeem itself. But the people of Nineveh were people like himself and had lives and souls that might be saved and God desired that Jonah should bring them the message of warning and opportunity. Does

it ever occur to us that there may be many others beside the people of ancient Nineveh who are in danger of eternal death because we do not love them sufficiently to stir ourselves in the interest of their salvation? While the people of Israel were God's chosen ones those of other nationalities were His children, too whom He was preserving for some special purpose.

Jonah thought he could run away from God and duty and so he took ship to Tarshish, the farthermost corner of the earth. Poor Jonah! The God from whom he was running away was more than the God of the Land of Israel, as he seems to have supposed. He was to find out that He was the God of Heaven and earth and of the waters under the earth. No man ever was more hopelessly situated than Jonah. First the storm that threatened destruction of the ship, then the hopeless floundering about in the merciless sea, and then, it would seem, the end of all, the yawning maw of the great fish. But this we learn, that God's ear is not deaf to the sincere cry that rises to Him for mercy and forgiveness. Unbelievers have a great deal of fun, as they think, with the fish-story in Jonah, but our Lord believed it and made it teach a great lesson and that should forever settle the matter with the one who believes on the Lord Jesus Christ and takes Him as his example in all things.

Jonah was to be sent on an errand of mercy. He was to warn a wicked city of certain doom in time to allow it to repent and save itself. Nineveh had had its chance, but failed miserably, now through Jonah, it was to get another chance. It is significant that when God wanted to show His patience with Nineveh. He selected a man with whom He had been exceedingly patient already. Jonah was getting the second chance to go into the work to which he had been called. When God wants to redeem men now He sends His messengers to them in the person of redeemed men. The message through which men are to receive salvation comes through saved men. The folly of unsaved men or women thinking that they can be of any use in the betterment of the race, is on its face an impossible thing.

We are sometimes harsh in our judgment upon Jonah for running away. Let us think of the times when we ran away from duty. No more than Jonah could get away from God, can we. Some day the responsibility for our short coming will be put "straight up to us."

It will be noted that the message Jonah was to deliver was not Jonah's but God's. Preaching is declaring what God wants said. If it is man's idea or message it is not preaching. If preachers will only keep close to the message God gives them and cut out human ideas and wisdom they will be declaring a "pure gospel". Can it be that the reason for so much apparent failure in preaching is to be found in the fact that it is not God's message? Back to the Word and forward to the work and there is sure to be a response preaching that manifests itself in saved souls!

Nineveh was given forty days in which to repent, not all sinners have so long a chance. The Word tells us that "now is the accepted time". But Nineveh's probation only shows the mercy and the patience of God in dealing with sinners. The only reason why many are not stricken down in their inquity is because God is merciful and long suffering. You, who ask yourselves why the wicked so often seem to go unpunished, remember that God is merciful.

Nineveh believed the Word of God and that was its salvation. Faith is the first thing required of any who would benefit by the mercy of God. Next, we see in Nineveh a realization of the awfulness of its sins, it humbled itself. Unless one is brought to a realization of the hideous thing sin is there can be no hope. Then they cried "mightily unto God". God never turns a deaf ear to the cry for mercy when made in faith and earnestness. If the judgment of God's wrath hung over Nineveh, it hangs over every sinner whose only hope is sincere repentance through faith.

THE C. E. TOPIC

Mar. 5.

Better Home Life

II Sam. 6:1-12

(Consecration Meeting)

God intended that the base of all society should be the family and therefore He established it long before He did the nation. Every Christian who loves his home and believes in the pure tender home life, such as sainted mother and father would have it be, should familiarize himself or herself with the examples of home-life the Bible sets before us. These examples both show us what the home-life should and should not be. We have the undutiful child like Cain, the divided home, as in the case of the sons of Jacob, the home where the minister of God was a welcome guest, as in the case of Elisha, the home where there was a study of Scripture, as in the case of Timothy, the home where Jesus was a welcome guest, as was the case at Bethany, the household where all the members accepted Christ, as in the case of Lydia, and many others too numerous to mention.

It is an old saying that "There is always room for improvement." This might be applied to the best of homes. Jesus may be the continual guest there, but there never comes a time when we cannot be doing more for Him. The Word may be the most precious of all things there, but it is an unfailing source of blessing and, no matter how much time is spent with the Word, there is always more and more to be obtained from it. The atmosphere of the Christian home is one of love and service. These are things of which it is impossible to get too much. No service of love is so great that it becomes impossible to increase and improve it. Let us never fall into the delusion of thinking that our homes are as good as they may become.

But most homes in our day are such that we are led to feel there is a serious lack of something that might raise them from indifference and commonplace regard for spiritual things. Modern life is undergoing a great change. In the centres of population homes are degenerating into mere sleeping-places, without a healthy family life. This accounts for the numerous family difficulties that so often break out into public scandals. If the home is to be saved and preserved as the ideal place of joy, the task must be performed by the Christian people. They must show by life and example that the purest joys, the best characters and the truest contentment abides in the home that is blessed by the presence of the Christ.

It is pointed out, time and again, that the people of today are going stark crazy over amusements. Who can deny it? The craze for the dance, the passion for movies, the inordinate interest in sports, the absurd and often brazen display in dress or lack of dress are common evidences of the materialism of the age that lets the things of God go in order to cater to the follies of the world, the flesh and the devil. These things are more than mere crazes, they are madnesses that are swiftly leading the generation to destruction. Numbers of correctives are suggested, many of them good in their ways, but there will be no real correction and no serious realization of the situation until the home realizes that upon it falls the responsibility for establishing the higher ideals of life and taste that are a credit to the Lord Jesus Christ.

RELIEF NOTES

(Conducted by Vernon Smucker.)

A report has been received from South Russia giving some facts as to conditions in various sections there. From it we quote the following:

"Berdjansk: No terror here. Mennonites mostly workers in offices, teachers, directors, etc., receiving the government rations, very scant but can live. Bread can yet be bought but is extremely high in price, though not so high as farther north in Ukraine.

"Molotschna Colonies: Conditions extremely bad and critical. Food supplies would have lasted until spring but requisitioning has left food for only few weeks. About thirty of the Halbstadt young people are yet in prison. Had formed a "rein Deutsch" group.

"End of November and early December seventeen Molotschna Mennonites shot, charged with having had connections in the past with counter revolution activities, falsified papers, etc. Names follow: at Tiegenheim, Franz Willms; at Halbstadt Wollost, Herr Goessen of Libenau, Herr Heidebrichy of Wernersdorf, Gerhard Goede of Libenau, Herr Wiebe of Tiegenhaven; at Schoenau, Deitrich Penner; at Steinfeld, Johan Danilevitch Suderman; at Tiege, Jacob Willms; at Gnadenfeld, Herr Schmidt; at Waldheim, Herr Toews; at Schardau, Herr Classeu; at Friedensruh, Nikelai Esau; at Klippenfeld, Herr Wall. The other three names are not known but are young people, three from Tiege and one other. The last three are reported dead but are not sure.

"From Chortitza no direct news, but many have fled to Molotschna and south. Despair and apathy have seized the people again! Daily hundreds come to the Orlof center to beg for migration. Two hundred are reported to have permission to leave Ukraine."

Following are extracts from cablegrams recently received at this office from Bro. A. J. Miller, head of our Russian Unit:

"Slagel on way. Shipment by way of Odessa. Going Sunday Molotschna meet Slagel. Opening centers Orlof, Halbstadt, probably Chortitza. Six hundred assisted first delivery. Regular deliveries now total over 300,000 kilos. Eighty cents provides one person daily meal one month. Miller.

Slagel arrives Odessa. Will meet Ekaterinoslav, proceed Chortitza regions. Am again delayed by technical difficulties. Now three months' delay. Delegation from Molotschna arrived Moscow urging help. Jantz writes conditions catastrophic Chortitza. Groups have consumed cats, dogs. March and April critical. Increase funds to limit. Miller.

Please communicate most heartfelt thanks from sorely stricken Mennonite brethren in New Samara to the givers in America for Christmas joy provided by the supplies sent through the Quakers. May God reward."

Bro. Christian E. Krehbiel, Newton, Kansas, has been accepted as a relief worker for Russia to accompany Bro. P. C. Hiebert, Hillsboro, Kan., announced several weeks ago. Plans are being made to have them leave New York within a few weeks. Their assistance will no doubt be welcomed by our workers already stationed in that stricken country. Bro. D. M. Hofer, Chicago, Ill., had been appointed for that field for some time but conditions having changed in Russia since his appointment, it has been thought best to postpone his going until a later date.

Feb. 4, 1922.

A CALL FOR IMMEDIATE AND CONTINUED AID

Dear Pastors and Churches:

As you will know there is terrible suffering among the people of our faith in Russia. At its last meeting the General Conference decided that it wanted to contribute at least $5,000.00 a month to aid these sufferers. For a long time the doors to these unfortunate ones were shut and dark clouds wrought frightful havoc among them. They were despoiled of their homes and possessions, and a long list were shot outright. Some villages were overrun again and again by contending forces. Thus food supplies and clothing disappeared, domestic animals were decimated almost completely and farms could not be cultivated. Added to this the year 1921 was very dry and dire famine is now stalking the land at places. Doubtless many a parent there, seeing their misery and the hatred of native neighbors, will say with the persecuted prophet Elijah: "It is enough now, O Lord, take away my life; for I am not better than my fathers."—But when this same parent then sees his own half-starved, half-naked child shivering and weeping for hunger and cold, that bleeding parental heart will sob to high heaven and to us: Friends of the Faith in America, "give ye them to eat;" do it now, before it is forever too late!

Do We Want To? Certainly We Do!

Now is the time to work shoulder to shoulder. And in order that this may be accomplished throughout our whole General Conference, we beg and recommend that all of our ministers on the 19th of February (the third Sunday of February) make it a point particularly to remember these stricken ones in their petitions to Almighty God, and that in their sermons they again urge all Christians to help. Some of our churches take an offering for this purpose regularly on a specified Sunday each month. We suggest that all churches do this for the next months till summer.

The Field Secretary of the General Conference, Christian E. Krehbiel, Newton, Kan. has consented upon our urgent request to go to Russia as representative of the General Conference and to work with the Mennonite Central Committee. He expects to leave Newton about February 14.

The brethren in Russia have repeatedly cabled that Mennonites in America guarantee purchase of 100 Fordson tractors as a loan. A Fordson with plow would cost about $500.00 delivered in Riga, Russia. How many congregations would be willing to stand good for one tractor each? Please report to Secretary J. C. Mueller at once.

Besides thanking God for His goodness we also wish to take this opportunity to express the thanks of the Emergency Relief Commission of the General Conference to all for any and all gifts, whether small or large, that have been sent to our treasurer, Bro. C. F. Claassen, Newton, Kan. These "cheerful givers" have made it possible for our Commission to send $15,414.54 to the sufferers in the month of January 1922. What a joy and comfort for the hungry, freezing children over there! —But men and women, young and old, we have been spared the harrowing experiences of civil war and the torture of inexhorable hunger; let us ever and anon express our visible thanks to our Master who said, "Give ye them to eat," and whose grace is daily renewed with us, by again and again "feeding His lambs."

In the name of that vast hungry and almost hopeless sea of humanity we beg of you to continue to send your kind gifts to our treasurer, Bro. C. F. Claassen, Newton, Kansas.

In His name yours fraternally,

The Emergency Relief Com.,

John C. Mueller, Sec., Freeman, S .D.

MARRIAGE

Day-Heller—On February 11, 1922, by Rev. N. B. Grubb, Allen Russel Day, Bluffton, Ohio, to Miss Susanna Mae Heller, daughter of Jesse and Carrie Heller, of Haddon Heights. New Jersey.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION, JAN., 1922

For Russia: Anon., Alexanderwohl ch., $10; H. J. Schmidt, Goessel, $35; Christmas collection, Zion S. S., Elbing, Kans., $100.50; Gnadenberg ch., near Whitewater, Kans., $36.50; Tabor congr., Goessel, Kans., $463.15; Y. P. C. A., Kingman, Kans., $20; John H. Ensz, Mayfield, Cal., $2; Christmas offering, Halstead Menn. S. S., $139; First Menn. ch., Upland, Cal., $20; Christmas offering, Hillsboro, Menn. cong., $220.15; Anon., Dallas, Oreg., $21.60; Buhler, Kans., Menn. cong., $50.23; Sister Eva Funk, Buhler, Kan., $20; Christmas gift, Buhler, Kans., Menn. cong., $10.75; Sichar cong., Cordell, Okla., $13.55; Emil Flueckiger, Berne, Ind., $100; Anon., (conscience money), Berne, Ind., $1; Eastern Dist. Conf., Souderton, Pa., $1500; Menn. Hilfsplan, per B. B. Neuman, Treas., Goessel, Kans., $400; West Zion Menn. cong., Moundridge, Kans., $220; C. E. Krehbiel, Newton, Kans., $20; Nellie Anderson, Newton, Kans., $15; S. S. of Hebron cong., Buhler, Kansas, $99.82; Elizabeth Schmidt, Cornville, Ariz., $50; orphans, Cornville, Ariz., per Elizabeth Schmidt, $5.00; Mary A. Bechtel, Dwights Home, Mt. Hermon, Mass., $7; P. B. Friesen, Henderson, Neb., $10; Bergtal cong., Corn, Okla., $6.32; R Schmidt, Los Angeles Mission, $6.42; Mary & Martha Circle, Los Angeles Mission, $20; White Gifts of the King, Los Angeles Mission, $26; Menn. S. S., Schrag, Wash., $54.03; Greenfield cong., Fort Cobb, Okla., $20.86; Alexanderwohl congr., Goessel, Kans., $400; Hoffnungsau cong., Inman, Kans., $188; Menn. S. S., Schrag, Wash., $1; Friedensfeld cong., Lorena, Okla., $10; Menn. S. S., Ruff, Wash., $20; Menn. ch., Geary, Okla., $5; Sisters of the Bethel Deac. Home and Hospital Society, Newton, Kans., $35.50; Alexanderwohl cong., Goessel, Kans., $300; P. M. Claassen, Newton, Kans., $25; Anon., Newton, Kans., $2; Sisters of Bethel Hospital, Newton, Kans., $10; Miss Lena Neimann, Halstead, Kans., $200; Mission Sewing Society, Deer Creek, Okla., $12; S. S. class and Christmas collection, Upland, Cal., $16; Rev. H. D. Penner, Beatrice, Neb., $10; West Swamp S. S. and Y. P. Society, Quakertown, Pa., $196.14; Goessel Menn. ch., Goessel, Kans., $326.54; Salem Menn. ch., near Freeman, S. D., $226; Christmas offering, S. S., First Mennonite ch., Philadelphia, Pa., $89.15; Union Menn. S. S. Convention, Bluffton, O., $55.15; Bethanien, S. S., Freeman, S. D., $113.84; Alexanderwohl cong., Goessel, Kans., $100; Bethesda cong., Langham, Sask., $45; Menn. cong. of Burrton, Kans., $24.45; Anon., Newton, Kans., $17.25; A. W. Reimer, Newton, Kans., $15; Cheyenne Menn. Mission ch., Hammon, Okla., $7.50; Peter D. Tieszen, Marion, S. D., $30; J. P. Tieszen, do., $20; Anon., Beatrice, Neb., $10; Henry Thiessen, do., $15; Menn. Hilfsplan, per B. B. Neumann, Treas., Goesscl, Kans., $400; Anon., Elbing, Kans., $45; Grossmutter Kuehny, Upland, Cal., $10; T. D. Newton, Kans., $10; Hutchinson, Kans., Menn. Mission, $7.17; Dan Boese, Marion, S. D., $50; Henry Reimer, Holmesville, Nebr., $50; B. W. Entz, Newton, Kans., $50; W. P. Rempel, Pasadena, Cal., $50; P. F. Goossen children, Mt. Lake, Minn., $1; Peter P. Falk, Jr., $1; Prof. B. F. Welty, Tacoma, Wash., $25; Jona P. Graber, Marion S. D., $25; A. P. Haury and family, Woodlake, Cal., $25; Harrison Landis, Oak Lane, Philadelphia, Pa., $100; Alexanderwohl ch., near Goessel, Kans., $300; Jacob H. Johnson, Goltry, Okla., $10; P. J. Boese, do., $10; Sam Schultz, do., $9; David Penner, do., $1; H. R. Voth and children, do., $5; John A. Regier, Moundridge, Kans., $10; Emanuels cong., Aberdeen, Ida., $164.42; Geschwister von Menedecken, do., $21.05; J. A. Neufeld, Shafter, $100; Menn. cong., near Watova, Okla., $8; Anon., Beatrice, Neb., $15; Anon., do., $25; Anon., do., $10; I. A. Sommer, Glendale, Cal., $25; Bethesda, Marion, S. D., $32.81; Peter and Lena Waltner, Pretty Prairie, Kans., $25; J. W. Krehbiel, do., Rev. H. J. Kliewer, Hammon, Okla., $25; Emmaus cong., Whitewater, Kans., $561.15; B. A. Unruh, Avon, S. D., $50; First Menn. ch., Mt. Lake, Minn., $62.37; Rev. J. K. Penner, Beatrice, Neb., $50; Lydia M. Schlender, Moundridge, Kans., $2.50; Anon., Bluffton, O., $12; Peter P. Unruh, Newton, Kans., $10; Carolina Burkhalter, Tuba City, Ariz., $15; Eden Menn. cong., Inola, Okla., $15.55; Buhler, Kans., Menn. cong., $46.92; Rev. S. P. Priehcim, $20; Young People's C. E. Society, of the Bethel ch., Mt. Lake, Minn., $14.88; Prof. H. H. Ewert, Gretna, Man., $10; Grace ch., Pandora, O., $232.62; Mr. and Mrs. Cornelius Penner, Mt. Lake, Minn., $20; John Hirstein, Summerfield, Ill., $5; Hillsboro, Kans., Menn. ch., $69.02; Bergtal ch., Pawnee Rock, Kans., $1,062.30; Anon., Dallas, Oreg., $125; Peter C. Jantz, Ruff, Wash., $10; C. Mosiman, Middletown, O., $25; Anon., Liberal, Kans., $20; H. C. Jantzen, Plymouth, Nebr., $25; Zion Menn. ch., Donnellson, Iowa, $87.50; Miss Hilda Krehbiel, do., $10; Anon., Alexanderwohl ch., Goessel, Kans., $10; S. S. class No. 36, Berne, Ind., $16; Senior C. E. Society, do., $40; offering of the cong., do., $794.01; transferred from poor fund to the church, do., $500; Bethlehem ch., Bloomfield, Mont., $10; B. A. Claassen, Paso Robles, Cal., $10; J. J. R. Claassen, Beatrice, Nebr., $5; Cornelius Jantz, Ruff, Wash., $5; Rufus Meshberger and Anon., Calumet, Oklahoma, $11.50; Salems-Zion S. S., Marion, S. D., $69.26; Wm. Andres, Beatrice, Neb., $100; Anna Andres, do., $25; Gerhard Friesen, Liberal, Kans., $6; H. H. Ewert, Gretna, Man., $10; Menn. ch., Reedley, Cal., $1000; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $25; Emmaus cong., Whitewater, Kans., $1,130; Bethesda cong., Marion, S. D., $66.30; Deer Creek, Okla., cong., $72; H. P. Pauls, Hydro, Okla., $8; G. G. Rempel, Dallas, Ore., $20; Cornelius Richert Drake, Sask., $2; J. H. Jantzen, Ellis, Neb., $30; Bethel cong., Henderson, Neb., $400; J. M. Schrag, Odessa, Wash., $25; Junior C. E., Grace Menn. ch., Pandora, O., $5; Abraham Luginbill, do., $1; A. D. Schmidt, Freeman, S. D., $25; Father Beier, Upland, Cal., $10; Mother Helen Goerz, do., $30; A. A. Fricsen, Whitewater, Kans., $20; Mrs. B. Warkentin, Newton, Kans., $90; H. M. Grabill, Hesston, Kans., $3.50; Doreas Society, Menn. ch., Wayland, Iowa, $80; Salem Menn. ch., Freeman, S. D., $15; Christian ch., Moundridge, Kans., $91; Mission society, Reedley, Cal., $30; Sewing society, Pawnee Rock, Kans., 31.15; Sewing soc., Perry, Okla., $15.44; Mrs. A. Dirks and Miss Helen Jansen, Pasadena, Cal., $5; Mr. and Mrs. Frank Hamm, Paso Robles, Cal., $10; Mrs. Gustav Andrcs, Newton, Kans., $25; Rev. John K. Penner, Beatrice, Neb., $20; Christian Wirkler, Los Angeles, Cal., $50; Elizabeth Wirkler, do., $20; Anon., Plymouth, Ncb., $15; Mr. and Mrs. D. A. Vogt, Pratum, Orcg., $10; Bethesda Scwing soc., Henderson, Neb., $10; Andrcw Jantz, Ruff, Wash., $5; Alex. Jantzen, Plymouth, Neb., $25; J. F. Lehman, Halstead, Kans., $10; Sichar cong., Cordell, Okla., $19.62; Rcv. Alfred Wiebe und Indians, Birncy, Mont., $52.50; Rosenorter Mcnn. cong., Laird, Sask., $73.-93; Anon., Grctna, Man., $15; P. H. Eck, Ringwood, Okla., $25. Total, $16,009.67.

For Germany: Christmas offering, Halstead, Kans., Menn. S. S., $69.50; First Mcnn. ch., Upland, Cal., $19.63; Menn. S. S., Classes 3 to 7, Lchigh, Kans., $12.55; do., 8 to 12, $16.40; Greenfield cong., Ft. Cobb, Okla., $8.-49; First Menn. ch., Reedley, Cal., $100; Lizzie Krehbiel, Kingfisher, Okla., $25; A. P. Haury and family, Woodlake, Cal., $25; John P. Claassen, Newton, $5; Daniel Ruth, Upland, Cal., $50; John B. Braun, Altona, Man., $5; Jacob Oberts, Burns, Kans., E. P. Weber and family, Donnellson, Iowa, $10; Brudertal cong., Hillsboro, Kans., $80; First Menn. ch., Upland, Cal., $59.59 (for Lechfeld). Total, $501.16.

For Europe: Rev. C. H. Regier, Elbing, Kans., $1,000; First Menn. S. S., Aberdcen, Idaho, $12.60; Jacob J. Graber, Alscn, N. D., $25; Salems Zions & Salems cong., Marion, S. D., $115.08. Total, $1152.68.

For Near East Relief: White Gifts of the King, Los Angeles Mission, $6.25; Edw. J. B. Waltner, Freeman, S. D., $5; Flatland S. S. and Christmas offering, Philadelphia, Pa., $13.06; John P. Claassen, Newton, Kans., $5; Salems S. S., Marion, S. D., $61.50; Ben C. Regier, Newton, Kans., $15; Gerhard Friesen, Lorena, Okla., $8; J. F. Lehman, Halstead, Kans., $5. Total, $118.81.

For American Dairy Cattle Co.: B. C. Regier, $10; Rev. Bernh. Regier, $10; B. W. Entz, $10; Mrs. G. A. Entz, $3; Fred Stahl, $3; Wm. Stahl, $5; Edward Stahl, $3; Mrs. Johann Stahl, $5; E. M. Harder, $10; Mrs. John Regier, $15; K. A. Richert, $5; P. W. Bartsch, $5; J. E. Entz, $15; Wilhelm Busenitz, $25; R. R. Claassen, $5.00; all of Newton, Kans.. Total, $129.00.

Gratefully acknowledged,

C. F. Claassen, Treas.

Newton, Kans., Feb. 2, 1922.

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VOL. XXXVII. BERNE, INDIANA, FEBRUARY 23, 1922. No. 8.

NOTICE

1. All mission candidates are hereby notified that Rev. S. M. Musselman, Bluffton, O., is now our Candidate Secretary to whom their correspondence is to be addressed.

2. All pastors of our churches who can use extra copies of mission number for free distribution, and who have not yet notified me, are requested to do so, mentioning the number of copies they need and in what language.

3. Missionary J. B. Ediger, Clinton, Okla., would like to build a camp house near his church for such Indians that live so far from the station that they should come on Saturday in order to be there in time on Sunday for the service. This would take about $500.00. Has any one a special gift for this purpose?

P. H. Richert, Sec.

EMERGENCY RELIEF COMMISSION

If God willing, our dear and beloved brother C. E. Krebiel, Newton, Kans., will sail within a few days for Russia. Upon request by the Mennonite Central Committee that the General Conference have a representative in relief work in Russia, the Emergency Relief Commission has asked Bro. Krebiel to be our representative, and he finally gave his consent. He will go in company with Prof. P. C. Hiebert, of Tabor College, Hillsboro, Kans., president of the Mennonite Central Committee.

We wish to commend these brethren to you to remember them in your sincere prayers that they may enjoy a most pleasant trip and prove to be a great blessing to a large number of our starving brethern and sisters in Russia, and that through their efforts things there may soon be so arranged that the people over there may soon be able to help themselves.

We would particularly like to call the attention of all the readers to the following: Any one sending money for Food Drafts to be remitted to private parties are requested write name and address very accurately with typewriter on a separate piece of paper. A letter may be written on a seperate piece of paper. Send your money, address, and letter to Mr. C. F. Claassen, Newton, Kans and he will forward the remittance as directed.

May we again kindly ask you to continue with your liberal contributions. The suffering among our people continues to be most critical. Remember God will reward you.

In love,
John C. Mueller, Sec.
Emergency Relief Commission.

IN MENNONITE CIRCLES

"Mennonites in the World War or Non-resistance Under Test" is the title of a book from the press of The Mennonite Publishing House. The book represents the work of Rev. J. S. Hartzler, assisted by a committee. It contains, besides a record of Mennonites in their relation to the late war, an account of Mennonites in their relation to wars generally, but particularly wars of this country. The work clearly sets forth the stand taken by Mennonites against war and recites the experiences of our young men in the draft and in camp, as well as the complications that entangled the brethren at home. It makes no attempt at senation and is free from sentimental coloring. Facts are simply stated. The latter part of the work is a survey of the kind of work Mennonites could do with a clear conscience during this buying period, namely, relief work. For the information it contains concerning the membership of the Mennonite church during this very trying period of its existence the book should be in every Mennonite home. It may be secured through The Mennonite Book Concern, Berne, Ind.

The report of the Upland, Calif., Mennonite church for the year 1921 contains many interesting items. The grand total of its receipt is $8,789.91. The organization includes a Sunday school, C. E. Society, Ladies' Missionary Society, Serving Others Circle and K. O. T. N. Circle. It also makes provision for correspondents to the church papers. Correspondents please note!

The Roaring Spring, Pa., Church adopted a new Constitution, By-Laws and Discipline at its last congregational meeting.

Rev. S. S. Amstutz of Mechanics Grove, Pa., was called to Iowa on account of the serious illness of his mother, who has since passed to her reward.

A series of meetings covering two weeks are planed for the Richfield, Juniata Co., Pa., church to begin Feb. 24. Rev. S. D. Yoder of Roaring Spring is expected to conduct these meetings.

Rev. J. W. Kliewer was in Berne, Ind., Feb. 8 to 12. During the time, beside giving several missionary addresses, he was the guest at the festivals of the Missionary and Temperance Societies.

On his way east Rev. J. W. Kliewer will visit the churches in the vicinity of Altoona, Pa., and make missionary addresses. The program is as follows: Upper Poplar Run, Feb. 25, Roaring Spring, Sunday morning, Feb. 26 and Smith's Corner on Sunday afternoon. On Monday evening of the 27th he will speak in the Altoona Chapel.

It is expected that the new church at Mechanics Grove, Pa., will be completed in time to conduct the dedication on March 12. On that occasion members of the Home Mission Board of the General Conference and of the Home Mission Committee of the Eastern District Conference will be present as guests.

The First Church, Philadelphia, is making preparations for the series of Bible Lectures to be given by President J. E. Hartzler of Witmarsum Seminary, Feb. 26 to March 5. The subjects of the lectures are to be: (1) Is Religion Necessary? (2) The Bible and Why Is It True? (3) How Can I know God? (4) What Am I Worth? (5) Do I Need the Church? (6) What Is My Life's Work? (7) Is Education Worth While? (8) How Can I Know What is Right? (9) What Are the Things Worth While? (10) The Black Cross. (11) The White Cross. (12) Building the Nest High. (13) Victorious Manhood.

The report of the Berne, Indiana church contains the following interesting data for 1921: Membership 969; Members of Sunday school 1124; Members of the C. E. Society 466; Members of the Temperance Society 585. The total receipts for the year were $24,916.56. In ten years the Berne church has raised a total of $149,307.27. Of this amount $47,647.75 has gone for foreign missions, $31,009.69 for home missions, and $47,096.72 for congregational purposes. In June it will be ten years since Rev. P. R. Schroder became pastor of the Berne Church.

The correspondent of the First Church, Phila., Pa., presents the following account of a very interesting social event in which the young men of the church participated: The Men's Bible Class of the First Mennonite church gave their annual banquet in the North Branch Y.M.C.A. Thursday evening, Feb. 9. Despite the inclement weather the affair was a success. Fifty-three men have been present, a few friends having come from country towns. The event was the sixteenth anniversary of the organization of the class. An orchestra consisting of young men of the church furnished appropriate music.

Although palatable refreshments have been served the culinary preparation has not been the most attractive feature; the good fellowship prevailing seemed to have been the most attractive feature. Interesting matters pertaining to the extension of the Sunday school were discussed by the superintendent. Favorite Gospel hymns were sung. On this occasion so much good humor abounds that men are privileged to laugh till it hurts. Men are called on to express themselves and it is regrettable that the time was too short for all to express their ideas.

There are enrolled in the Men's

Bible Class men who are staying in this city only temporarily. May they be inspired by the Christian fellowship they found among the members of the class.

GENERAL CONFERENCE MATTERS

Ever since fall the President and the Secretary of the General Conference have been in correspondence with the Bureau of the Western Passenger Association. Mr. Eben E. MacLeod, general agent, concerning the further issue of the so-called clergymen's permits to our ministers. It was apparent that the concession was to undergo a rather radical limitation, inasmuch as only those ministers of other denominations as are engaged in exclusively religious work are the recipients of this favor, and probably have been for some time. In our case attention was centered on those of our preacher brethren who are also engaged in farming and, presumably, receive no remuneration or salary from their congregations.

The Conference officers have tried their very best to dissuade the Bureau from taking any action that might mitigate against any group of our ministers; or, if action was to be taken, to defer it until we had had time to confer with out ministers or, if possible, to defer it until after our next Conference session. We plead with the Bureau, we used gentle argument and diplomacy, but it all seemed to be of no avail. As far as we can see the decision which the Bureau rendered about New-year's time will stand. It is as follows:

"Our decision is that certificates will only be issued to such of your ministers as engage **exclusively** in religious work and have no other occupation. As certificates are not issued to Presbyterian, Baptist, Methodist ministers, etc., who engage in outside activities, it is not consistent nor is it permissible under our rules to issue Certificates to such of your Conference as may be engaged in activities other than religious.

"You are therefore again respectively informed that we shall only issue Certificates to such workers of your Conference as are engaged exclusively in ministerial work and we hope that you will take early steps to advise them of that situation so that applications may be withheld.

Yours truly,
(Signed) **Eben E. MacLeod,**
Joint Agent."

For the Conference officers,
J. R. Thierstein, Sec.

CANADIAN HOME MISSIONS

Renata, B. C.,
Feb. 9, 1922.

Dear Readers of the Mennonite: I doubt not but that there are many readers of The Mennonite and many others of our people who do not read the church papers that know nothing of a work in Canada under the supervision of our Home Mission Board. It can not be said, however, that it is a lack of interest on the part of many that they know little about this work but rather the lack of information. And so I want to take occasion to inform you somewhat as to the nature and the necessity and value of this work.

Canada has been on the map of our Home Mission Board for some time but not until July 1921 has this particular work of which I am to speak and in which I am engaged been set apart as a field by itself. This field comprises two districts, one at Didsbury, Alta., and another at Renata, B. C., where I am staying at the present time.

On the 6th of July I was ordained as a minister of the gospel at Herbert, Sask., by Rev. David Toews of Rosthern, Sask. Shortly after that I left for Renata, B. C., to take up the work for the Master. Renata is located in one of the best fruit-raising districts in British Columbia and is only about 40 miles from the U. S. boundary. The only available access to this place is by steamboat as it is shut off from other communities by water from one side and by mountains on all the other sides. In this community there are 19 families all told, and of these a few more than half are Mennonites or of Mennonite parentage, while the others are divided into various beliefs and "isms." Their peculiar need can hardly be understood until one has lived among them for some time. Their isolation from the outside world tends to create this need, as there is a tendency to compromise for peace at the expense of righteousness.

Here I labored for three months preaching the gospel, helped to create an interest in S. S., a Young People's Christian society and worked to revive gospel singing. All this helped much to warm up the luke warm although no definite results were seen.

Then after three months I went to Didsbury, Alta., and here quite another phase of Christian work presented itself. Here there are about 30 families scattered over an area of about 28 miles in length and 8 miles in width. Here the work was largely taken up by house visitation and everywhere a great interest was shown. Every Sunday afternoon a service was held while every other Sunday a young people's meeting was held at the church which is located near the center of this scattered flock. Here there is a large group of young people willing to learn more of the wonderful grace of God. Great interest was shown in gospel singing. When I left Didsbury on the 11th of January to return for 3 more months to Renata I felt that God had been with me in my work for the interest was keen and God blessed us in many ways.

Since the 13th of January I have been in Renata again, and I was at a loss where to start, the enemy had been busy during my absence, the S. S. had almost died out in that time, although the young people's society had been kept up many times it was in danger of being stranded. But the interest has revived somewhat again, the S. S. as well as the Y. P. society are well attended and quite an interest is shown in the Sunday morning services. Every other Sunday evening an English service is held, outside of that the work is all in German.

On Thursday evening I conduct a song service, learning new songs and reviving the interest in gospel music in general. For the past three Tuesday evenings we have held cottage prayer meetings and God has already blessed us, 3 souls have sought to be right with God and I was able to point them to the Savior of whom John the Baptist says, "Behold the Lamb of God, which taketh away the sin of the world." But the enemy is not asleep, even now there is opposition to the prayer meetings. I have learned to know to some extent what it means, "be ye therefore wise as serpents and harmless as doves." Matt. 10:16. And adding the words found in Phil. 2:15-16: "Holding forth the Word of Life," etc. With these passages as a key for a method and aim in His service, I trust that God will add His blessing and save souls from sin and the power of Satan to a life of peace with God and service for the Master.

The cause of Christ, the work of home missions, and the workers as instruments in God's hand in Canada as well as in the other lands need your prayers.

Yours in the service of the Lord,
Dan J. Unruh.

CHRISTMAS FESTIVITIES ON THE CHAMPA MISSION COMPOUND

Janjgir, C. P., India,
January 13, 1922.

Glory to God in the highest, peace on earth, good will to men.

From our youth up all of us remember hearing the above Scripture passage at a certain time of the year, the time which seems the most important to many of the children in our beloved country. But this has not always been the case in this country, far-away India. Therefore it seemed rather touching to hear it in the Hindi tongue for the first time. Most of the children and adults who participated in the festivities had not heard it for the first time, but to many of them it was still quite new. To us new ones on the field it was the first time, though.

Preparations for the celebration of the birth of our Savior began several weeks before as we did at home. The school children practised their songs and Scriptures and short speeches as at home. The school masters were busy hearing them rehearse. In the mission bungalow the boxes which the sewing societies had sent from home were taken out and stock was taken of all the contents. Lists were made out of all the different families, their children, the orphans and untainted children as well as all the faithful servants who had not accepted the faith of Christianity. Even though they still worship their idols, they know that the missions and their Christians celebrate a day in the year when they give gifts to commemorate the day when they received the one gift of God, His Son. The Hindu calls Christmas "bara din," or the "big day." On the morning of the 25th it appeared that not only the non-Christian servants knew about that day but many others among the non-Christians were there too. After the lists had been made out the goods were looked over and it was decided what was to be presented to each one, care had to be taken that all received equal amounts and of the same quality. It required a knowledge of the people, their surroundings and each individual to know what would suit each one best. But in time each Christmas package was tied up and packed away for the night of nights.

Wednesday before Christmas the outstation men with their families began to come in for the holiday vacation, the boys from Mauhadei and the girls from Janjgir came home from school, also the boys and girls who are attending high school in other missions. So they gradually all arrived. Thursday morning about 8:15 the church bell rang for communion service. About sixty-five came to the Lord's table to partake of communion. They appeared to be very sincere in their devotions. Several had asked if they might come and were told that if they were right with God there would be no reason why they should not come. When these Indian Christians sing, it is not always very melodious to our ears but it always appears to be sincere. They appear to like to sing and do it heartily.

The afternoon of the same day the annual Thanksgiving service took place in the church. Before the service commenced one by one came in with their thank offering. Several brought chickens, others some native vegetables and still others brought rice, etc. After the Thanksgiving sermon a collection was taken and then all went out on the lawn where all of the offerings were sold at auction. This was much enjoyed by all. The amount of the collection and auction was very good for these poor people. They voted to send the proceeds to the suffering Mennonites in Russia. So mission work is encouraged among them.

December 24th.

Saturday at 6:30 in the evening the bell rang for the Christmas program. The church had been decorated by the school masters with the aid of the children, with colored tissue paper. It made a nice appearance. A small Christmas tree with candles and a few Japanese lanterns completed the decorations. After lighting the candles the untainted girls sang "Silent Night, Holy Night" outside of the church, the untainted boys repeated the Christmas story and other short dialogues and short speeches were recited by the children, all of this was in Hindi. The girls, who attended the Katna high school sang a Christmas song in English. The meeting was opened and closed by prayer. After a short program the gifts were distributed. This appeared to be rather important to many of them but I can remember when some children in America were quite interested in that feature. When all of the Christians had received their presents, the non-Christian children, who attend the mission school also received a present and some sweets. All the children seemed especially pleased with the playthings and sweets. They have so little of anything of that kind. Several days after Christmas balls were seen everywhere and the dolls were welcomed with delight. The older ones were pleased with the clothes because it meant something to keep them warm in this cool weather. Everybody retired happy and contented that night.

The next morning at 4:30 some of the mission force arose and made the rounds singing Christmas carols in English. Our Christians appreciated that very much. After breakfast we visited all of the Christians on the compound who presented us with different kinds of native food, which they had made for the special day.

The big feature of the 25th was the services of the day. Many non-Christians came, probably with the expectation of receiving a present, but it presented a good opportunity to preach the gospel to them. Because of the large number the services were held out in the open, the church being much too small to accommodate all of them. The sermon was preached by one of the evangelists in the vernacular of the common people which all understand. After the close of the service the remaining gifts were distributed to the most worthy or most needy. Those who attended services regularly and who attended the Bible classes all received something. It was impossible to give every one present something. So many went away disappointed. In the evening of that day we heard the Christmas story in English and sang Christmas songs. The next few days after Christmas all were anxiously waiting to hear something definite about the arrival of the party from America. At last on the night of the 28th of December they all arrived at Champa with much rejoicing. Although our hearts rejoiced much because of this happy event, our rejoicing was somewhat subdued by the thought of losing the P. A. Penner family and Mrs. Burkhalter, who left Champa the last day of the year of 1921, for their furlough.

Now we are all getting settled at the different stations, the new workers at the language study and the ones who are older to take up the work at the different stations again.

With greetings to all. May God bless you richly in the year 1922.

Clara Kuehny.

HEAVEN

Text: I Cor. 13:12.

"For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know, even as also I am known.

It is not necessary to admonish one another to be careful about earthly things, material things. All of us are careful enough about them, some of us are quite absorbed with them, yea, some of us are almost overwhelmed with them. To all of us, I fear, at one time or another, the Master would be constrained to say as He said to Martha, "Martha, Martha, thou are careful and troubled about many things. But one thing is needful. Mary has chosen the good part, which shall not be taken away from her."

So it is necessary that we admonish one another to be mindful of heavenly things. Just for a little while sometimes to stop and lay aside earthly cares and troubles and worries and vexations, also work and excitement and meditate about home and heaven. Why are men so prone to be mindful of earthly, material and perishable things and so slow and sluggish to be mindful of imperishable and heavenly things? Certainly because of their fallen nature. Still we might be a little more explicit in this matter. Material and earthly things are tangible, concrete. We may grasp them with our hands, see them, hear them. In short, we may perceive them with our senses. Heavenly things at present are not so. They are intangible, abstract. We can not grasp them with our hands, nor see nor hear them. Thus they cannot be perceived with our senses. To lay hold upon them is a matter of faith and hope and trust and love. That's why materialistic, unregenerate man does not perceive anything of them. But, oh, remember, visible things are perishable, invisible things are eternal.

Now we will ask a seemingly simple question: What is heaven? This question, however, is exceedingly exalted and to a great extent unanswerable, as long as we are in the body and upon earth. Undoubtedly all of us have often thought about it and have endeavored to answer it but we see as through a smoked glass, darkly.

Should we go from pew to pew and ask every one of us: "What is heaven?" we would get just as many answers as we have people before us and everyone of these answers would relatively be correct. Heaven is that which at a given time is most desirable to us, that for which our heart is longing most intensely. To the sick it is perfect health. To the unhappy it is perfect happiness. To the weary it is perfect rest. To the weak it is perfect strength, etc. Heaven is freedom from the fetters of imperfection and sin. Freedom from this house of clay that keeps the spirit from soaring to heights unknown. Our spirit, just like an eagle with broken pinions, often longs to be free and soar away. O for the wings of the morning, to fly away and be at rest.

Heaven is perfect light. There is no perfect light this side of the sun and moon. We could not endure it. It would be too dazzlingly bright and blind us. The sun's light is not perfect. That king of day has his spots. Still, our unprotected eye can not endure his dazzling brightness. This needs no demonstration or proof, all of us are agreed on that positive fact. So with our natural, sin-polluted eyes, we cannot endure heaven's brightness. That's why we now see as through a glass darkly, but then, thank God, face to face. Now we know in part, but then when that which is perfect shall come, we shall know even as also we are known. This takes us to another thought.

Heaven is perfect knowledge. There are some things we positively know, but after all it is very little. We know that we are alive and that we are alive for a purpose. God does not permit anyone to be born into this world, without a life's purpose. We know that this life is but short and that we are fast traveling toward eternity. We know that we will spend eternity somewhere, either in the realms of light or realms of darkness. We know that we are either the servants of Christ as our Master, or the servants of Satan as our master. These are facts, whether a godless age would have it so or not. Let fools mock and scoff. You know David says: "The fool has said in his heart, there is no God. They are corrupt, there is none that doeth good." Let the worldly wise shake their learned heads, these things are true and God's Word is eternal as God Himself.

Otherwise we know very little and truly wise and learned men realize that. Ask the biologist: "What is life?" If he is honest he will say, I do not know. The manifestations of life are all about us. We know that life cannot be generated by chemical combinations. It takes life to generate life. But what life really is, who knows? Ask the electrician: "What is electricity?" He will answer, I do not know. I can generate it, I can harness it to do my work for me, but as to what this mysterious power is I do not know. Ask the astronomer about the heavenly bodies, the big worlds in the universe and he will answer that really very little he knows about them. Most of his ideas are guesswork. So it is with human knowledge about any of the great and marvelous things all about us. That which is hailed today as sure and true, tomorrow is an exploded theory.

In heaven there is no guesswork anymore, and no more theories. In heaven is perfect knowl-

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

BAYARD TAYLOR AND THE MENNONITES

Bayard Taylor, the well known American author, is generally associated with Quaker descent. Albert H. Smyth, his biographer, points out that his ancestors for four generations had lived obedient to Quaker principles until Bayard's grandfather, John Taylor married Ann Bucher, daughter of Christian Bucher, a Swiss Mennonite of Lancaster county, and granddaughter of Melchior Breneman, a Mennonite minister whose grandfather came from Switzerland in the Mennonite emigration of 1709. For refusing to say that he was sorry for his runaway love match, John Taylor was expelled from meeting.

Such of the readers of The Mennonite as are interested in the historical archives of the denomination, may like to know that in 1770 there was published, in Philadelphia, Morgan Edward's "Materials towards a history of the American Baptists". Although the work was to comprise some ten volumes, only two, the first dealing with Pennsylvania Baptists and the second with Baptists of New Jersey, were actually published. Among the five sorts of Baptists in Pennsylvania are mentioned the First Day, Seventh Day, Keithians, Tunckers, and Mennonites. Edwards was himself a Baptist and is regarded by Moses Coit Tyler "a noteworthy example of the true historic spirit then at work in the colonies."

The above are two very interesting items sent to the Editor by Bro. E. E. Leisy, who is doing research work in the Unversity of Illinois. These items no doubt will be read with considerable interest by the readers of The Mennonite. The case of Bayard Taylor's grandfather is but one of many instances where marrying out of the faith has been regarded to be an offence of sufficient seriousness to warrant the excommunication of the offending member. In the old days not only Quakers and Mennonites saw fit to disown members who sought matrimonial alliances outside of their own church, but the custom was rather common in many other denominations. Mennonites and Quakers and a few of the smaller bodies, however, have, in many instances, carried this practise down to the present day. An examination of numerous constitutions of Mennonite churches reveals the fact that in some of them outside marriages are condemned and forbidden. The confession of faith drawn up by the (Old) Mennonite General Conference at its recent session set it down as a law that marriages can only be sanctioned between parties of "like precious faith". Being congregational in their government, individual churches have the unquestioned right to say who may and who may not remain in good standing in their fellowship, but the fact remains that, whenever this rule has been strictly enforced, the church has lost more than it has gained and in some instances it has meant the final liquidation of the church. Castes, be they established in India or in the Christian churches of America tend to cramp and limit the influence and usefulness of the individual. In the Eastern District Conference, where the rule forbidding mixed marriages has not been insisted upon, the result has frequently, we might almost say generally, been that the man or wife belonging to the other church has been won to our own. In cases where a brother or sister are turned out for marrying outside both have been lost to the church for good although there may have been no question as to their consistent Christian lives. A glance at the names of people of influence in all walks of life in some of the states like Pennsylvania, where there have been Mennonite churches for generations, will reveal an amazing number that point to a Mennonite origin. In at least half of the instances the reason for these people being out of Mennonite connections is to be found in the rule that made it impossible, either for them or for their ancestors, to remain Mennonites because the wife or the husband God gave them was not a Mennonite.

The other interesting item Bro. Leisy brings to the attention of our readers is the valuable work of Morgan Edwards. This work has been found to furnish important source material for Mennonites and Dunkards as well as for Baptists. A long period of the history of the early Germantown settlement would be a blank to us were it not for the few pages left to us by Edwards. This section of the book appeared in The Mennonite Year Book some years ago and thus is preserved in printed form in Mennonite literature. Copies of Morgan Edward's book are exceedingly rare. A well preserved copy is to be seen in the library of the Historical Society of Pennsylvania, Philadelphia, Pa.

THE GOD OF PEACE

(Concluded)

Jesus in the Sermon on the Mount teaches that in the final consummation of things not military power, but the meekness of the saints shall inherit the earth Matt. 3:12. Jesus again teaches us to pray: "Thy kingdom come, thy will be done on earth as it is in heaven", also "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you". How can we pray this prayer and daily seek God and His righteousness, if we are preparing war against a worldly enemy of our own selfish interests and trying to subdue him by the force of arms? Verily, it can not be done, for the world and its fleshly and lustful contentions are always at enmity with the faith of the true believers in the Church of God.

Some might interpret the words of Jesus, in Matt. 10:34, 35 and in Luke 12:51, 52 as being in support of war rather than opposed to it: "Think not that I am come to send peace on the earth: I came not to send peace but a sword". Christ here has not in mind carnal conflict at arms as is evident from the explanation in verses 36-39. He is simply and vividly showing the natural conflict of truth with error, the natural divisions arising between those who accept His salvation and those who do not.

Christ made abundant provision for adjusting misunderstandings, insults and offences in Matthew eighteen. And no one can challenge the interpretation that Paul's matchless words in I Cor. 13 are most decidedly and emphatically against all war and killing of every kind—the very thought of war being offensive to theme of this marvellous chapter. Christ in rebuking Peter at the time of the arrest, (Matt. 26:51, 52) said: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

It is significant that upon the occasion of the triumphant entry into Jerusalem Christ rode not upon the lordly horse, which is ever an emblem of war, but upon the meek and lowly donkey. John 12:12-16. The teaching is plain and comprehensive—God and His Son are not the creators nor the directors of war, but always have been, are now, and ever shall be, the sponsors of peace and forgiveness. Read the answer of Jesus at His trial before the governor following Pilate's question: "what hast Thou done?": "My Kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18:36. Now, indeed, is Christ's kingdom not of this world, it shall only become so, when He shall come in power and glory with His angels to establish His faithful ones in the Millenium.

In the New Testament I have found some ninety Scriptures distinctively teaching that Jesus is opposed to all war, and showing that we as His followers shall neither fight nor be parties to the Gentile warfare so prominent in our age; but that we shall even be persecuted and killed for our non-participation. A few of the outstanding teachings on this theme are included in the following references: Matt. 24:6-13; Mark 13:13; Rom. 8:8-18; Rom. 12:-14, 17-21; Rom. 16:17-20; Gal. 5:19-24. Acts 5:40-42 teaches us that we should be slow to compromise with Satan in order that we might escape persecution and condemnation from the powers of this world; but we should be even as the apostles: "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." (verse 42).

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." Gal. 6:7. They who are filled with the Spirit of Christ cannot indulge in the slaughter of their fellows. War is the direct harvest of the seed sown as military and naval preparedness, the soil is the wavering imagination of man inspired and led astray by Satan himself who poses as an heroic protector and elder brother. Paul says: "Abstain from all appearance of evil". I Thess. 5:22. If we even make but a perfunctory effort to avoid all appearance of evil, it would not permit us to engage in the heroic art of war. James gives us the exact status of war and our relation to this world system in James 4:1-4.

The personal and visible return of our Lord and Savior, Jesus Christ will usher in the first era of peace and harmony since man's fall in Eden.

Then shall have come to the believer the final and eternal peace which shall endure from everlasting to everlasting, forever and forever: "And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven; Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away". Rev. 21:1-4. The wondrous beauties of the new heaven and the new earth are marvellously described in Rev. 21:9 to Rev. 22:5.

In this final revelation of Jesus Christ the apostle John gives this significant salutation: "Grace be unto you, and peace from Him, which is, which was, and which is to come." Rev. 1:4. Jesus Christ who with the Father in the beginning created the heavens and earth, who out of His great love for fallen man, was for a short time made a little lower than the angels—as He died on the cross for our sins: this same Jesus, our Savior, has always desired and ordained for His believers, peace and harmony with the whole creation. How can we have peace of heart and soul if with our mind and body we war and strive in mortal combat?

Brethren, I have through the help of the Holy Spirit written unto you of our common faith and salvation, indeed, "It was needful for me to write you, and exhort you that ye should earnestly contend for the faith which was once for all delivered to the saints". Jude 3. "Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jeus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

Ira W. Weidler.

Wilmington, N. Car.

THE BOYHOOD OF JOHN KITTO

"The fault dear Brutus is not in our stars
But in ourselves that we are underlings."

Said the brother of Edmund Burke, after the latter had made a display of his marvelous attainments in the House of Commons: "I have been wondering how Ned has contrived to monopolize all the talent of the family, but then I remember, when we were at play he was always at work." Edmund Burke made himself an orator by days of youthful toil. His brow was baptized with the sweat of solitary study, long before it was graced with bay leaves. He waited his opportunity. It came. He rose in the political sky like a sudden light. Men called him a genius.

The boy who sows will reap, and reap what he sows, and success comes of the sowing. The boy who works will succeed, and succeed in the measure that he works.

But says someone: "I am poor and unfortunate. I am hemmed in on every side." Do not despair. Do something. Work, trust, wait. You will win.

Let us in fancy visit the home of one poor boy. The place, Plymouth, England, with its smoky streets and foamy harbor. The time, about a hundred and fourteen years ago. The house a hovel; the family tattered, distressed, with hungry faces, hopeless, wobegone. The boy, John Kitto.

He is tender at heart, but he has no friends; he is a lover of books, but finds no teacher. He makes the best use of the few books that he has; he reads them with the quenchless zeal of one whose life is sunless, dreary. He spends his days in carrying brick and mortar for his father, who is a stone mason. He is slender—for such hard work and young—only ten or twelve. There were no daisied walks for his bare feet, no fields sprinkled with flowers and gladdened by the song of birds. He sees little but the windy harbor, and hears little save the complaints of the wretched at home, and far off the moaning of the waves on the bar.

At thirteen he worked at carrying slate up the ladder to the roof. One day in stepping from the ladder to the roof his foot slipped, he lost his balance and fell thirty feet to the pavement with his burden of slate.

They took him up and carried him home, thinking he was dying and saying that he would die. Perhaps they hoped he would die, for the family could hardly find bread for those who toiled from sun to sun, much less for a helpless invalid. But he did not die. Listen to his own story of this accident:

"Of what followed I knew nothing. For one moment indeed I awoke from a deathlike state and found that my father, attended by a crowd of people, was bearing me home in his arms, but I had no recollection of what had happened, and at once relapsed into a state of unconsciousness.

"In this condition I remained for a fortnight. Those days were a blank; when I awoke one morning to consciousness, it was as if from a night of sleep.

"My hearing was entirely gone. I saw the people around me talking to one another, but thought that, out of regard to my feeble condition they spoke in whispers, because I heard them not. I asked for a book I had been reading on the day of my accident. I was answered by signs.

"'Why do you not speak?' I asked. 'Pray let me have the book.'

"A member of the family wrote upon a slate that the book had been taken away by its owner.

"'But why do you write?' I asked 'Why do you not speak?'

"Those around me exchanged looks of concern. Then the slate was handed me with the awful words, 'You are deaf.'"

He could not help his father now. But he resolved to work, even on the bed of pain. He borrowed books and began to store his mind. This he continued to do until his strength in a measure returned. His hearing never returned. The world to him was a dumb show.

But he lived; why, no one could tell. It was not because he was wanted in the world, for he was a burden. His parents were unable to support him any longer, and they made known their situation to the overseers of the poor, who took the deaf little lad away from his home and what little charms it had—it must have had some—and put him in the workhouse. Here he was taught to make shoes. He worked hard, but he spent every leisure moment in improving his mind. After a while he was apprenticed to a shoemaker, a hard man with no feeling for the sad-hearted deaf boy. He treated him so ill that the magistrates interfered and took him away. He used to work sixteen hours a day, but in the remaining eight he took an hour for the improvement of his mind.

At last he began to write for a Plymouth journal, and his ability so excited public attention, that people began to feel kindly towards him and to assist him. They lent him Greek books, and he learned Greek; books on modern tongues and the sciences, and he mastered them. He became a teacher, a traveler, a theologian, an Oriental scholar, and the author of books to be found in almost every library.

Reviewing the past, he said at the end of a long, useful life: "It does somewhat move me to look back upon that poor, deaf boy, in his utter loneliness, devoting himself to objects in which no one around him could sympathize, and to pursuits which none could understand. When I was a shoemaker's apprentice, I worked sixteen hours out of twenty-four, and my heart gave way. Now that I look back upon this time, the amount of study which I did contrive to get through, under these circumstances, amazes and confounds me."

The world is full of disappointed men. The poor, deaf boy of the Plymouth workhouse is not among them. He sowed in the darkness, he reaped in the sunlight. We doubt if any of our young readers ever had a lot like his. Work, trust, wait.—Sel.

HEAVEN

(Continued from page 3)

edge. We will then not know in part, but in full. To delve into this full and perfect knowledge will be heavenly, soul-satisfying occupation.

Heaven is perfect development. Perhaps in this you do not agree with me, but my conviction along these lines are a source of satisfaction and joy to me. Much is done here to develop our inherent and God-given talents and faculties and capabilities. To develop these is the underlying principle of our educational system. But, oh, it's all so imperfect and like a child's play in comparison with that which it might be, the perfect. A child is beginning to develop, the joy of parents and teachers, but on comes an ailment, and ere the bud develops into the beauteous flower it is blighted and withers away. Here is a young man in the strength of his youth and the beauty of Christian character, pressing forward to a high and noble goal. Life is before him and the virile power of achievement in his veins. But, lo, sickness comes, hopes are blasted and physical life is blighted. Our spirit desires to spread his pinions and soar into higher regions of knowledge and experience, but must come down to earth with desire unsatisfied and pinions broken. Under the very best of con-

ditions and environments most favorable for progress and development, after all there is nothing but incompleteness and imperfection.

But that which we attain here, is it lost beyond? Is it lost in heaven? I do not believe it. Cords that are broken here will be fastened and knitted again in heaven. There we will continue to develop our God-given talents and faculties and capabilities. Then there will be perfect development. Without imperfections, without the fearful blight of sin, we delve into all mysteries and all knowledge, and that is heaven!

Heaven is the solution of all mysteries and all problems. Take first the mysteries of creation. Any mysteries about us? Every flower that delights our eye and every blade of grass that grows by the wayside presents a profound mystery to us. Then we look above us and say with David the Psalmist: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained: What is man that Thou art mindful of him; and the son or man that Thou visitest him?" Mysteries everywhere, but in heaven they will all be cleared away.

(To be concluded.)

WORLD-WIDE SUNDAY SCHOOL NEWS

World-Wide Study of Sunday School Conditions

To organize National Sunday School Associations, to strengthen those that now are active and to prepare the fields for a World-Wide Sunday school advance, W. C. Pearce, Associate General Secretary of the World's Sunday School Association, will sail on the S. S. ADRIATIC, February 18th, for the most extensive journey ever made by a representative of the organized Sunday school work. After a short stay in Spain and Italy in conference with Church and Sunday school leaders, he will go to Athens, from whence has come an urgent appeal from the leaders in the Greek Orthodox Church for information concerning the working of the modern Sunday school. Then he will journey to Constantinople. A request has come from the missionaries and Church leaders in Turkey asking that the World's Sunday School Association send a field secretary who can direct the work in Turkey and Asia Minor.

Some days will be given to Egypt, conferring with the Committee on Sunday schools in Moslem Lands, covering Egypt, the Sudan, Palestine and Persia. Three weeks will be given to India assisting in the Sunday school reorganization of that great field where the India Sunday School Union has 600,000 now in their Sunday schools. Departing from Calcutta, Burma will be visited enroute to Singapore. From the great field of Malaysia has also come an appeal for a Sunday school secretary. Then a long steamer trip, with stops at Java and Thursday Island enroute, will be made to Australia. Meetings will be held in Sidney, Melbourne and Brisbane in Australia. It is hoped that the well established Sunday school work in that continent may be more closely related through a National Federation, and the visit of Mr. Pearce is in response to numerous special requests.

From Sydney a special trip will be made to New Zealand where there is a fine Sunday school Association. Further time will be given to Australia and a steamer will be taken from Sydney for Manila. The Philippine Islands Sunday School Association is effective throughout those Islands and Mr. Pearce should give encouragement in the plan to push the Sunday school membership to 100,000.

The World's Sunday School Association also has strong secretaries in China, Korea and Japan, where the work is well established. Centers in these fields will be visited by Mr. Pearce who was called in May last to the work of the World's Association from the International Sunday School Association where he was the Acting General Secretary. He is visiting the Orient for the first time. At first hand he will learn the facts constituting a great need and a challenge and will present the work to those in the home land. He now expects to reach New York City in time to report to the meeting of the Executive Committee of the World's Association to be held on October 26th.

Mr. Pearce will bear an apostolic message from Hon. John Wanamaker, President of the World's Sunday School Asso., addressed the Sunday school workers in all lands. His own rich experience in Sunday school organization work, his strength as a platform speaker and his warm-hearted evangelical spirit, should make this trip of lasting benefit.

THE C. E. TOPIC

Mar. 12.

Habits, Good and Bad.

Prov. 4:23-27, Heb. 10:23-25

They say that most of us are the slaves of habit. Habit is one's regular way of doing, acting, and thinking. If then we are the slaves of habit we have ourselves to thank for the chains that bind us. There is a story told of an animal trainer who secured a boa constrictor when the creature was young and he was able to kill it with a single blow of his hand should he care to do so. He petted and fed the creature and went about the country giving exhibitions of the creature, which would wind itself about him and then at a word uncoil again. At last, when the snake had its folds about him, the spectators heard a scream and the cracking of bones as the poor man perished miserably. The creature that once he could master now proved itself his master and he had no escape from its terrible power. This shows to us how habits may become the power to destroy us. We may have them at our command for a time. Play with them. Call them to us or throw them off at will. But they continue to increase in power and, by and by, we will no more be the master, but their slaves to be held in iron grasp and be destroyed.

Habits are the result of carelessness or an over-estimation of our own strength. Take the simple habit of careless speech, a little matter of violating the simple laws of grammar, but the one who has not strength of mind to guard the irregularities of speech is sure, sooner or later, of becoming incapable of speaking or writing correctly and he marks himself a person of inferior culture. Bad habits of speech are one of the easiest ways of falling into sin. The unkind criticism or the harsh judgment that one unnecessarily utters in condemnation of another is nothing but a mark of a heart that has allowed itself to fall into the sin of holding a wrong attitude toward others. There are those who are slaves to the sin of lying. God does not make the liar, the liar makes himself. For motives best suited to his sinful nature he plays with the untruth until he is the slave of untruthfulness. Some men apologize for their habits of profanity as "little sins" just as some liars call their lies "white lies". In either case there is nothing to be said for these vices except that they are terrible blots on the character. The habit of profanity marks a man or woman as a person who willfully has surrendered himself to the sin of taking the name of the Lord his God in vain.

Of all the things that unfits a man or woman for the higher and better things of life that God makes possible, the habit of thinking of self first, that is the habit of selfishness, is the worst. If there is anything noble in life and in the service of God it is the habit of thinking of God, of others and of sacrifices before thinking of self. Selfishness and selfish habits are at the bottom of most of our failures to become what God would have us be.

Habits begin with our thought and then express themselves in action. An impure life is sure to be the end of the one who turns impure thoughts over and over again in his mind as a child would a sugar plum to make it last. We must begin within if we would avoid the outward manifestations of evil in our lives. If we keep ourselves so full of good thoughts and good motives that there will be no place for evil in our minds the result certainly will be commendable habits.

Not all habits are bad habits. We are creatures of habits either good or bad. If it is wrong to encourage evil habits in our lives, it is right also to cultivate good ones. Our habit of meeting and treating with our fellow men should show the best that is in us. They should be marked with good manners, courtesy and politeness. These things cost us nothing but the effort but they are among the most valuable assets we can carry as our stock in trade. The habit of cleanliness makes us fit physically to live with fellow men. The habit of cleanliness of thought and mind makes us fit moral associates. The habit of pure speech, free from disrespectful utterances toward God and man distinguish us as reverent persons with whom God will deal.

As Christians there are certain outstanding habits of vital necessity. None are true children of God unless prayer is the habit of their lives. None are consistent Christians unless church going is a part of their life's program and none are loyal Christians who do not cultivate the habit of systematic and proportionate giving.

THE S. S. LESSON

Mar. 12.

Amos Warns Israel

Amos 6:1-8.

Golden Text: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20:1.

The lesson text before us is more than just a warning to Israel of old living in forgetfulness of God and sin. The same woes with a thousand fold emphasis come down to us through the centuries speaking curses that are certain to fall upon us as they did for the Israel that would not repent, hundreds of years ago.

the spiritual life of Israel when he The prophet strikes to the heart, the spiritual life of Israel, when he exclaims: "Woe to them that are at ease in Zion". Does our Zion have and heed the solemn warning? There is reason enough for it. People are at ease, satisfied, although Zion itself is threatened by the corruptions that creep into its pulpit and cast doubt upon God, His Son and His Word, it is threatened to its very core by the worldliness that has entered the church and made it anything else but "a house of prayer unto all nations" by catering to amusements, fads and fancies and the applause of the crowds. So long as there are heathen nations that have not heard the gospel, and so long as there are souls all around who are unsaved, and so long as the world is full of beings miserable in body, mind and spirit, that long there exists a very great reason why Zion should not be at ease. God's children on earth are to be active, up and doing, while they are here on earth. "There remaineth a rest for the children of God" but that rest is in heaven. Here it must be toil, labor and anxiety for lost souls.

The next woe is uttered against those who "trust in the mountain of Samaria." This was the fortified spot that they depended upon to keep them secure from the enemies of the nation. Is was a country satisfied with its political security. Of all the unreliable things political security is the most unreliable. History is but the story of one long succession of nations that trusted in their political security and failed. The world today may think it is building against war and destruction but the only safety is to turn to God. So long as there are nations there will be godlessness and godlessness is sure in the end to burst forth into bloody conflict. America can never be saved through its treaties. Its salvation, if it is to come at all, will be from God to whom its people turn and whom they serve faithfully.

The Mountain of Samaria is spoken of as emblematic of the "Chief of the Nations". No body of men can offer security against the evils that came upon the nation in consequence of their godlessness. When the chiefs of the nation are godless their doom is simply coming on all the quicker.

The warning was against those "who put away the evil day," that is, act as though there were no evil day. History tells us how mistaken they were in the day of Amos. The same doom awaits those today who live and act as though there were no tomorrow, no judgment, no death, no doom. There is nothing so certain as the law of the harvest that assures us that we will reap what we sow, only in manifold measure. All forms of materialism, of living just for the day and its pleasures, of living to concern ones self about the sensuous things of life only is a hastening of the coming of the evil day, whether it is given a thought or not.

In this passage we get an idea from Amos of the luxuries of life in which the thoughtless of his time indulged. They slept in "beds of ivory" making costly display of the most common necessities. They ate the lambs and the calves, thus making the future of their flocks insecure and uncertain. They devoted themselves to the idleness of singing and dancing. To their luxury they added drunkenness. They anointed (painted) themselves and gave no concern for the rest of the world that was living in miseries. The picture might well apply to our time and country with its extravagances in everything that pertains to daily life, gluttony, its amusement craze and its dance craze, with its drunkenness, and with its brazenness of its women in painted faces and immodest apparel. And all this while there are millions dying of starvation and disease. Such things will not go on forever. The crash is sure to come. It is a law of God that such living must spell destruction. Israel was destroyed. Other nations guilty of similar sin went to their doom. Can we hope to be spared if we refuse to repent in the light of what God points out to us in the doom of other nations?

RELIEF NOTES

(Conducted by Vernon Smucker.)

Latest reports from Bro. A. J. Miller indicate that the work of famine relief is going satisfactorily forward, but that the need is overwhelming. The money forwarded by our committee is being received regularly and is put to effective use. He pleads for a continued emphasis of the needs as they exist and states that March will be one of the critical months, as many who have been sustained thus far through the winter must yet perish before the crops can mature unless continued support is maintained.

Persons wishing to write to Bro. Alvin Miller in Russia will please address their mail as follows:

Alvin J. Miller,
AMERICAN MENNONITE RELIEF
AMERICAN RELIEF ADMINISTRATION
RIGA, LATVIA
for Moscow, Russia.

The same form should be used for any other Mennonite workers in Russia. Please remember that the postage rate to Russia is 5 cents for the first ounce and 3 cents additional for each additional ounce.

We give below some extracts from a lengthy report on conditions sent ot Philadelphia by Friends workers. Page after page of such descriptions as these could be given here if space would permit.

"By contrast with home we lead a life that in comparison with Spartan life is rigorous, but it is a luxury to the type of life which we see all about us. Scarcely a day goes by but one may see at least a dead body lying along the way or in the marketplace; and three days ago a father and mother and two children dropped in the snow together. At night one can hear the cries and pleading of the crowds at the station entrances trying to seek a bit of warmth; but no one may go into that crowded mass except those really waiting for trains, and so every morning the human bodies which have frozen to death must be carried away from the entrances. Even from among those who have been all night in the station, heated only by human warmth, bodies are taken of those who have died of starvation or cold. The cemetery itself is a ghastly place where bodies are piled up in trenches like so much cordwood and the naked bones of the bodies makes the simile all the truer. The pile is now visible a quarter-mile away. The clothing is always stripped from the bodies, for it is too precious to be lost.

"But worse even than the dead bodies left sometimes for days frozen in the snow, are the walking skeletons who totter about from house to house hoping to find enough to live on for another day. The children show bare skin as they trot on weeping with the cold There are not crowds of these, but just a few here and there looking like stragglers from an army; and we wonder which of them may be stark dead at the roadside before night.

"Doris White is still at the first outpost which she and Murray Kenworthy opened forty miles south of the railroad, and her letter which reached us from Moscow told of the necessity of starting feeding at once to prevent the children from being sent into the town and abandoned. Horses are dying so fast that they cannot carry the food in the wagons fast enough, and so they are trying to use camels, which eat less. But these camels are starving and their humps are usually flabby and empty of the reserve strength which they normally carry there. Doris White begged to have more help sent but added, 'Send someone with no heart, for it is a cruel task." She reported that cannibalism has begun in the outlying districts and that an old woman and a child of nine have followed the cats and dogs which have already been consumed."

Following are extracts from several letters which were received recently giving details concerning the death of Bro. Menno Shellenberger who died of smallpox at Diarbekr, Turkey, on December 14:

"Word has just come that Mr. Shellenberger died yesterday. It is a great shock as the last news we had said in two more days the danger would be past. I feel sure that everything possible was done for him. Miss Kerschner went from Mardin to nurse him and Dr. Kunzler has never left him. He showed great promise, I thought, and in the few days he spent here, he endeared himself to me. He was constantly studying, French for the most part, as we thought it best to wait until his return from Mardin to begin Turkish lessons. And now who is to come to take his place in Urfa? I hope it will be someone as good as he." (Signed) Mary Caroline Holmes, Urfa Unit.

"Now that I have returned from Diarbekr, I would like to give you some details regarding Mr. Shellenberger's illness, treament, and death. Mr. Shellenberger left Urfa with Mr. Zimmerman and Mr. Detweiler on the 29th of November, and the next day at noon, when they arrived at Diarbekr, Mr. Shellenberger was already ill. On the third of December, the consultation of five doctors took place. As the patient had signs of a serious infection, backache, vomiting, hiccough, they diagnosed the trouble as typhus. The Americans of Diabekr called me by telegram and I left as soon as I could obtain permission from the government, which was on Saturday at 4 P. M. At five that night I left Urfa on horseback. After riding for three hours I reached a village where I stopped over night. I left that next morning at four o'clock, and after a thirteen-hour trip, I reached the patient that afternoon. The day before, the five physicians had held a second consultation, changing their diagnosis into measles.

On my arrival I knew at once that it was smallpox. I began the necessary treatment, Balneotherapy and Photo-therapy, and called my friend, also a military physician, who helped me treat the patient. As Mr. Shellenberger was very ill from the beginning, there was great danger for his life all through his illness, especially during the time from the 11th to the 14th day. When the 14th began, it was already evident that death would have its sacrifice. In the evening at five o'clock he died suddenly of oedema of the epiglottis and heart-weakness. Everything was done; you and we can be quite easy about it. I was with him day and night until the end. The funeral took place the following morning, December 15, I conducting the service." (Signed) Jacob Kunzler.

February 10, 1922.

MARRIAGE

In the First Mennonite Church, Berne, Indiana, in 1921.

Leo N. Sprunger, Mary Wanner, Mar. 6; Harry Sprunger, Frieda Neuhauser, Mar. 26; William G. Burry, Ella H. Sprunger, Mar. 27; Karl Badertscher, Helena Sprunger, Mar. 29; Henry H. Stucky, Ida E. Lehman, April 6; Homer Habegger, Tillie Yoder, April 17; Elmer Liechty, Leona Sprunger, May 1; George Ellenberger, Bertha Hanni, May 1; Wilbur A. Howe, Elfriede E. Franz, June 14; Wildas Soldner, Elizabeth Longbothm, Aug. 30; Floyd Hull Johnston, Mabel Hirschy, Sept. 4; Alfred Lehman, Lorena R. Nussbaumer, Sept. 15; Edwin Amstutz, Zilla R. Soldner, Sept. 25; Calvin A. Sprunger, Lulu Stuckey, Oct. 9; Homer L. Winteregg, Irene Stuckey, Oct. 9; Edwin Nussbaum, Ora Baumgartner, Nov. 6; Albert Neuenschwander, Emma Stockgenger, Nov. 24; Paul G. Schroeder, Ruth Reusser, Nov. 27; Fred Hanni, Rachel Sprunger, Dec. 4.

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MENNONITE BOOK CONCERN, BERNE, IND.

Anna V Lehman Feb 15

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, MARCH 2, 1922. No. 9.

OUR NEXT GENERAL CONFERENCE

South Dakota, 1923

The "First Call" of our Conf. Statistician, Bro. Albrecht, reminds us of our duties as Program Committee that it is time for us to begin our work. This then is

Our First Call

for contributions to the program.

By looking over former programs, the brethren will know what material and suggestions are wanted.

Shall we not forget the prayerful spirit of our last Gen Conf., and shall we not wait till the Conf. approaches, but begin now to pray, that the coming conf. may be still more "in the spirit".

Especially are the various Boards and Committees requested to begin to plan their respective subjects they wish to have presented, and to select the men.

All, from the greatest to the least—if we may put it thus—are invited to participate in the making up of a good spiritual program.

The work is the Lord's.

Sincerely yours,
The Program Committee.
J. B. Epp, Sec.
Newton, Kans.

IN MENNONITE CIRCLES

The Ministerial Conference of the Eastern District is called to meet in Bethany Mennonite church, Quakertown, Pa., Mar. 7th. The following program has been arranged:

Morning, Topic: "Building on the True Foundation," I Cor. 3:12-15. Homeletically treated Rev. S. M. Grubb.

The Doctrinal Teaching of Our Church of the same Scripture, I Cor. 3:12-15, Rev. A. J. Neuenschwander. Discussion by local pastor, Rev. P. Franz.

Afternoon, President Hartzler on the endowment of a chair by our Conference at Witmarsum Seminary.

Topic: Is our Catechism in need of revision and, if so, what portion of it should be revised? Rev. A. M. Fretz.

Topic: A 20th century cleavage running through evangelical churches on doctrinal ground. Rev. R. F. Landis. Discussion by Dr. Elmer Johnson and Rev. Freeman Schwartz.

Bro. W. K. Shelly will serve as assistant pastor at the Hopedale, (Ill.) Mennonite church during the summer months of the present year.

Dean Whitmer, of Witmarsum Seminary began a series of addresses at the Washington, Ill., church on Sunday the 19th, the meetings continued throughout the week.

The faculty and students of Witmarsum Seminary have decided to publish a seminary annual which is designed to reflect the spirit and purpose of the institution as well as to serve as a reminder of the year's activities.

The group of former Bethel students now at Bluffton College surprised the former president of Bethel, who was visiting Bluffton, by royally entertaining him at a dinner, last week. Rev. Kliewer expressed his appreciation of meeting his former pupils at Witmarsum Seminary and thoroughly enjoyed the welcome given him.

The brethren, Hiebert and Krehbiel, who were commissioned by the Central Relief Committee to join the brethren now at work in Russia were, with Secretary Mumaw of the committee, in Philadelphia over Sunday of the 19th and put in a rather strenuous day. In the morning they were in the 1st Church, in the afternoon at the Mission of the Old Mennonite brethren and at night at the Second Church, making addresses at all of these places. They sailed from New York on Tuesday on the ship "Centennial State". A letter from them, brought ashore by the pilot, indicates that they have made a happy start.

The Central (Ill.) Conference is actively engaged in the work of its hospital in Bloomington, Ill. Just now they are pushing a drive for $100,000 for the erection of an additional building. The drive is under the direction of a flying squadron of 24 men, under the lead of three captains, Revs. E. Troyer, W. H. Grubb and Allen Miller. This follows a recent drive that secured $45,000 for Bluffton College. At present there are in the hospital 26 student nurses, of whom 25 will graduate in April. Among those in training are two sisters from the Mennonite church in Goessel, Kansas. There are sufficient applications on hand to almost fill the April and September classes. A report of the first day's drive brings encouraging information of a ready response.

There are two committees at work for the interest of our suffering Mennonite brethren in Russia. (1) The Central Relief Committee whose chief purpose is to provide relief for the distressed brethren of our Russian churches. Committee consists of the brethren P. C. Hiebert, Hillsboro, Kansas, Chairman, Levi Mumaw, Scottdale, Pa., Secretary and M. H. Kratz, Philadelphia, Pa., J. H. Mellinger, Lancaster, Pa., Allen Yoder, Goshen, Ind., D. M. Hofer, Chicago, Ill., and W. P. Nenfeld, Reedley, Calif. (2) The Mennonite committee for colonization. The purpose of this committee is to finance the investigations by the delegation of Russian brethren who visited our churches, and to be of assistance to refugee brethren, who may find their way to our shores. The Executive Committee of this body consists of D. H. Bender, Hesston, Kan., Chairman, Wm. J. Ewert, Hillsboro, Kan. Secretary, H. E. Sunderman, Newton, Kan., Treasurer, W. P. Nenfeld, Reedley, Calif., and J. W. Wiens, Reedley, Calif.

The Emergency Relief of the General Conference is prepared to receive and forward funds given for these worthy causes.

New subscribers will receive The Mennonite from now until January 1923 for $1.00.

THE PROBLEM OF THE CITIES

A. A. Moyer.

New York is not only the largest city in the United States but in the minds of a great many people it is considered to be also the most worldly-minded city in the country. Other cities, such as Chicago, San Francisco, Seattle and Los Angeles are in some respect as much worldly-minded, if not more so, than New York, but it is concerning the metropolis of America that one hears that it is no longer an American city and that it approaches the condition of cities in continental Europe. (I might say here that Philadelphia, perhaps, represents what is best in cities more so than any other large American city and that is why I did not include it in the list named above.) A public speaker, in New York, at a Y. M. C. A. meeting gave an analysis of the city, naming the various nationalities residing here and point out the influences these exert upon the political as well as social life and his conclusion was that "New York was no longer an American City." The average reader's opinion of New York is not based perhaps, primarily upon the fact that so many different nationalities are to be found here, but it is formed by the thought that here are found the largest places of amusement and the activities of sports of various kinds are centered here, coupled with the fact that the largest corporation and financial transactions have their beginning and ending, composed of both good and bad, all of which overshadow the good deeds and thoughts that are to be found in this city of many wonders. The factors named form the basis of much of the news of the day spread broadcast over the entire country and it is this information that has given the impression of the city's condition in the minds of the public. Some time ago the mayor pointed out how the news papers in the news of the day misadvertise the city and that it means a loss to the business people by having the city so misrepresented. Now, I am not trying to hold up New York as an ideal

city, but I want to give you the other side of the picture. The conditions relating to amusement and sports are largely maintained by the visitors from other parts of the country, thousands of whom come daily, living in hotels for the brief period of their visit and, being strangers, they seek amusement; some of these are highly respected folks in their home town but when away from home, they feel that they must see the sights. The New Yorker, who works all day—and there are a million or so of that kind is interested in his home, his church, and does the things that are expected from good and right living people everywhere. There are exceptions, of course, but because most of these are concerning people of great wealth these too, receive greater than the average publicity. Any city, and the same may be said of any town, village, or community, is no better than the net amount of the consciousness reflected in the best people. That is what sustains it and New York has a great deal of it. For a city to have its goodness reduced to a minimum as was Sodom of old, is to invite destruction to be brought upon it.

While I have tried to point out that the things of the world, which represent the spirit of Satan are very much developed here, I want to point out that New York is also a city of churches and religious influence. Taking all denominations into consideration there are almost 800 churches located here and doing business, whereas there are only 175 places of amusement. (This does not include Brooklyn.) The churches are active in their respective fields, a good many of them open every day of the week, and those located in the midst of the theatrical district, can any night of the week draw a full house for their services. In addition to the churches there are several hundred affiliated organizations, missions and others interested in relief of body and soul. Indeed if the spirit of good was not constantly leavening the whole, New York would not long remain the largest center of all things in America. Here, too, you may find the best and noblest in art and music, considered as a thing apart and different from amusement. Some of the most noted preachers may be heard on almost any day of the week. In fact, as one may find large things to amuse, large things to instruct and inspire, which may be had for the asking—whereas the former is never furnished free. In such a city, where the potentialities for good are so great and where much that is inspired of God is brought into being, one might say that the devil was "not on the job" if he didn't establish the best he had to offer. One residing here need not go into sin any quicker or faster than he may anywhere else. It is true that the things of the world are much advertised and make a constant appeal, but by turning over the newspaper page there also is the advertised appeal of the church and one may choose which way he desires to go, as God intended man should, when he created him with a will and a power to decide his own destiny. No one goes the broad way blindly, but always with eyes open. He can remember the point where he turned off the straight and narrow way. The church should be eager to enlarge its service and broaden its appeal so that many others may be gathered in. Sometimes, the church listens to the voice of what might be named reason, and considers it a hardship to keep its doors open throughout an entire year, and that the membership might be benefited by a short vacation during the hottest period of the year. I have noticed that only in the northern cities do the churches close during this period, but in the south where it is even hotter, means are found to keep them open and the people comfortable. To obey such appeals is to follow the whims of the people. The peculiar slant some people's minds take on such an idea is illustrated in an experience I had in Milwaukee last summer. On this particular Sunday I wished to attend also an evening service and I followed a public announcement of a service at a certain church and upon my arrival there I found that the place was closed and nobody in sight, nor approaching the building, yet on the outside of the building was displayed, on a large banner, the subject for the evening discourse. After waiting a long time and no one appearing I concluded to try and find some other place of worship and I followed a group of young people who were passing this church; in fact a steady stream of young people were passing that way and I followed them for a few blocks when I came up to the building where most of them entered. It was a building, whose entrance was lighted up brightly, and I could see that a great number of folks had already entered and were passing to and fro. As they entered I noticed that the men walked up to a window and deposited a coin, perhaps a quarter, or maybe more, and then checked their hats. Now it was a very hot and sultry evening, but here hundreds of folks, who no doubt would have replied that it was too hot to sit inside a church, found it not too hot to go to a dance and dance for several hours on that hot summer's Sunday evening. The thing I want you to realize is, that with these people it was not a question of heat, and with most people (99.99% of them) it is not a matter of how hot or how cold, but only and altogether a matter of mental feeling and heart desire.

Now I have taken up this much space to bring before you the thought that as a people interested in our church and churches, and in the souls of men, we should endeavor to so conduct our work, worship and service so that we, be given power to win souls into the Kingdom and make our cities, towns, villages and communities better places in which to live and go the right way and a harder place in which one may go the wrong way.

No honor, no reward, however great, can be equal to the subtle satisfaction that a man feels when he can point to his work and say: "The task that I promised to perform with all loyalty and honesty to the utmost of my ability is finished."—Henry M. Stanley.

THE C. E. TOPIC

March 19

What Does Following Christ Mean?

Matt. 16:24; John 10:27-30, 12:26.

Jesus appeals to all men to follow Him. His complaint, when He was among men, was that they would not come unto Him, that they might have life. It was a sad event in His ministry when He had to turn to His immediate followers and say: "Will ye also go away?" but the answer of Peter, "To whom shall we go? Thou hast the words of eternal life", gives the reason why men should follow Him. It is that they may enter the life that He came to give to all who in faith would accept it.

Following Christ means obedience to God. He himself was not disobedient to the requirement that He go to earth and die upon the cross. It is the first thing that man owes to God. Disobedience was the sin that caused the fall of the race, and through obedience the race is to find redemption. Obeying God involves many of the common duties of life. He is only obeyed when His people live in love and peace. He has given certain laws of society and of conduct and of our care for our bodies and our relation to one another. To do all that is for the common good is the beginning of obedience to our Creator and, from there, we must proceed to perform all those requirements of worship and faith that God defines. No man can say he is a follower of the Lord Jesus Christ who is disobedient. The obedience of Christ was to the extreme and all true obedience is prepared to follow Him to that extent.

Some people followed Christ because He was a wonder-worker, others because of the loaves and fishes, and others, again, because they expected Him to found an earthly kingdom and give them a position of favor and influence in the kingdom. But such followers were doomed to be disappointed because their motives were unworthy. It was only in recognizing Him as the Son of God and the giver of eternal life through His blood, that followers really became worthy. Some seem to think that it is more respectable to be a Christian, and therefore assume discipleship. Such discipleship is unworthy on the face of it and is false. It is not following Him in the sense He wants to be followed. Others think they are His followers because fate has placed them in a Christian community. They appear to feel that all that they have to do is be satisfied with the surroundings in which Providence has placed them. Had it not been for the fact that many thought themselves Christians because they were born in a so-called Christian country, the late terrible war would have been impossible. The true follower of the Lord Jesus Christ does not look for any earthly advantage in making Him supreme. He will be one of those who believe they attain blessedness when they are despised, forsaken, hated and persecuted for His name's sake. Indeed Jesus gives us to understand that there is reason for rejoicing when such is the case.

Paul gives us an excellent thought when he advises us to be "looking unto Jesus, the Author and Finisher of our faith." He is the great Captain of our salvation and our eyes should be turned to Him always for the inspiration, leadership, and example He gives. No one can follow a leader successfully by looking somewhere else. His eye must be upon the Master. The great artists used to insist that their pupils spend a long time just watching them paint before they allowed them to do anything themselves. Our life's story, if it is to be a worthy one, follows Jesus, but this only happens as

we know Him thoroughly and intimately and know what Jesus would do when the emergencies of life arise. King Henry of Nevarre is said to have urged his troops ever to keep in sight his great plume which he wore upon his helmet and so led them to victory. The victory of the child of God is by far more brilliant even though the battle wages with far greater fury because he ever has his Christ before his eyes and so follows Him.

On numerous occasions Jesus reminded His disciples that unless they were ready to take up His cross and follow Him they were not worthy of Him. Cross-bearing is not only the lot of the Christian. It is his privilege. If Jesus gave the cross its greatest glory by bearing it and suffering upon it none should hope to escape it. Indeed, there is no escape from the daily cross for the child of God. We have our little aches and ills which we sometimes speak of as our crosses. Yes, they are crosses, but small ones compared with the cross of Christ. But Christ's cross, the cross of agony and distress, because of the sins of the world, is the most glorious thing in the world If, like Him, we have to endure innocently, if, like Him, the cup of our misery is one of unspeakable agony, let us rejoice in thought that in this we are following Jesus in the true way, the way He said His followers must go.

THE S. S. LESSON

March 19.

The Downfall of Israel

II Kings 17:8-18.

Golden Text: "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

Of the kings that ruled over the ten tribes, of whom we speak as Israel, it was recorded of every one that "he did that which was evil in the sight of the Lord". This is a terrible biography, even though it is embraced in a single short sentence, for it tells us that these men whom God had exalted to high places and patiently dealt with them abused the privileges of their position and brought damnation upon themselves which they richly deserved. Not only did they do themselves eternal injury but they dragged a nation down with them. The fault is with both the kings and the people. The kings did wickedly from deliberate choice. They wanted to be had men in God's eyes. The people were to blame because they chose not only to keep such kings over them, but because they cheerfully followed them. It is a serious responsibility to be placed to rule over any people or nation. So much of the character of the people depends upon what kind of leaders they have. On the other hand, a nation that chooses to have godless leaders, does so because it chooses godlessness for itself. We cannot imagine a nation, in any age going down to ruin under wicked rulers unless that people is satisfied to have it so and share in the iniquities of their leaders.

What Hoshea, the last king of Israel, did may not have seemed wicked in the sight of men, but he was not to please men alone. God had placed him over His people and God was the great King his wicked life offended. No man or woman ever comes to that state where he does not have the higher King Jehovah to serve and obey. He had been vacillation between the kings of Assyria and Egypt and hoped to be helped by the latter. But that came to nought. Had he only remembered the history of his nation he would have realized that the help of God was of more importance that all the help that might come out of either Assyria or Egypt. Both of these nations were hopelessly wicked but God could so use them that the punishment of Israel would be affected.

Instead of serving God "they sinned against the Lord", secretly and openly. What a foolish thing to imagine that the Lord could be sinned against secretly. The only ones to be fooled were themselves. God sees and knows when things are unseen and unknown by all others. Do we condemn Israel harshly? They deserve all the condemnation that the ages can heap upon them, but they were not the only ones who indulged in secret sins. Even today there are men and women whose sins are concealed from the eyes of their fellowmen, but this does not make them sins any the less and no sin is committed but that God knows it and all the machinery of His power goes to work to bring that sinner to judgment under his law. The sins of Israel were all the more deplorable because He had brought them out of the land of Egypt. They owed Him something definite in the line of gratitude, obedience and service. It is the same with us. All that we are we are because we have been the recipients of God's favor, granted to us even though we have not been worthy of His favor. Our secret sins are so many thrusts at the best friend we have. The same is true of our open sins. They are so many insults deliberately hurled against Him. We cannot excuse Israel upon any ground, but how about excusing the sins, secret and open, which we have committed against Him? Israel was expected to do better because Israel knew better. All of us know the love of God and the redemption there is through Christ. We, when we forsake God are a thousand times worse than the Israel that lived in the crude rough times of old. Many times must we wonder why the fate of Israel does not become our fate, but let the sinner remember that, unless he repents, a doom as severe as that of Israel awaits him. The indictment says that they did those things "that were not right". God places in all of us a sense of right. He also gives us His word so that there may be no excuse for us not knowing what the things that are not right happen to be. To do wrong involves a deliberate violation of conscience. Israel had a conscience and killed it by continual wrong doing and eventually this was the death of Israel just as a continued career of wrong-doing means eternal death to us.

In the few verses that compose our lesson we get some details of the open sins of Israel which were as bad as the secret ones. They defied and rejected Jehovah by erecting high places and making idols and serving them, imitated their wicked neighbors in sin, they refused to listen to the prophets God in mercy sent to them, they became vain, they altogether forsook God for the degrading gods of their neighbors and participated in bloody and degrading worship of these strange gods. This line of conduct sealed their doom forever. Attitudes like those of Israel are not uncommon at all times and particularly in our own times. There are idols today. Anything that is allowed to take the place of God in our affections is an idol. Professing Christians are no longer separated Christians. They follow the ways of the world, they give themselves to vanity, they do not listen to the word of God, they degrade themselves as does the world. If the age is to be saved from the threatening doom there must be a turning again to God and a putting away of strange things that take the place of God in the affections, and as entire separation from the world must take place.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Following is an extract from a letter from Russia thanking the sender of a food draft for his investment:

"We do not know how to thank you for your care and all you did for us now.

"For the thirty dollars you paid in New York at the American Relief Administration, I received in Moscow at the American Relief Administration warehouse the following commodities:

150 lbs. wheat flour
9 lbs. of tea
18 Kgr. of granulated sugar.
60 cans of condensed milk
30 lbs. of fat and rice

in all 9 poods brutto and now I consider myself a regular 'bourgeois,' having in my possession such a quantity of supplies, and will ask you not to spend any more money for warm underwear and socks as you are intending to do, as they will arrive in Moscow in summer time."

The following cablegram has been received by the American Relief Administration recently and passed on to the general public:

206: Moscow—Soviet Government has officially brought attention of Col. Haskell, American Relief Administration Director in Russia, the following story of the Bashkir Executive Committee concerning conditions at Utiakova in Bashkir Republic which appeared in the "Isvestia"—"Population sold village school and all houses left by people who had died to the Russian settlers for 13,000,000 roubles. With this money they purchased horses to go to city of Sterlitamak for the American Relief Administration foodstuffs." The representative of the committee in Utiakova goes on to report the following facts from life in his village of Doubtle: "A Bashkir named Haline ate the corpse of his uncle Habibulli. A homeless old woman, Hausna, has already devoured the bodies of her daughter Mariam and her son Mimli Achmadu. A Bashkir Aghzam ate the corpse of his daughter Shamsi Yamala. The village is in the cattle rearing district and has not a single horse. People feed on dead bodies because there are not even substitutes, leave alone bread. Things have reached a climax undoubtedly."

Following cablegrams have been received at this office from Bro. A. J. Miller:

Moscow 27—Our work going fine. Food drafts reached destination. Eurolcon sales going steadily, Volga and starting south. Your letter and cable excellent. Please convey heartiest thanks New York for their generous attitude and opportunity, particular in this great oppression.

Moscow 29—Very incomplete reports from Volga give number persons assisted in December and early January 7,800. From Orenburg no report. New Samara wires conditions growing terrible. Thousands have nothing except one A. M. R. ration daily. (Signed) Miller.

According to latest information the visaes of applications for passports permitting the 31 Mennonite refugees who recently arrived at Constantinople to come to the United States will be granted in the very near future. Their coming is dependent on the receiving of individual remittances from people in this country which will enable them to come. This is the party in which was included the orphan girl, Anna Dirks, and three families consisting of husband, wife and children, together with the aged preacher-editor whose name was previously mentioned. Any one who is willing to furnish the money for bringing one or more of this party to this country should write to Bro. Orie Miller, Akron, Pa., at once.

Feb. 17, 1922.

THE MENNONITE

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EDITORIAL

The country is just now stirred by the numerous failures of Brokers and Stock Jobbers, who have succeeded in losing many millions of the money of their poor dupes. Some months ago nearly every one who had a telephone was being pestered by Stock and Bond houses that offered to sell securities of various kinds that were guaranteed to bring in enormous returns. Many people, especially those who had no experience in this kind of financing, gladly gave their hard cash. Now they are sadder and wiser and the oily tongued agents are in the hands of receivers who find that there is nothing to receive. It is a severe blow to those who have thus had their savings swept away, perhaps after many years of hard and patient toil. Persons informed concerning the situation say that the end is not yet, and that thousands of others will wake up to find that their dream of sudden riches has faded leaving them high and dry. It does seem odd that the state and the nation, both of whom do not allow the smallest Bank or building Association to do business with other people's money except by a rigorous examination of their resources and methods of business, should allow the sharks to feed without regulating their transactions in the interest of honesty and sound business. Yet, much as we pity the poor victims of financial sharpers, it must not be forgotten that the root of the whole evil lies in the greed for wealth that lies with those who become the victims of the stock frauders. Common sense should tell any one that large returns in little investments must come from shady transactions and that the greater the promise of unheard-of returns the more certain the loss will be. Perhaps, it was because in the last five years there was so much money around that people become careless, or, was it because the standard of spending was so high that people only wanted more and more cash in order that they might continue in the mad passion of spending? Whatever it was, there are thousands who now realize that there is nothing so uncertain as money. And he who trusts it to bring him comfort and assurance, is a very much self-deceived person. The better way is to "Lay up treasures in heaven" and to secure the gold of eternal life that cannot be lost or stolen. So long as the materialism of the age continues that long there will be loss and disappointment. Wealth is too rotten a rope to trust for anything that is worthwhile in this life.

Politicians are not at all scrupulous about what they promise when their object is either to keep themselves in office or to capture offices. When it comes to their making good they sometimes find themselves in tight places. We have an instance of this in the bonus question now perplexing our Congress. During the campaign, that placed our present administration in office the soldier vote received considerable consideration from both parties, and hoping to profit by their assistance, promises were made that were impossible of fulfillment, especialy in the matter of bonus. It does not speak well for the honor of any man or party when an appeal is made to a class that hold their patriotism at a price—for this is what accepting a bonus for service rendered to the nation at a time of its peril amounts to. We are not especially interested in the rise or fall of any of our political parties, they have given enough evidences of their insincerity to make one feel that rash efforts to hold or seize power are only zeal in the interest of their own selfishness. But an appeal to a soldier vote means the recognition of a soldier class with privileges that other classes cannot be allowed to have. Just now we have been hearing a great deal about the reaction against militarism and the recent conference on limitations is pointed out as a decided victory in favor of pacifism. Well, a limited naval program and the scrapping of a number of war machines may be a beginning of such a thing, but it is only a small beginning and perhaps only a lopsided one at that, when we remember that the reduction is only a relative one and that money diverted from ships may be used for armies and other military equipment. During the war we were told over and over again that we were fighting against militarism and that such a thing as a military class must be settled for all time. Now that their seems to be no remote reason why there should be an immediate war, the politicians foster a soldier class by impossible, promises, the result of which, in all likelihood, will be the uniting of the soldier vote in an effort to control the administration of the country. Being in the interest of soldiers there will be a grave danger that its policies will become military to an extent never before experienced in this country.

HEAVEN

Text: I Cor. 13:12.

(Concluded)

Then take the mysteries of providence. Or are there no mysteries or problems in your own life and experience? Yes, you are confronted with them daily. No need for us to go into detail, all of us know whereof we speak. In heaven these mysteries will all be cleared away and we will perfectly understand the ways sometimes so dark to us that the Providence of God led us here below. John says: "Beloved, now are we the sons of God and it does not yet appear what we shall be. But we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Now take the profoundest of all mysteries, the Triune God, Father, Son and Spirit. Now we know enough of Him, by His revelations to man, to be drawn to His Father heart through the Son, by the promptings of the Spirit. We behold Him in faith and feel after him, by His work of grace in our heart. This reminds us of Moses, the man of God, when he plead with Jehovah: "Lord, I beseech Thee, show me Thy glory." God says: "Thou canst not see My face, for there shall no man see Me and live." Moses persisted and God said, I will make all my goodness pass before thee and I will proclaim My name before thee, but as to beholding My face, that cannot be. Moses was very persistent and the Lord finally said, that He will put Moses in a cleft of the rock and will cover him with his hands while he passes by. Then He will take away His hand and Moses could see His back parts, the hem of His garment, so to say. But God emphatically repeated again: "But My face shall not be seen!" This must suffice us now, but in heaven we shall, with transfigured and sinless eyes, know Him and behold Him face to face.

Again there are the mysteries of our salvation. Really, are there any mysteries there? Take Bethlehem's manger with the Christ child, do you comprehend it all? God revealed in the flesh. Yes, great is the mystery of Bethlehem's manger. We kneel about it in faith and holy adoration. We know our salvation depends upon it. In heaven we shall understand.

Then take the mystery of Calvary's cross. We know the Lamb of God was our substitute. We know that without the shedding of His blood there would and could be no remission of sin. We know that without this vicarious sacrifice there would be no redemption. But to understand it that's a different matter. The sinless one died for sinners, the holy one died for the unholy, the righteous one died for the unrighteous. It is all beyond our little finite minds, but with Paul we bring this little unruly mind of ours into captivity to the obedience of Christ. In heaven it will all be clear and we shall understand perfectly.

To behold the blessed face of our Savior will be heaven to us. "O that will be glory for me, when by His grace I shall look on His face, that will be glory, be glory for me." How is that? His glory reflected in me, that will be my glory! Fanny Crosby had a foretaste of this heavenly joy when she sang: "When I behold Him face to face and tell the story, saved by grace." Spitta sings: "Wie wird uns sein wenn wir mit Beben lauschen dem höhern Chor der uns entgegentönt, wenn goldne Harfen durch die Himmel rauschen, das Lob des Lammes das die Welt versöhnt." Grant it God, that we all may join in the song of Moses and the Lamb. We may if we have peace with God through Jesus Christ.

Heaven is the home of the family of the redeemed. We will know them all, the old patriarchs and fathers who so faithfully waited for the consolation of Israel. We will know the apostles and the church fathers. We will know the many heroes for the faith during the time of Reformation. We will know the many heroes and martyrs of our own faith, who have indelibly written with blood and tears the history of our own church. We will know the great host of those who were faithful to the end. We will know our loved ones with whom we have lived and labored, wept and rejoiced for a season here below. We do not drink of the river of oblivion when we pass beyond. Remembering scenes and experi-

Continued on page 15.)

Our Montana Cheyenne Mission

"Whence are we to buy bread, that these may eat?" John 6, 5.

This supplement of our church papers is sent out at the request of our Mission Board with the purpose of giving a clearer idea of your and our field of labor among the Northern Cheyenne Indians living here in Montana and to awaken a deeper desire to give the Bread of Life to a people laboring for that "which perisheth".

Christ brought to the world not a mere teaching but Life, life as it should be and as men should have it now and hereafter. Christ is Life, where He is not there is Death, mental, moral, spiritual death. Nowhere is this more tangible than where paganism has its undisputed sway. How can this lump of death again assimilate a higher life and become energized at its heart? By means of secular teaching, new educational and civilizing methods, social reforms and all the train of human schemes and systems? Are these the ingredients of the Bread of Life? Certainly never! Life comes from life, the vitalizing power which centers and emanates from Him who is Life Eternal.

Jesus saw the multitudes which had yet to assimilate His Life and to take a sounding of His disciples' faith and spirituality He asked, "Whence are we to buy bread, that these may eat?" Here in the Montana Cheyenne Mission Field the Master points not to a "great multitude" of individuals but to the collected and organized power of heathenism, and taking a sounding of our faith and spirituality He asks us, "From which source and by what means are these to assimilate Life Eternal?" We will answer Him: Thou art this Source, the Spring of Life for them. We are few, our power, faith, wisdom and means are insignificant, but in thy Savior's hands they can be multiplied to cope with the task and serve to the end that the Northern Cheyenne come to Thee, behold Thee, believe in Thee, assimilate Thy Life and thou raisest them up at the last day!

R. Petter.

ESTABLISHMENT OF NORTHERN CHEYENNE RESERVATION

The Cheyennes are known to every student of history. They have given our Government a great deal of trouble. Much has been written about them, and the subject is far from exhausted. Were our time not consecrated first and foremost to direct mission work, it would be intensely interesting to put on the market articles and volumes acceptable both in historical and scientific circles.

General Miles, to whom the Cheyennes finally surrendered in 1877 said once, "Although I know practically all the Indian tribes of the United States, I know of none braver than the Cheyennes."

Our Senior Missionary and Supt. of the Whole Cheyenne Mission, Rev. R. Petter.

General Hugh L. Scott who paid a visit to the reservation in recent years, said, "In their primeval state, these Cheyennes were considered the finest Indians on the plains; their men were bolder and more manly, their women were noted above the women of other tribes for their chastity; but the tribe has received worse treatment from us than have any of her Indians of which I have knowledge. The Sand Creek Massacre in Colorado was a complete breach of faith on the part of the white man.

General Miles to whom they finally surrendered, was an army officer whom they highly revered. He ever endeavored to keep them in the north where they were, but it was the policy of Carl Schurz, then secretary of the Interior to collect all the Indians in Indian territory, now the state of Oklahoma.

"This policy was productive of untold misery and bloodshed. Dull Knife's band of Northern Cheyennes was taken to Indian Territory in 1876, and there they suffered greatly from what was then called typhoid malaria, which caused many deaths. Survivors broke away in 1878, and coming across Kansas and Nebraska, killed every one in their way, pursued by the small detachment of the army it was possible to collect.

They were making for their old home on the Rosebud, Yellowstone and Powder rivers. Finally they were captured and Dull Knife's band was brought in to Fort Robinson, Nebraska, where they were confined in an empty barrack room, still protesting that they would die rather than be taken back to Indian Territory. The remainder of the refugees under Little Wolf, had escaped under cover of a snow-storm.

The headmen of the Cheyennes then in confinement at Fort Robinson were notified that the authorities in Washington had decided to send them back south. On the next day, after consultation with the rest of the captives, Wild Hog, as spokesman, gave an unequivocal negative to the proposition, declaring their intention to die before complying with the order.

It was then attempted to starve and freeze them into submission, and for five days they were deprived of food and fuel, and for three days of water also.

This experiment proving ineffectual, it was decided to arrest Wild Hog as the leader of the opposition. He was with difficulty induced to come out of the prison, and after a struggle in which a soldier was stabbed, he was ironed. Upon this the Indians in the prison barricaded the doors, covered windows with cloth to conceal their movements, tore up the floor, and constructed rifle-pits to command all the windows.

Red Cloud had requested before that their knives be taken from these prisoners to prevent them from taking their own lives in case they should be ordered south. This, however, appears not to have been done, neither had they been wholly disarmed, for they were the possessors of at least fifteen guns, some revolvers, and were well supplied with knives.

About ten o'clock at night, the Indians commenced firing upon the sentinels, killing two, wounding a corporal, and made their escape through the windows, the women being driven in front of the men in their flight. They were pursued by the troops, and the most of their number were eventually killed.

However it might be said that they won their fight, for as it was evident that the Northern Cheyennes could not profitably be held in Oklahoma, steps were taken for their return to their old home. The removal was accomplished by instalments in the next few years. (This last quotation is taken from an article by Dr. James Mooney of the Bureau of Ethnology in Washington D. C., who placed on record the most reliable history of the Cheyennes.)

Gen. Scott continues the statement that "When finally all Cheyennes were sent back where General Miles had endeavored to keep them, they came shattered and disheartened, no longer the bold, high-spirited people they were when they surrendered in 1877. They came back on sufferance, and remained without a reservation for many years; rather expecting to be moved again. It will thus be seen that there was every reason to expect they would be the un-

progressive people they are today."

In 1900 President McKinley definitely established the reservation where they were living, and bought out the whites, who still occupied some of the land. It is called the Tongue River reservation, though the agency is at Lame Deer, on the Lame Deer creek, which flows into the Rosebud and finally into the Yellowstone.

It is well situated in the southeastern part of Montana, just east of the Crow Indian reservation, a tract of land about twenty-five by thirty miles in extent, with the Tongue river as its eastern boundary.

The reservation is considered as an exceptionally fine cattle range, and is watered by many springs and streams, ravines and hills afford shelter for cattle in winter, and excellent beef-producing grass in summer. The climate is very fine. While the temperature drops at times to 50° below zero, the winter for the most part is delightful; beautiful with almost continuous sunshine, mild, quiet, pleasant days, and a scenery that never loses its charm especially when covered with a soft, white blanket of snow.

The Catholics began mission work among these Northern Cheyennes when they were still a wild people, long before the reservation had been definitely set apart for them, and endured great hardships and many privations. Their work still continues, though it was interrupted at different times by the restless condition of the Indians, even entirely abandoned once or twice. At present they have a mission school and chapel at Ashland, and a chapel at Lame Deer. The priest lives at the Ashland mission, and comes to Lame Deer only for an occasional service or business errand.

Other articles in this supplement will tell how the Mennonite work among this interesting people was begun, and how it is being carried on today, and we hope that all this information will be of mutual blessing to us in the work as well as to you who support the work.

Bertha K. Petter.

THE SPIRIT OF LIFE BROODING OVER THE NORTHERN CHEYENNE

For a decade of years previous to 1828 the Chyenne tribe had its habitat on both sides of the Cheyenne river in S. Dakota, ranging to the Blackhills and the Yellowstone river. When the Bent brothers established their trading post at the present Pueblo, Colo., a part of the Cheyenne decided to move to the Arkansas river. This band, called Furmen, made up the body of this first migration to Colorado, but they turned back because of an outbreak of smallpox.

A few years afterwards, William Bent, a white man who had married into the tribe, met the Cheyenne at the mouth of the Yellowstone and urged them to move down to the Arkansas river, in southeastern Colo., where Fort Bent had been erected. Thus it happened that the main body of

Lame Deer Chapel—After Service

the tribe forsook the northern country. It was in 1833. The rest of the Cheyenne continued to range about the headwaters of the North Platte and Yellowstone rivers.

This separation of the tribe into two sections was made permanent by the treaty of Fort Larramie in 1851 and from then on they were known respectively as the Southern and Northern Cheyenne. Occasionally there would be a tribal reunion of both sections, but on the whole each kept its territory and waged its own wars. In later years small and larger bodies of the S. Cheyenne feeling homesick for the northland rejoined their northern brethren, although any such a move had been forbidden by our Government. Barring a few individual visits, both sections of the tribe remained practically out of touch with each other between 1880 and 1900.

Often the S. Cheyenne would tell me of their northern brethren and bewail the fact of their being separated. How they wished to go "back north home again" and roam the country as in the past! In talking of the days spent along the North Platte river they mentioned missionaries who had come to them there and left them again taking three Indian boys along with them. Hearing this awakened in me the desire to visit the Northern Cheyenne some day and see whether our mission work could not be extended to them. This led me to read a pamphlet published by Lutheran Church and I learned that years ago Lutheran missionaries had been sent to the Indians in this territory. Their first station was erected somewhere along the Powder river, Mont., in 1860. On the 22nd of July of the same year one of the missionaries being murdered by the Indians caused the abandonment of the work there.

In 1861 a new station was started among the Cheyenne then camping along the Deer Creek, Wyo. There the two missionaries began to learn the Cheyenne language and one of them started a school with three Cheyenne boys. At Christmas 1863 they had the joy of baptizing one of the boys and to see that the gospel was making an impression upon their people. Alas! 1864 brought the great Indian outbreak and with it the forced abandonent of the mission station! The missionaries, warned in time, fled with the three boys and came back to Iowa wait for the storm to be over. It was during that time that the other two boys became Christians. Soon however they bebecame the inevitable prey of tuberculosis. And they died both in 1865.

In 1866 a peace treaty being in prospect with the warring Indians, the two missionaries were sent back to their station, the one Indian lad accompanying them. During their four months journey to their mission field, war broke out afresh with the Indians and they were unable to reach Deer Creek, Wyo. For eight long months of forced inactivity, admidst trials and hardships they waited in Fort Cottonwood, (Nebr.), but all in vain. The young mission enterprise among the Northern Cheyenne had to be abandoned! The only remnant and witness of this work is a double grave (in the cemetery of St. Sebald, Iowa) over which stands a white cross with the inscription "Two Indians".

The reading of this, all that the S. Cheyenne had told me of their northern brethren, then the year of my birth, happening to be 1865, together with the remembrance of a dream I had when ten years old (dreaming that I stood before the wild Indians preaching to them in their own language), all this were God's means to draw my attenion to the Northern Cheyenne, so that the work of Salvation started among them in 1865 be resumed by our mission.

And now that the Cheyenne language had been learned and the gospel of Life printed in it, the visiting of the Northern Cheyenne became a burden to me, until it should be done. At last in August 1898, after having visited the churches of the Northern conference, I reached Crow Agency, Mont. From there I came to Lame Deer on a spring wagon with which Major Stouch (then Indian Agent among the Crow Indians) had ordered one of his policemen to take a German scientist and myself to our common destination.

When about 18 miles from Lame Deer I saw the first Cheyenne lodges, a short distance from the road and I could not help but jump from the wagon and walk toward them. An elderly woman came out of the first lodge and I addressed her in Cheyenne. The effect was rather startling, for her eyes bulged out with astonishment or fright and all she could utter was: "A white man who speaks Cheyenne? Are you the Messias?" In saying this she lifted both hands and almost fell before me. Then the inmates of the other lodges rushed out to shake hands with me.

Arriving at Lame Deer, I found a pleasant hamlet consisting of a few Agency buildings, a store, a small hotel and Indian houses, besides the soldier barracks, a small garrison being kept here. How little I thought that in 18 years I would be living here. As soon as the Indians heard of the "Cheyenne Talker", they fairly stormed me, from dawn to late in the night, so eager were they for news from their Southern relatives.

In questioning them concerning the missionaries who had come to them 38 years before, I found them partly reluctant to say anything of those days and partly ignorant of the earlier impress of Christian messengers among them. Meanwhile the Catholics had established their mission school near the present town of Ashland, but leaving the rest of the Cheyenne reservation practically unoccupied. The Indian Agent, Indian trader and a few other white men urged that we establish a mission at Lame Deer. A younger Cheyenne chief came to me and said: "Yes, come to us, bring us the Book of God and tell us of it in our language;" How could I know then, that this Vohokass (Light) would, some 20 years afterward, become a Christian light for his people!

On my return to Oklahoma, the result of my northern trip was reported to our Mission Board. While it was clear that we should bring the gospel to the N. Cheyenne, the means to this end were greatly delayed. In 1901 I was asked to revisit Montana and take definite steps towards securing a place for a mission station. On this second visit I found the Indian Agent seemingly a friend to our project, he advising different locations, mentioning especially the land where the Busby Government school building now stands, saying it would be better than at Lame Deer, because a large school building was in prospect for the Busby district. However I found out afterwards that the man was really opposed to our occupying this field, as a mission. The matter was then taken up directly with the Indian office at Washington, D. C., and we were instructed to select the place we desired and make our application through the Agent. Evident that the application already made before this man, at his own advice, had not been forwarded to headquarters!

As we had a furlough in the summer of 1903 and decided to make a trip to the west, the Mission Board asked me to again visit Montana and see what could be done concerning the land for the mission. Thus I came again to Lame Deer, this time with my wife and children. We were received very friendly, the Indian trader simply gave us the key to his own house and furnished us with all the "eats" we needed for a few days. As for the Agent he was very suave and said, "Am sorry but you cannot have that land, for which you had applied, it has been reserved for a school building site. You may find a spot a little farther down the creek, but take no irrigable land!" Finally I selected a place and later on the Agent gave grudgingly of the section and its subdivisions as required by the Indian Office, at Washington, D. C.

When Bro. Linscheid came to Montana to start the new station, in the spring of 1904, the Agent had again changed the plans and it took some time and not a little trouble until finally the mission land question became settled.—It was twelve years afterward, that I made a fourth trip to this field, this time, my present wife and I having received a call of our Mission Board to occupy the Lame Deer station.

Rodolphe Petter.

THE WORD OF LIFE COMES AT LAST TO THE NORTHERN CHEYENNE

On May 11, 1904, we landed in Crow Agency, Mont., and from there we proceeded the next day to find the place where a school for Indian children was being completed at that time. After driving for about thirty miles along winding creeks, over and around hills, all the way not seeing a human being nor seeing any sign of human habitation, we were at last pleasantly surprised looking down over one of those ever-recurring hills that we had to ascend and ever again descend, and seeing some brick buildings in the distance along the course of a small winding stream, and nearer by some huts and Indian tents.

Securing a site for the mission was not such an easy matter as the government agent was anything but friendly disposed to missionaries, especially such of the Protestant faith. He had made efforts to bar our coming, but failing in that he determined to make things as unpleasant for us as he could without laying himself liable. And, just incidentally, these officials at that time were in a position where they could make things very unpleasant for anyone who incurred their displeasure. I would state right here, too, that this very same man later on changed his attitude very much, taking occasion to express his delight at the pleasant relations between us and complimented us on the work done. But it would take too much space to refer to the various and at times apparently unsurmountable difficulties encountered as long as he was unfriendly. The Lord was very grateful through it all, He was ever mindful of us.

That summer we divided our time about equally between living in a tent and riding on a lumber wagon. It was not yet the time of autos, nor did we have any telephone connection. Lame Deer, about 18 miles away was our nearest post office, Crow Agency over 30 miles away the nearest railroad point, and Sheridan, Wyoming, sixty-five miles away, the nearest place to get anything in the building line. There was a sawmill on the reservation that could be operated at times, but even this was 32 miles away. So every move meant a long drive and there were many moves that had to be made till the land for the Mission site at Busby was secured, a fence built around it, wells and cellar dug, house, barn and chapel built and all the many other things that must be done to make a habitation upon an altogether bare place.

The following year (1905), Miss Agnes Williams and Magpie, a native helper, were sent up from Okla. to assist in the work. Miss Williams could stay but about a year and was then obliged to leave as the altitude proved too high for her. Magpie became careless in his work and was sent back a year later. Later on, Alfred Brown, another native helper, was sent up, but he did not stay very long.

From the very beginning some of the Indians at Lame Deer, 18 miles away showed a great interest in the work and some of them were quite regular attendants at services on Sundays, and visited at the Mission frequently. The people at Lame Dear were very desirous for a mission near them. So in 1906 a site was secured, however the chapel there was not built till 1908 when Brother and Sister P. A. Kliewer came to assist in the work. They helped in the work at Busby, but had Lame Deer as their more special field till in 1910 the field at Birney was taken up when they moved over there. That same year, 1910, the first services were held in a private home on the Upper Rosebud, about 11 miles from Busby.

In 1911 Bro. and Sister Alfred Wiebe came to take up work, and after a short stay at Busby moved on to Lame Deer and lived in the two small rooms in the rear end of the chapel, until they had built a house. In 1913 Bro. and Sister H. T. Neufeld came to assist in the work on the Rosebud, being assigned the Muddy district as their special field and helped in the work of instructing the school children at the Government school at Busby. In 1914 a tornado demolished the chapel at Busby and a new one was erected in 1915. In this year tents were erected at both the upper Rosebud and on the Muddy and services were held there at regular times. In this same year (1915) Bro. and Sister Wiebe were obliged to leave the field because of failing health, and Bro. and Mrs. Neufeld were appointed temporarily for Lame Deer. The following year (1916) Bro. and Mrs. Petter came from Okla. to take Lame Deer and Bro. and Mrs. Neufeld were transferred to Okla. In 1917 a chapel was erected at Ashland under the supervision of Bro. Kliewer from Birney. In 1918 Bro. and Sister A. Habegger came to take charge of the work at Busby, while we accepted a transfer to Okla., for the sake of school facilities for our boys in 1920. The Kliewer family moved to Ashland in 1920 because of educational advantages for their children. In 1921 Bro. and Mrs. Alfred Wiebe have been able to return and are stationed at Birney, assisted by Bro. Kliewer.

Other things should be mentioned but space does not permit. I have had to be too brief, but trust that the sketch will not altogether fail of its intended purpose. Sincerely,

G. A. Linscheid.

(Canton, Okla.)

A VISIT TO THE NORTHERN CHEYENNE MISSION FIELD

It is the privilege of only a few people to visit the Mission Fields in this country. We know that in your hearts there is a real desire to really make such a visit, but for various reasons your desire is not realized. We too are anxious that you should make such a visit on the Northern Cheyenne Mission field. In order that you may at least get a glimpse of the field you find a map and some pictures accompanying this article. Will you kindly follow the guide as he introduces you to the various things of importance and interest as you would find them, were you to make a visit similar to the one described.

If you come westward on the C. B. & Q. R. R. you travel over some historic soil over which the Western tribes used to roam. Arriving at Crow Agency you are in the midst of the Crow Indian Reservation. At this place you are met by your guide and then we start off eastward. The conspicuous monument near the town causes us to talk about the Custer Battle. "No frontier tragedy excited greater horror than the annihilation of Gen. Custer and his command in the battle on the Little Big Horn, June 25, 1876." There where the monument stands the Cheyenne Indians helped the large Sioux army to fight the U. S. troops.

As we go on eastward we pass the Custer Buttes and then proceed down into Reno Creek following this upward till we come to the divide between the Little Big Horn river and Rosebud river. Now we go down grade over long, sloping ranges till we come to the Tongue River Indian Reservation fence, marking the eastern boundary of the Cheyenne country of today.

From here you have a beautiful view of the Rosebud valley, the vegetation and shrubs marking out the course of the stream, while the grain and hay fields make a fine border on each side. Approaching nearer we pass the government coal mine from which

this district gets its coal supply. From this place you see the conspicuous government boarding school buildings, and beyond the more modest mission buildings, while in the foreground near some Indian houses is the Busby Store and post-office. Although 35 miles from the R. R. you are glad you are here, as you learn of the pioneer work of Rev. and Mrs. G. A. Linscheid, and see the station they established which is now occupied by Rev. and Mrs. Alfred Habegger. A half-day's trip up the Rosebud river shows you the Rosebud valley from a close view. There are many points of interest of which we here mention only the Upper Rosebud outstation at which place services are held every other Sunday afternoon.

After a night's refreshing sleep we proceed towards the Lame Deer district. On the way you will notice the newly built dance hall made by the Lower Rosebud Indians. Here they congregate for counsels and dances, meeting mostly on Saturday nights. Those who go to those dances cannot attend the church services, as they have to sleep on Sundays. Right in the same valley you see houses and farm implements which tell of some progress in the line of agriculture.

The road follows down stream to the Muddy valley where we pass a large corral and then follow on down the Rosebud again until the road turns to the right up into the hills across to the Lame Deer Creek. On the highest point in this road one has a magnificent outlook over God's creation as it is found in that region. Graceful valleys, among steep hills bedecked with pines and fine grasses, the roads and trails leading towards the mission and agency make this a picturesque spot.

As one enters the Lame Deer valley you first see some Indian houses, and then suddenly after turning around a bend the mission buildings come to view, while beyond is the government mill where the flour is ground for the Indians, and beyond that the large group of government buildings inhabited by those who are in the employ of Uncle Sam.

At Lame Deer station we are welcomed by Rev. and Mrs. R. Petter. One is quite certain of finding some Indian visitor who has come to discuss important matters. You will be pleased with the confidence with which the conversation is filled, although the language is strange you can still feel the spirit which pervades it, and you understand that mission work is not all group work.

From Lame Deer the journey leads towards Ashland, the road goes up a narrow valley through dense pine forests, then we emerge out on plains up on the divide between the Rosebud and the Tongue river. Here are nutritious grasses, the soil being very fertile. The divide has of late years proven to be better farming land than the river valleys. More and more Indian families from Lame Deer, Birney and also Ashland are taking farmland on the Divide and spend a great part of the summer there. The result is that the meetings, especially in Birney, are thus greatly reduced or made impossible. However, distances are not great and with autos it becomes a pleasure to visit the Indians on their "mountain fields."

From the divide the road leads down towards the Tongue river valley. The first buildings in sight are the Catholic mission buildings and the government farm station, passing these we come to a large bridge and to the right we find the new home of Rev. and Mrs. P. A. Kliewer. This is the newest mission station, having been built during the past summer. The chapel is about a mile away. It had been built in the fall of 1917 and the Ashland field was from then on until 1921 an outstation worked in connection with Birney. At this station you will quickly understand that there are problems quite different from those in other districts as the Catholics have done work there for 38 years. In spite of heavy opposition Rev. and Mrs. Kliewer have been keeping up their work surmounting great obstacles by faith in the Master.

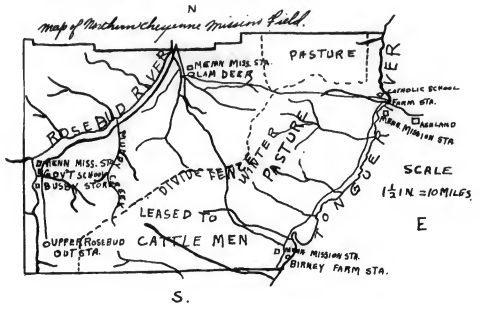
Having spent the night at the Ashland mission and gotten acquainted with the progressive little town of Ashland, we leave for the Birney field, following the Tongue river up stream, where Bro. Kliewer has worked for many years. This road is the hardest to travel on, although none of the Reservation roads are good roads, none are graded, often bridges are out and neglected, but this road is a real test to a car. There are places, too, where one is quite a distance from any residence, and long walks have often been necessary by unfortunate travelers.

In the Birney district we find the Indians living close together. It is quite like a little village, with the mission buildings standing out prominently. Rev. and Mrs. Wiebe are especially glad to see visitors as theirs is the most out-of-the-way place, few white people frequenting that part of the country. Bro. and Sister Wiebe have only recently returned to the Montana field having been absent for 6 years on account of ill health. Their place is a trying one as you will readily admit, but "the angels of the Lord encamp round about them that fear Him," and so the Birney mission field is one in which the presence of the Almighty God is especially near.

The land about the mission station is barren, but there are beautiful cottonwood trees along the river. These trees make a fine setting for the government day dian children go to school.

From the Birney field we proceed towards Lame Deer, going up towards the divide through some fine forests, and then we linger to get a drink at the grounds where the summer camp meetings were held. From there we coast down into Lame Deer creek and there we see some fine herds of cattle, as grazing is exceptionally fine there. The homes on this creek are no doubt the best on the reservation, and alfalfa fields are scattered thickly. Coming to Lame Deer we pass the site of the store, the day school for whites, the agency buildings, and finally we arrive again to stay for the night at Bro. and Sister Petter's.

Alfred Habegger.



"ALL THINGS TO ALL MEN"

Paul in I Cor. 9:22, says: "I am made all things to all men, that I might by all means save some." "That we might save some," that we might bring some, yes all, into the saving knowledge of the gospel of Jesus Christ, has been our earnest desire these 14 years that we have been among these Cheyennes. To do this, one experiences many things, one must endure, yes, one must have patience and love. But Christ left His heavenly throne. He came to save us. He endured much for our sake, so we gladly take up His cross and follow Him, forgetting all else, only "That by all means save some."

In order to be able to be a successful worker, missionary, one must be able to speak the language of the people with whom we work. This language is a very hard one to learn, but without the language we cannot do the work that we should do.

We were first 2 years at Busby and Lame Deer. From there we were transferred to Birney where we worked 9 years, and then we moved here to Ashland, our present field.

The work in Birney was pioneer work. Even a school had not been there but two years. The Indians seemed very glad to have us build a mission station there. But we soon learned that it was more for receiving material gain than spiritual help, although some soon took great interest in the work, in God's Word. The Word was sown in faith at all times and wherever an opportunity was given us. Soon the fruits of God's Word began to come in. John Stands in the Timber, Henry Red Neck's wife, Henry Elkshoulder and wife were the first ones. Up till now there have been 41 baptized, of which some have gone home to be with the Lord Jesus, and they died true to their faith in Jesus Christ.

From the beginning we saw how important it was to have native helpers. So we tried in different ways to train native helpers. We would take such who showed signs of becoming good workers, taught them to read their own language, taught them to sing and instructed them in the fundamentals of God's Word.

One young man, John Stands in the Timber was with us nearly 3 years after his wife and children died. He did at times spend much time in the study of God's Word. He learned to read his language and could sing well. He was a great help in the Sunday school and in the services. Why he drew back we could not tell. While he has not turned from Christ he has become very lukewarm and indifferent.

We have tried it with different others. But it is hard for most of them to be criticized by others, yes, even some will mock and scorn them. Or as one said, "You just wait, we will watch you and if you make a mistake, we will laugh at you and make fun of you."

Hugh Weasel Bear is another young man who at the beginning could only speak a few words in public. But now he speaks well. He has also studied God's Word in our home. He also for a time became cold and indifferent, but now he takes more interest again. Some soon think they know more about God's Word than the missionary. Both John and Hugh are always in our prayers, and we have never given them up, to become a power among their people. Both always say, "We never will give up Christianity, we never will go back to our old life. We want to follow Jesus." But it is hard for their desire to become deed! John's conversion, his trials, his faithfulness to Christ even under persecution and scorn, his life, would be interesting to read.

Here in Ashland the Holy Spirit's work of drawing men to Christ is noticed. Here the Catholics have been working for over 39 years. Many have been baptized, mostly as children, but we are safe to say, no real born again Christians. One old man said, "I am a Christian, I have been baptized, and I go to Holy communion." More he did not know, he lives like any other heathen. Another old man said: "The lame priest, (he was the first priest here) taught us like you teach us. He used to tell us the same stories out of God's Book that you tell us. He would invite us to come to him, and then he would teach us. But the other priests do nothing for us, nor do they teach us. They do not care for us."

Last year when the Nez Perce preachers held meetings here, 12 persons came to the front expressing their desire to follow Jesus. But the priest scared them with all kinds of lies, so that they all drew back again.

On Thanksgiving day one woman and a young man arose in the meeting and expressed their desire to follow Jesus. The woman was one who was baptized by the Baptists in Oklahoma but who has been here for a number of years and who had drifted away from Christ, who now wishes to renew her covenant with God.

Bruno Two Bulls, the young man was baptized as a child by the Catholics, but who does not claim to be a Christian, but who is very sincere in his desire to become a Christian. He said, "There are two persons in me, one who urges me to become a Christian, the other tries to hold me back. Do not know yet which one will win." Again he said: "I do not want to be baptized until I am sure that I am willing to forsake everything and follow Jesus."

Again: "I am the best dancer here among our people, now when I am a Christian, what must I do?" Again: "I used to take part in peyote religion, but when I found that it was harmful to me, I stopped. Also have I stopped smoking for the same reason." And many other things did he say and ask, that proved to us that he is in earnest and that he is seeking the truth. He is taking instruction for baptism. Pray for him. He wants to help in the Sunday school and services, to help bring his people to Christ.

Henry Standing Elk told the Christmas story at the Christmas tree and also gave a short talk on New-year's day. Both talks had been written out by me and explained to him. He learned them and gave them in Cheyenne. One day he said to me: "The Catholics do not want us to have the Bible. I was to see the priest and was in his room. When he left the room I noticed the Bible on the table. I took it and read it, and found that it was the same as you use. And the priest always tells us your Bible is the wrong Bible. The next time I came to him the Bible was gone. They give us a book they call the Bible, it is only Bible history."

Bruno said one day: "The Catholics do not give us anything out of God's Word. I might just as well go to the white people and preach to them in Cheyenne, they would get just as much out of it as we do out of the 'Latin mass,' read by the priest." Also: "Our people here think they are Christians because they are baptized, but I know they are not."

Isedor White Wolf has for some time read much in God's Word and has up to now not come out in the open, making a public confession, fearing the priest and also some of his own people. Now it seems he desires to come and confess Christ before men and the world. Pray for him.

One young man said: "Here are a number of young men who desire to become Christians, but are afraid to make the beginning. If one will make the start, others will follow. Pray that this woman and the three young men mentioned above may come out and out for Christ and that many more may follow.

Mission Chapel at Ashland, Dedicated Nov. 1919.

Pray for this district, for these Indians are in double bonds. They are still deep in heathendom and have been baptized into Christianity, but never been born again. Now living in heathendom, they believe they are Christians. The Holy Spirit is working on the hearts of these people, we feel it and see it.

Here is good material for native helpers. Our constant prayer and desire is, to win these Cheyennes for Christ.

P. A. and Katherine Kliewer.

WILL YOU HONOR CHRIST ON CHRISTMAS DAY?

It is customary among this tribe to hold celebrations over different holidays by camping together for a number of days, and inviting friends from other districts to join them. Then the time is spent in feasting, giving of gifts, and in dancing. The Christmas season has become one of the favorite times for such celebrations, which are usually held in turns at each district and our Busby Indians would all go to these celebrations wherever held.

For this church it meant that no Christmas celebrations could be held here. No programs could be given, and no services held on Christmas day, and the giving out of clothing sent by the sewing societies had to be held in January sometime. The Christmas story could then not be emphasized as it should have been, and the giving had partly lost its significance. This year we asked many Christians if they knew what Christmas meant, why we celebrate, and very few seemed to know anything about it.

Previous years we were told by others not to give out the gifts if the people did not come for them on Christmas day. We knew this would cause a dissatisfaction, if no one received any gifts, and that the rest of the year the attendance would be poor. We decided to start this campaign early and to make our plans known a month in advance, and then let the people choose. We knew this was a difficult matter, and that it was a new adventure. With our faith in God we went ahead carefully and prayerfully. We started with our Thanksgiving celebration. The Christians and non-Christians who attend church the best would have to stand with us before such a matter could be put through, and we decided to place it before them. We invited to a Thanksgiving feast, the twenty-five who attended church best all year. A service was held in the chapel in the morning to which all were invited. The feast was given in the log cottage on the mission station. There we had arranged long tables for the guests, and designated the places by cards, so that no other guests could come to the tables except the ones invited. We had made it plain to them beforehand that only such could come to the tables, but many brought friends or relatives, who had to be excluded. We wanted an Inner Circle with these most faithful ones, and to them the plans were first revealed. We provided a generous meal with our own supplies and purchased a few things with money sent as special gifts to this station. After filling up well on the first course, the speeches started. They all liked this Thanksgiving celebration, and were told that something new and much better still was being planned for Christmas. The plans were made known for the Christmas cele-

bration. The gifts of clothing would be given on Christmas day, but no gifts would be given out after that. A series of meetings should follow after Christmas till New-year's day. Some made favorable remarks, approving of these suggestions not fully realizing what sacrifices it would mean on their part. Mr. Duster, who has been our interpreter during the time we needed one, took a firm stand and from then on till Christmas openly said that he wanted to stand by these plans. Mr. Killback, who is a leader in the church, said these plans were very good, that is the way it should be done, and that he himself was willing to do so, but expressed his doubts whether anypower to say when and how those gifts would be given, and they could not change them, but they said that in other years they had usually been consulted when the giving should be held. We said the time for the series of meetings could be changed to suit them, but the gifts would be given on Christmas day, because those who sent them wished it so. Thus they decided it would be best to begin the meetings on the 21st and continue till Christmas. On the 21st the school children gave a program in the church. The two teachers and myself had helped them to prepare for this program, and over thirty numbers were rendered. The school school children were given their instructed different members in different parts of the Christmas story, and this was related consecutively. A big Christmas tree had been decorated by some of the Indians and us, and this was lighted and presents were given to one another. A lunch followed consisting of coffee, Indian bread, boiled beef, and apples. The agent had given half a beef and one hundred pounds of flour for the celebrations of the Busby district and the Indians had collected money among themselves for these festivities.

Many had remained here till Saturday and attended the meetings but then could wait no longer to join the others in their heathen celebrations at Lame

The Busby Mission Station. Home of Rev. and Mrs. Alfred Habegger.

one else would stay with the church during the Christmas season. They all went away happy and pleased about the feast. The next Sunday we started to make announcements in the church relative to the Christmas celebration and about the meetings that were to follow, and these announcements were made every Sunday till Christmas, so that there could be no misunderstanding.

Two weeks before Christmas Mr. Habegger asked all who would pray for the meetings that were to follow after Christmas to raise their hands. He wanted them to remember these meetings daily in their prayers that many blessings would be received from them. No hands were raised, and he repeatedly made this plea, "Will you honor Christ on Christmas, or not?" Finally it came out that they were planning to stay for the celebration in church because they wanted their gifts, but would leave immediately after to attend the heathen celebrations in Lame Deer. No wonder they could not pray when they were not even planning to remain here to attend them. They were honest in this matter, though if we had not found it out in this manner they would never have told us that they were not planning to stay. They knew we had it in our treats at this time. They received dolls, balls, books and handkerchiefs from the junior sewing societies. School closed the next day and the children went home to the various districts.

On the 22nd the series of meetings started, at which time Mr. Habegger read to them a part of Pilgrim's Progress in Cheyenne. Many of the Indians came to camp on the mission grounds in order to attend these meetings. The attendance and attention were good at all times during these meetings. Only Pilgrim's Progress was entirely new to them, and will have to be read and re-read before they will grasp it as they should. Many of the truths were understood and they could apply them. It was gratifying to see them kneel together in prayer and to hear men pray in church who have never done so before. On Thursday evening the school children again assisted. They gave a tableau of the Crucifixion and Christian coming to the cross and losing his burden. We had reached that place in pilgrim's Progress, and it was very fitting that it should be illustrated in such a manner. For five meetings Pilgrim's Progress was thus read, and a good introduction was made to it.

A Christmas program was given by the Christians on Christmas eve. Mr. Duster, our helper, had Deer. Before them was always this question, "Will you honor Christ on Christmas Day?" It was a hard struggle for many. They wanted to be present at the big general feast to take place in Lame Deer on Christmas day. All those who had been present at the Thanksgiving dinner remained here. Many others who had appreciated the clothing highly that is given them remained too.

Christmas day was a very happy time at Busby. Those who decided to stay rejoiced over their victory. The church was filled with people at an early hour. Mr. Habegger gave a Christmas sermon, relating the Christmas story again. The gifts had been prepared in advance for those who attended services well during the year, and these were handed out first. The Sewing Societies had sent a good supply this year, and we made up generous bundles for the Christians. They were so very happy over their gifts, and were glad they had remained to receive them. Every one present received gifts, no matter if they had attended church during the year or not. About one hundred and forty received gifts that day. The Christmas dinner followed at about three o'clock in the afternoon. It was a very fine dinner, with plenty of everything. The Christians mentioned at different times that now they have a start in honoring Christ on Christmas day, and that next year it would be easier for them.

Many of these people had been called to Lame Deer to be given gifts by some friends. These left after everything was over at the church and went that evening. But they did not only go to receive their gifts they also went to participate in the heathen dances. The big feast there had however been postponed on account of the church services and was held on the 27th. This was another step forward in progress for the Christian celebrations had superseded the heathen celebrations. The latter had to choose a time when the Christians were free to come, while before the church had to hold its festivities when the Christians decided to come.

The Upper Rosebud Indians had another heathen celebration in this district over New-year's day. Many guests arrived from other districts and a big celebration was held. Since New-year's day was on Sunday we feared many would be hindered from coming to church, for the heathen camp was ten miles distant. But some who had moved up to the camp on Saturday did not fail to come back for services on Sunday. One young man who had not come to church the last year, but who has been a Christian for several years asked to be allowed to speak after the services. He said he had a confession to make, he had done many evil things the past year, and wanted to confess his evil and be taken back into the church. After the services he was given opportunity to speak. One missionary has said that he never saw an Indian repent of his sins with tears, but this young man repented with tears, he could hardly speak. When he had finished, he turned to Mr. Habegger to shake hands with him, and then went among the audience to shake hands with all the Christians.

The old year thus had a very happy ending, for it ended in victory for Christ. It was a time of hardship and trial but Christ received the supremacy. The new year started with new life and enthusiasm among the Christians and we are looking forward to see many more firmly rooted in their Christian faith.

Mrs. Alfred Habegger.

BIRNEY, MONT.

After an absence of almost six years it seemed good to return to the work among the Northern Cheyennes. When we left the field in 1915 we left with the intention of returning after a rest

of from three to six months, but alas, months turned into years and still we were not able to come back. This experience was one of those things in life which it is hard to understand, yet we know the Lord knows why and that is enough for us. Though the road over which the Lord led us seemed sometimes rough, He has never forsaken us and we may say to Him, Thou hast holden my right hand. He has bestowed many a blessing upon us during this time and especially the latter years in California were very pleasant ones, so that many a tie that tended to bind us had to be severed, when the call came for us to return.

While California has many advantages over Montana, yet we are glad the Lord has seen fit to call us back to this work. How long He will permit us to stay only He knows. He is able to keep us here, if it be His will and if not we know that His ways are the best for us to follow.

While in some respects conditions that concern the mission work have not changed greatly, yet in other respects things have changed very much. Of our former co-worker only Brother and Sister Kliewer are still here and neither they nor we have charge of the same station that we occupied six years ago.

In the native churches, too, a change has taken place. The number of converts has doubled and trebled at some stations during our absence. These native Christians seem to take Christianity more seriously than was the case formerly, some of them taking a very definite and bold stand in their defence against the attacks of their fellow tribesmen. The medicine men on the other other hand seem more antagonistic. This, however, is but natural, for the more the light of the gospel is spread, the more they shrink from it, "They love darkness more than light because their works are evil". They realize that they are losing their hold on the people whom they have kept under almost absolute control through superstition. They are trying their best to revive their religion. In this they are supported by unscrupulous white who advise them to disregard the government and resist anyone who would interfere with their religious rites and ceremonies. Often the medicine men and also the followers of the peyote religion come and say, "Our religion is just the same as yours, God has given you the one and us the other, they should exist together". They would like to compromise. They do not want to admit that there is a vast difference between the two. Yet they have a great respect of the word of God and when they are proven by the Word to be in the wrong, they generally are silenced. The sad fact is, however, that even though they are convinced of the truth they are unwilling to yield to it, they are unwilling to receive Him.

"But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name". This applies to all people of all ages and it applies to our Cheyennes as well. To them that receive Him He gives power to become the children of God. They may not be perfect in their Christian life, but they are children, they are growing children. While some of the filth of the world in which they live still clings to their garments, yet in their hearts they have the germ of everlasting life, they have a stay for this and a hope for the future life that the others lack. When the missionary looks upon the mistakes and the lack of faithfulness in the converts, he is sometimes inclined to ask himself if after all the work is worth while, whether the labor is not spent in vain. When one then considers their past life and the surroundings in which they live, however, and compares them to ones own bringing up, it is not hard to believe that their efforts count for far more perhaps than our own. And though their life may show many a weakness yet in their last hour they often prove that they have the victory over death. Of this fact many instances could be related, but may one that is fresh in our memory suffice.

Recently a young woman, one of our converts was buried. When we first met her last summer she was already sick with tuberculosis. She seemed more pleasant than the average. One of the first questions she asked at our first visit was, whether we would begin having Sunday school again, saying that she enjoyed it so much. It was evident from the first that there was little hope for her to recover. In order to remind her of this fact so that death might not come upon her unexpectedly she was asked at one of our visits, whether she would fear death. She said, "Do not speak to me about that, pray for me." But need one wonder that a young person not yet twenty years old, and the mother of a dear little baby boy at that, should be anxious to live? Yet being reminded of the hope that we as Christians have and telling her of the bliss that awaits the believer she seemed content to hear more of it.

The Missionaries Rev. and Mrs. P. A. Kliewer Moving to Take Up the Birney Field in 1910.

She failed rapidly and her parents, who are heathen, did what they could (according to their idea) to prolong their daughter's life. They called various medicine men to doctor their child. In just how far the latter yielded willingly, we do not know, we do know, however, that she told the parents that as a Christian she was not allowed to have the medicine men. But what can a sick, helpless young woman do. As a number of people, including the medicine men were about her constantly, it was hard to have a conversation with her, yet she was always friendly toward us in spite of the medicine men, and her mother told us repeatedly how glad her daughter was to have the missionaries come to pray for her and particularly that they prayed for "a strong heart" (spiritual strength). When communion was observed at the church she asked that the sacrament be brought to her also, which, of course, was gladly done. There was an awed silence in the tent during the short service and we trust that it helped to prepare the participant for the valley of death through which she was called to go less than two weeks later. She is now with Him whom she here believed, we trust. She was buried in the cemetery near by, one cold Sunday morning before the church service.

At this funeral we saw what Paul had in mind when he wrote of such that stand at the grave of their loved ones without hope. There was much wailing, particularly the mother was in utmost grief. Her hair cut above her shoulders, but lightly dressed, the lower legs bare and cut with a knife until the blood flowed down, thus she followed to the grave, where she and her husband remained long after the grave was closed. When an effort was made to comfort her with the thought that her daughter was in a better world free from all earthly troubles, the mother said, yes I know my daughter is in heaven. She was a good child with much strength of heart, she was a true Christian. Yet I am bereaved of her, she is gone. Besides the people have taken everything away from us. (This is a heathenish custom at a time when there is a death in the family). They have taken everything, stove, cooking utensils, clothing, I have nothing left. Even things that my daughter gave to her little boy they have taken away. (I believe also horses were taken)" Dare any one say that mission work is not necessary, that the heathen are contented in their condition? Upon being asked, whether she, the mother of the departed would wish to become a Christian, all she said was, "I am an old woman". She seemed unable to take hold of the salvation offered to her.

Will you pray for these people that their eyes may be opened and they see the light of the gospel. Will you also pray for the native Christians. The medicine men are becoming more antagonistic right along and our converts are the ones that have to bear the brunt of the battle. Will you also remember them that labor among them that a large measure of strength, physical and spiritual, and of wisdom and love may be given them.

Agnes and Alfred Wiebe.

CHRISTMAS AT LAME DEER

The Christmas decorations in the little log church were never more admired than this year. They transformed the otherwise bare interior into a place of real delight and beauty, where one would gladly tarry to worship.

The big bob sled that brought the load of evergreens had passed through the village, and thus helped to advertise the "doings" at the church, though they needed no advertisement. Never was the building so "jammed" full; crowded does not express it.

After every available seat in benches, chairs, aisles, floor and platform had been taken, and others were crowding into the entry and the small room in the rear, a white lady from the Agency remarked, "You surely need a larger church."

The program began when about 40 little Indian camp and school children marched in singing an appropriate Christmas song. The usual program of songs and recitations followed after one of the Christian men had read the Christmas story from Luke in Cheyenne.

The children were eager and happy to do their best, even though the easy Christmas poems we had given them to learn had hard words for their tongues to pronounce, and their minds to understand.

Both day school teachers are earnest Christians, and they gave Clara Wiebe, our new helper in the home and work, every opportunity she wished to drill the children and prepare them for our Christmas celebration. She took great delight in this her part, for while yet at the Bible school in Los Angeles, pictures of Cheyenne children had won her heart.

The leading speech of the evening was made by Chief Eugene Standingelk, whom we know more familiarly by his fitting Cheyenne name, Vohokass, which means Light. You have heard and read of him, and will read more in another article of this paper.

As he stepped before the audience, you would have been impressed by his whole bearing as being that of a real chief. But he has long since cared little for his chieftainship, having chosen rather to suffer with the children of God, than to glory in any earthly honor or position. He found that being a chief involved him in much that now is loathsome to him.

In all our Christmas plans since coming to Lame Deer in 1916, needless to say, we never consulted the heathen. We entirely disregarded what they might wish to do at the same time. This has ever disconcerted them, and finally they had to concede our right to preference.

With them dancing, feasting and the giving of gifts were naturally the order of the day. With the permission of the agent, they seemed to do even more this year than ever before. They called Indians from Busby, Ashland and Birney to come and join them.

However, all this did not hinder the least in our plans, and furthermore proved a real test to our Christians, which many endured to the glory of God and the honor of Christ. "We have no more pleasure in the dances and the Indian 'doings.' They are but us 'filthy rags.' Our joy is in our hearts and not in dancing and feasting."

The church was again crowded to its full capacity Sunday morning when the Cheyenne sermon gave in even greater fulness the entire Christmas story and its wealth of meaning to the whole world. Yellowfox was then called upon to speak, and did so with unusual fervor and power.

The valuable gifts sent us by the sewing societies, neatly tied in bundles, were heaped high on the platform back of the pulpit. These were then distributed, each a visible token of the love and prayer that accompanies the gift, which helps to steel the recipient for the continual persecution he has to meet as a follower of the "meek and lowly Jesus." You will rejoice to hear some of them speak for themselves in other parts of this supplement. **B. K. P.**

THE UPPER ROSEBUD OUTSTATION

From the first it would have been desirable to have a piece of land set aside for the purpose of holding services there regularly. But there were some obstacles in the way. In 1920, however, a plot was selected as the site of the future Upper Rosebud outstation. It is not quite an acre, being 10 rods square.

The tent had been giving way under the wear of the seasons, and a wind storm tore it up very badly in the spring of 1921. It was then decided to move the framework to the new site and fix up the tent some way. A day was set and the members came with teams and chains to move the floor and framework. The five teams, however, were not trained to pull together and we did not get very far, so we cut the floor in two. The next day the most faithful ones came again, and the building was moved about ¾ of a mile on to the new location. All the labor was voluntary, and they felt pleased with their efforts.

A new roof was put on the building, while the tent cloth was used to serve for the walls, and a window was put into one end. There it stands now a very simple structure, awaiting the time when by the grace of God a real chapel may be built. It is the hope of the missionaries that by that time the Christian zeal of the Indians will have reached a point where they will take the initiative and responsibility and do what they can in every respect to get the edifice erected with the least outside aid.

As a whole the Indians in this district are quite industrious but last summer the grasshoppers and the drought took all but a very negligible part of their crops, most of them lost their seed and had nothing for their labors. It was very discouraging, but the large amount of snow this winter gives promise of good crops this coming summer.

A. Habegger.

Tent on the Upper Rosebud. (Outstation of Busby.)

GROWTH IN CHRISTIAN KNOWLEDGE

I belong to the tribe of Northern Cheyenne Indians. Before 1900 I did not hear anything about Christianity, nor did I ever hear anyone say anything about the Bible. When I was a small boy I went to the day school in Lame Deer. My mother did not want me to go away to school, but when she died I was sent to the Fort Shaw Indian school. I went in 1902 and stayed there three years. At that place Rev. Little came to the school to preach to the students in the chapel. I came home in 1905.

In 1907 I went to the Carlisle Indian school in Pennsylvania. That was a big school, about 600 students were there. When I first came to Carlisle I chose a church which I wanted to attend while in school. There were Catholic and Protestant churches there, and I chose the Second Presbyterian church. We attended Sunday school in the town churches; we went in the morning and came back before dinner. There were some teachers in that town who taught the Indian students. We studied some Scripture, and memorized some. I remained in Carlisle from 1907 to 1910, when I came home in July I heard that there was a church near the Busby boarding school. I came to church one morning and heard Rev. Linscheid preach to the Indians in Cheyenne. He spoke good Cheyenne and I wondered where he learned to speak it, then I found out that he learned it from the Southern Cheyennes in Oklahoma. I came to church once in a while. At first there were only a few Christians, but the membership increased and I saw that the church was growing. Rev. Linscheid had a helper, Mr. Magpie, from Oklahoma. This man did not have a good education, but he did good work.

In 1917 I joined the Christians here. When Rev. Linscheid went to Oklahoma and Rev. Habegger came I did some interpreting for Mr. Habegger. Since then I have been helping him where I could, Mr. Habegger has since learned to talk Cheyenne. This last Christmas we had a program in church and I helped to teach some Christians to give talks. The school children also gave a program, and we had other meetings to teach the people what it means to be a Christian. The people reported that this was the best Christmas they have had.

Albert Duster.

TURKEYLEG'S APPRECIATION

As one of the leaders of my people I want to tell you kind friends that we appreciate your kindness which you show to us Indians by your Christmas gifts. We certainly are glad for your gifts.

We used to live at random, now no more. In the name of God the Creator we thank you. We, the members of the church, had great joy in the Christmas celebrations this year. We hereby notify you that you may know we enjoyed your kindness and the Christmas time. Christmas means much to us, and, we hope you will be glad to hear that we enjoyed the Christmas celebration.

This shows you that we expect to have a better Christmas next year, as we are just learning to appreciate these things, we also hope that you will gladly send more things to us, we appreciate all these things.

That is what I want to tell you, I have come to Mr. Habegger, to send you word, and to thank you.

John Turkeylegs.

P. S.: This statement by Mr. Turkeylegs was altogether voluntary. No statement was made this year that they should send any thanks, but the Christmas spirit took such a hold on them that it came out of its own accord which we greatly appreciate.—A. H.

"ONCE WE WERE BLIND, BUT NOW WE SEE"

First we introduce Mary, who says: "See this baby of ours. She is now six months old, and yet she came without the help of the Indian medicine men. They said she would die, but see how she lives and grows. My! when my first baby came I had four medicine women and five medicine men around me, singing, rattling, and going through their ceremonies. When this baby came, we did not allow any medicine man or woman in the house. How mad they were! They simply howled and growled outside, and some even tried to force a way in. They kept on saying very mean things to myself and Ernest. Not even the government doctor was there. He came too late. Although the field matron was there, she could only speak English, and I did not understand her. We just trusted in God and prayed to Him." (An article in a recent number of the Mennonite tells about this baby, whose Cheyenne name is Hotavac, which means victory, or Little Victor, her English name on the Government records being Mary Victoria.)

Here comes Kavo, who says, "I feel too timid to pray publicly in the prayer meeting, but maybe I could be a little help in the church services. I could pass the song books at the beginning, watch the door and be a kind of usher. (Psa. 84:10.) I and my family have the desire to live more faithful Christian lives in the new year, even though we can do little in the public services."

Here comes Yellowfox who says: "Where is the picture of the man who tortured himself by doing penance lying on sharp pointed nails put in a board? (Picture of Hindu from India.) Maybe I beat him in the tortures I endured in the Indian ceremonies, long before I knew the true God. I have gone through many according to the custom and beliefs of our people.. I was placed in the Catholic mission school when a little boy, but soon ran away after I had been punished once, and so I never learned to read, neither can I talk English. And here I am a man over 45 years old trying to learn to read. How different my life! I am indeed changed, and now I am so anxious to at least learn to read God's Word in Cheyenne and the songs we sing in church." Yellowfox is one of our keenest listeners at all services, and very able in making excellent application of all he hears. He enjoys especially Bunyan's "Pilgrim's Progress," and his comments are clear, striking and exceptionally good. Last Sunday after hearing about Christian and Faithful, and all they endured in Vanity Fair, he said: "Our experiences are exactly the same. Our Vanity Fair was our former manner of life. How good it was! How free it was! No missionary, no Bible to tell us we were doing wrong. We could steal and eat all the cattle we wanted, we had plenty of women, we could glory in all the cruel deeds of our people, we could dance, and live exactly as we pleased. How the devil delighted in all that, and we obeyed him! But now all is changed. That which we loved then, we have come to hate now. Then we had all the friends we wanted, but now they cast us out. Our dress and speech offend them, and we are strangers among our own people. Like Christian and Faithful we care no more for Vanity Fair. We want but the truth now, and that we find in God's Word. How glad we are that we have at last come to know the truth." After hearing the story of Elijah and the great test on Mount Carmel in the Sunday school, Yellowfox said, "See that altar, and those false worshippers who are trying in vain to get an answer by fire from their gods, though they cut themselves with knives and pierce themselves with lances until the blood comes. Then see the altar of the true and living God and this one lone prophet, who by his simple prayer gets an immediate answer. In my mind this church is such an altar to the true and living God, and here the true fire falls. Here is life. Zessensze (the Cheyenne Talker as Missionary Petter is called) is to me this true prophet of God who calls down upon us the real blessings from above. Oh, that all my people might grasp this great truth!"

Here is Ironhand, who, though having the name of being a Christian for a number of years, wants with the new year to begin a new life. "I am done with my sins. I loathe them." Sickness and sorrow in the family, when he again turned to the heathen for help without avail, was the means in God's hand to humble him and lead him to a public confession. In the course of a conversation on Saturday, he tells how many years ago, he took part in the sun dance, the great ceremonial of the Cheyennes. "While almost stripped naked, we dancers had to stand each in his particular place, while executing at the same time a peculiar upward and downward motion of the body, blowing a bone-whistle all the time. This we did for three days without food or water. The first day I was almost overcome with a terrible thirst, and a burning sensation through my entire body. Though there were intervals of rest at night, I could not sleep, but tossed to and fro in my appointed place in very agony of pain and torture. The ceremonial teachers changed the paint on our bodies several times, and once sprinkled us with water, but we were not allowed to drink a drop. As this was in summer, the heat outside was intense, but inside my body seemed to be on fire. The second morning I thought it would be impossible for me to go through the performance any longer. My companions were given a little watermelon allowed us, but this only intensified their thirst. It was terrible. When finally the ordeal was over, we were more like raving beasts than human beings. Priests and warriors had to hold us by force from rushing to water, for too much would have meant immediate death. They allowed us a very little at a time, also food in very small quantity, until we were able to stand more."

Here comes the interpreter at the Agency who claims to be a Christian: "Why, Vohokass, what's wrong with our dancing? Do you want to take away our joy? White people rejoice at Christmas time, and dance and give gifts to each other, and many of them claim to be Christians. Why should we Indians not dance and have a good time?" Vohokass replies: "My friend, you are right, Christmas is a time of rejoicing, but rejoice rather because of the coming of Christ as a child. The church is the place for such rejoicing and not the dance hall. Yes, come to the church, express your joy there, give your gifts there. That is the only right way to give expression to joy at Christmas time.

"As for myself, I do not avoid the dances because the missionary said I should, in fact he says very little on that subject, but my heart through his teaching has come to know a deeper joy. Former joys and amusements have no more attraction for me and no more temptation. They are like a food that I abhor. How could I desire to eat it again? To give up heathen things is no sacrifice for me, it is a real need. I want to drop them as one drops a poisoned snake, and who would not rejoice to see a poisoned snake tread upon? I have grasped the great meaning of the life that Christ has brought us. I think on it way into the night. When I wake and cannot sleep, I think on it and wonder and wonder at the height and depth of the salvation of God. Then I see how far my people have been separated from the true God." A well-educated Indian who is a government employee says, "Say, Vohokass, I feel burdened about you. You are one of our most honored chiefs. You used to give us some of the finest speeches. How you used to dance with us! You were then one of us. But how different now since you became a Christian. It has changed you so entirely. We miss you sorely in our dances, our feasts and our good times. Your strange conduct has antagonized the rest of the people. They are all against you. They mock you, and speak evil of you. It really pains me, my friend, to have you suffer such treatment when it could be so different. Why, you are an outcast among your own people. I am come to plead with you. This Christmas time is a good chance to join us again. Come, rejoice with us, dance with us and feast with us. How they will welcome you back! With open arms will they receive you and honor you. Do come, my friend, and be one with us again. How happy you will feel! etc., etc., etc." To which Vohokass replies: "Feel happy? Why, I never felt happier in my life. I understand your plea because of our former friendships. But friend, what joy have you to offer me that could possibly be greater than the joy God gives me? If you want me to be truly happy, why do you try to take away from me that which truly makes me happy? The things you put before my eyes and mind may make you happy, but they would make me unhappy. If I have a greater joy in my life and heart, why should I want to exchange it for a lesser?"

Here is a chorus of some who were offended by a reference in the church service to II Peter 2: 22—"Last Sunday the missionary said we were dogs and swine; surely that is not written in the Bible. God would not speak that way. We always knew he manufactured some of the things he says on Sunday, he adds to the Bible," to which Vohokass replies, "Calm yourselves, the missionary did not say you were dogs and swine, he only read in God's Book that such who have been Christians and turn back, act like dogs who return to their vomit, and like a sow who has been washed and then goes and wallows in the mire again. For instance, what I have left off of heathen practices to become a Christian is like 'vomit' to me. I have no desire to go and lick it up again."

Vohokass addressing Indian Business Committee at the Agency said: "Friends, I am not a member of your committee, and would not wish to butt in here, but your chairman gave you some good advice, and gives me opportunity to also express my

thoughts. You as a business council are recognized as headmen on this reservation. You know the head must be well, if the body is to be well also. When some of you who otherwise are recognized headmen, disregard the laws of our government, how can you expect our people to obey them? When some of you indulge in gambling, how can you expect others not to gamble? When some of you eat peyote, how is your committee able to put away this evil? Friends, headmen, I am often ashamed as judge at this agency (he holds this government position in the Indian court) when one or the other of you has to appear before me and I am to pass sentence upon him as a wrong-doer, when you who are supposed to be leaders and headmen. Only when all of you respect not only the government laws, but God's laws as well, can you expect your people to really progress and prosper. I just sow this little seed in your midst today; maybe it will grow some time and bear fruit."

In a recent letter to the agent, Vohokass says: "Perhaps you deem the dance an innocent form of amusement for my people. As for me I deem it one of the worst germ-breeding places on the reservation. Besides this, our Cheyennes take occasion at such gatherings to revive all the old things. Persons who took part in actual warfare, glory here in all their cruel deeds. They take occasion to tell of their former brave deeds in stealing cattle and horses, and doing all kinds of wicked things.

"At one of the recent holiday dances, the keeper of the 'sacred hat' (ceremonial fetish) of the Northern Cheyennes, spoke publicly telling of his vow to institute a sun dance, which is positively forbidden on this reservation.

"Some of us are very much under the impression that neither your Indian police forces, your interpreters nor your other Indian employes keep you informed as to what is actually going on. We feel you are being deceived on many questions and kept in the dark.

"We understand that the government is exercising all kinds of economy, especially in its dealings with the Indians. What will the authorities in Washington and general public say when they learn that with your sanction right here at Lame Deer, the heathen Indians spent over $400.00 for a Christmas feast, besidest receiving two beeves and several hundred pounds of flour from you.

"Some of us have come to an understanding of many evils among our people, because the Word of God has opened our eyes to discern as to what is good and what bad."

"Standing Elk of Cheyennes Decries Use of Peyote Bean," is the heading of an article in the Sunday Spokesman's Review, of Spokane, Wash., a daily that is widely known in our land. Space forbids us printing this letter of Vohokass in full in this supplement. It will appear later in the Mennonite.

Truly, "the entrance of Thy Word, O Lord, giveth light!" "If the trumpet give an uncertain sound, who shall prepare himself for war?" Let us rejoice that no more do we have the "uncertain sounds" in Cheyenne: the Word is given in clearness in this most difficult language, and is finding entrance in the hearts. Let us therefore rejoice, and apply ourselves anew with tireless energy to the great task, **"Christ for the Cheyennes and the Cheyennes for for Christ."** **Bertha K. Petter.**

U. S. INDIAN SERVICE AS AN OPPORTUNITY FOR MISSION CANDIDATES

In every thriving Chdistian community there are a great many auxiliary institutions which strengthen the influence of the church, Christian citizens are always careful to hire Christian teachers for their public schools, to send their children to a Christian college, to employ a Christian doctor, to take their sick to a Christian hospital. They strive to elect Christian officials to rule in every department of government to which they are subject.

In foreign mission fields where the native governments are primitive, and weak, the Mission Boards not only send Missionary evangelists, pastors, and Sunday school teachers, but they establish Christian Boarding schools for the children, establish Christian colleges to train efficient leadership, and hire the best trained teachers available for these institutions. They send out Medical Missionaries and trained nurses of strong Christian character, and even employ trained agricultural experts to teach the natives modern and efficient methods of support. In this some of the Mission Boards recognize the principle that the Missionary needs effective helpers to bring about the quickest, and most thorough transformation from a heathen to a Christian community, and that these helpers must be governed by Christian men and women.

When our Mission Board started mission work among the S. Cheyennes in Oklahoma, the first thing they did was to build a Mission School, which was a contract school, the Government paying for the support of the children. When this burned down a new one was built, while another school was established at the old cantonment, which was turned over to our Mission for educational work. This was a splendid start, and with the aid of Government funds. This, however, was not to last long, as the Government made a law which canceled all contract schools. So the school at Darlington was abandoned and the one at Cantonment went into Government control. None but Government controlled schools were permitted unless the Mission Boards paid all expenses.

Now there are Mission Boards who have been supporting their own schools, day schools, boarding schools, and even schools of higher grading. These have done good work. However our Mission Board has never had funds with which such work could be done for the Cheyennes and Arapahoes, for whose salvation we have assumed the responsibility. By some means the Catholic church has still been getting support from the Government. The Catholic school at Ashland, Mont., gets its support largely from the U. S. Government. Each year the Indians sign petitions which gives the government the authority to do that.

There is no reason why our young people should not pass the Civil Service examination, apply for positions in our Government schools and thus bring a prevailing Christian spirit into our Government schools.

All industrial, educational, and medical work among the Cheyennes is in the hands of the U. S. Government with the exception of the Catholic Mission on Tongue river, and what little work along that line is done by us Missionaries, as a part of our daily intercourse with the Indians. If the positions are filled with men and women of Christian integrity our work has a great asset. On the other hand, if they are apathetic our work is greatly hindered.

The regulations for employees in the Indian service are such that only men and women of good character are supposed to be accepted. But you know, regulations do not make a person a good man or woman. The best officials at the head of the Indian Department want honest upright, and efficient men in the service. They want men and women who are faithful, persons who clean, thrifty, pleasant, adaptable. We too want such men and women with the added qualification that they are strong defenders of the Christian religion, showing by their conduct, their work, their speech, that Christ is their Master, and the Christian life their ideal for citizenship.

The sacrifices, men and women have to make in the Indian Service is much the same as that, which they would have to give, if they were on a Foreign Mission field. Especially is that the case when the service is on a closed reservation like ours, The Tongue River Indian Reservation. There are very few white people, there is no town, only one store at most of the post office addresses, no lecture courses, no visiting ministers, no musical entertainments, no relatives, not even daily mail at most places. There is the monotony of the same people, the embarrassment of a strange people and a strange language, the discouragement coming from unseen opposition. The Indian service needs men willing to sacrifice, and willing to work under adverse circumstances for the benefit of a people in great need of help.

There are temptations in the Indian Service which often only the strongest can withstand. There are grafters, who wish to exploit the Indians, those grafters are safe if they can buy the Indian Service employees, but woe unto the employee if he is found out. He at least loses his job. A man in the service told me the other day that while working on a reservation as farmer, a certain man came to visit him. After an hour's pleasant visiting the visitor took out his check book and wrote out a check for $500 and handed it to this farmer. "What is this for?" the farmer asked. "Oh, not much, just keep your mouth shut," said the visitor. The farmer answered: "I do not take checks". The visitor replied: "Well I'll bring you the cash tomorrow". "Never-mind, you do not have enough money to buy me; if you are right I'll stand by you if you are wrong I will oppose you," said the farmer. This farmer does not know to this day what the bribe was for, but he could not be bought. We want men and women who cannot be bought, men and women who will defend the right at the sacrifice of all things, except their honor and integrity. If the Indian service had had men who could not be bought there would be much less sorrow and suffering among the Red Race.

The Red Race you say is a dying race, who wants to spend his life in working for them. The Indian race has been reduced greatly in numbers because of the greed, and graft of the unscrupulous white. There are some dull Indians we will admit, but there

are some who are certainly very bright, and given the same advantages as our children, they should make good. Why should we be wasting our time if the work were useless? The Indian Race has furthermore been holding its own, of late there have been increases in certain tribes, so that there are about 350,000 people classed as Indians at the present time. They are a part of God's creation, they have a soul made in the image of the Maker,—what are they worth to Him? They have been a liability to our government, it is true, but much is due to the inexcusable fumbling of the Indian Service. There are tribes of Red men in this country who are living an exemplary life,—they are prosperous,—they are supporting their own churches,—have their own ministers; all this because of united and efficient missionary service years ago.

"First the blade, then the ear, then the full grain in the ear." Who will help the blade to grow up so that there can be an ear, who will cultivate the minds of the young Indians, who will help to weed out the old customs which choke the new growths, who will open the channels of truth that knowledge may flow like water from the head waters; this done, the grace of God will furnish warmth for the growth and the "full grain in the ear" will be the result.

A. Habegger.

U. S. INDIAN SERVICE

Do You Wish to Consider the Indian Service? If So, Read the Following.

The Indian Service is a part of the Civil Service Dept. coming under the department of the Interior. Application for information should be addressed to the **Civil Service Commission, Washington, D. C.** You can get details on any point on which you wish to get information from the Civil Service Commission,—the place to take examination nearest your town, how appointment is made, what the salary is for any particular position, and other information necessary to come to a decision.

Those taking Civil service examination, if they pass successfully are kept on file, and when a vacancy opens some one is appointed, from that list.

There are a number of methods to facilitate appointments, and to get placed at a certain desired place.

1) In making application the preference should be stated so that if a vacancy occurs in that place they may appoint the person whom they know would accept that place.

2) You can send your qualifications to the Supt. of the Reservation and when a vacancy occurs he will call for you to come at once, and if you have successfully passed an examination he will recommend your appointment to the position, and you are permanently employed for that position. These qualifications may be sent to the Agent before an examination is taken, and a temporary appointment accepted. However this is not advisable as you never know whether the Indian office may send a regular civil service employee to take the place the temporary person holds. For those who pass the examinations are the ones who will receive precedence. The name of the Tongue river agent is Supt. O. M. Boggess, Lame Deer, Mont.

3) Your Congressman or Senator can aid you in getting an appointment. He can recommend you to the Indian department and receive your appointment for you.

4) The Indian Right's Association is interested in having good employees on all Reservations, they have considerable power in getting a hearing with the Indian department, they are always willing to do what is to the benefit of the Red Race. Address: **S. M. Brosius, 908 McGill Building, Washington, D. C.**

5) Another method which would work out very well would be for all who wish to get into the Indian service on the Reservation where our Mission Board has charge of the Missionary activities would be to write to the Mission Board. The Mission Board could use its influence directly with the Indian office, or through the Indian Rights Association, or through some Congressman or Senator. The Catholic church has a very influential priest with offices in Washington to attend to just such matters, and since the present Commissioner of Indian Affairs is decidedly Protestant he would most likely give a ready ear to the appeals of the Mission Board if worthy applicants were recommended. Address: **Rev. P. H. Richert, Goessel, Kans.**

Positions in the Indian Service at Busby.

One Principal of Boarding school, three teachers, 2 matrons, 1 Children's cook, 1 laundress and Seamstress, 1 Engineer, 1 Asst. Engineer, 1 Farmer, 1 Coal Miner, 1 disciplinarian. There is also 1 Dist. farmer, who looks after the affairs of the Indians in the district, and has nothing to do with the school.

Positions at Lame Deer

Superintendent (this needs considerable experience in the Indian Service, but a good man is a very great help to the Indians): 1 Dist. Farmer, 1 Doctor, Chief Clerk, Property Clerk, Accounting Clerk, 2 Stenographers, 1 day school teacher, 1 district school teacher for white and mixed blood children.

At Birney

2 Teachers, 1 Cook, 1 Field Matron.

At Ashland

1 Farmer, (School is in hands of Catholic), 1 Matron.

CHEYENNE MISSION PUBLICATIONS

Earlier publications: Reading book, 1895. Four editions of Song books, first one in 1895, last in 1909. First edition of Luke and John, 1902. Pilgrim's Progress, 1904. Sketch of Cheyenne Grammar, 1907. Revised and complete Cheyenne Grammar is still in manuscript form. Recent publications printed on Multigraph: revised edition of Luke and John, 1912. Portions of the Old and New Testament, 1913. Cheyenne Dictionary, begun Sept. 1913, 530 pages printed up to date, will have about 1000 pages.

Could not the Dictionary be printed easier elsewhere? No. It took a printing office almost a year to print Pilgrim's Progress, 4 months to print a booklet of 40 songs (the latter the Multigraph could easily do in 10 days). The Bureau of American Ethnology is crowded with work, and would have to be given a margin of several years to print the Dictionary, and only a limited number of copies could be ours. A printing firm in Holland offered to print it for $2500! It took an able missionary's full time, with two native assistants, for eight years to translate anew and publish the Arabic Bible, leaving untouched: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Ezekiel, Daniel, Habakkuk, Zechariah, Zephaniah, Haggai and Malachi.

Is this Cheyenne linguistic work worth while? Yes. If at all worth while to undertake mission work, it is worth while to give the Word if possible in the language of the people. In order to be a Jew to the Jews or a Greek to the Greek, there must be a common language as well as a wide sympathy and love for the lost as for one's own. To meet the sociological and religious crisis in the mission field there must be faithful and diligent sowing of the seed. The truth alone will win. The sword of the Spirit is the Word of God. These Cheyenne linguistic helps, these printed portions of the Word are our trust, our talent to use in behalf of the salvation of the Cheyennes. The essential thing is that the missionaries have translations of the Word to read intelligibly to the hearers. The next step is that the people themselves learn to read the Word in their own language. A very encouraging beginning has been made in this, and it is to be hoped that more and more Cheyenne Christians will learn to read in time.

"And I heard the voice of the Lord, saying, . . . Go, tell this people . . . . Then said I, Lord, how long? And He answered, Until cities be waste without inhabitant, and houses without man and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land".

HEAVEN

(Continued from page 4.)

ences here upon earth, remembering God's infinite grace to us, that will be heaven to us.

Now a serious reflection. All this avails us nothing, if we are not assured of our citizenship in heaven. We are sure of our American citizenship. Most of us are born Americans. Some of us have our citizen's papers and that stamps us as American citizens. So it is with our heavenly citizenship. We have a document that stamps and seals us as such, who may claim the right of heavenly citizenship. This document is not written with perishable material. It is written upon our hearts. It is written with the blood of Christ and sealed with the Holy Spirit of promise. It makes us heirs of God and joint heirs with Christ and entitles us to a mansion in Jerusalem which is above.

Now in conclusion we will call to mind a word of a dear servant of God. He said that there will be three things most wonderful to us when we get to heaven. The first will be the fact that many we did not expect to find in heaven will be there. The second will be the fact that we will miss some we had confidently expected to find there. The third and most wonderful fact of all, that we find ourselves there. Here is food for further meditation. Let us labor therefore to enter into that rest, lest any of us should come short of it in unbelief.

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VOL. XXXVII. BERNE, INDIANA, MARCH 9, 1922. No. 10.

CONFERENCE NOTICE

The regular annual devotional and business sessions of the Eastern District Conference will be held in the Allentown church, Chew street near 12th, on May 7-9, 1922.

The meeting will open on Sunday, the 7th 10 A. M. with a fellowship communion service. In the evening the President of Conference, Rev. V. B. Boyer, pastor of the church, will preach the annual conference sermon..

The business sessions will open on Monday morning, a full program will appear later in The Mennonite. It is hoped we may have a full attendance of congregational representatives, and many conference visitors.

Congregations that have not yet sent in their statistical reports will please at once do so to Rev. N. B. Grubb, the statistician. The delegate credentials should be sent to the secretary. This is important so these matters may be arranged in a presentable manner before conference convenes. Let all pray for a blessed spiritual conference.

A. M. Fretz, Sec.
Perkasie, March 4, 1922.

IN MENNONITE CIRCLES

President Hartzler, of Witmarsum Seminary, has just closed a successful series of lectures in the First Church Philadelphia. He met with the ministers of the Eastern District Conference at Quakertown on Tuesday.

Rev. S. K. Mosiman Ph. D. of Bluffton College, was a welcome visitor at the Second Church, Philadelphia, on Feb. 26.

Rev. N. B. Grubb, chairman of the Publishing Board, is at present confined to his home because of an attack of the "grippe".

Miss Neufeld, one of our missionaries from China, recently gave a talk to the Volunteer Band at Bethel College.

Dr. J. R. Thierstein of Bethel College is conducting a weekly Bible class in the Emmaus, Kansas, Church.

Prof. A. A. Friesen was invited last week, to give a talk on Russian Land Ownership, before the Bluffton, Ohio, Community Association.

Rev. G. T. Soldner, pastor of the Summerfield, Ill., church, has temporarily assumed the cashiership of the Summerfield State Bank.

As soon as the weather opens the brethren of the Central (Ill.) Conference plan to go forward with the building of their proposed Old Folks' Home.

"Observations of China" was the subject of Rev. J.W. Kliewer's vesper address last Sunday afternoon in Bluffton College. Rev. Kliewer has just returned from a tour of the world visiting many places of interest among which was China.

"I brought back with me many favorable impressions of China and of the work which is being done there. The missionaries are cooperating splendidly and denominational walls are not dividing walls.

"The Chinese people have many laudable characteristics, and I believe will some day amount to something because of them. They are a very diligent and saving people, utilizing material which we would discard. They are polite and try to avoid offending and are jovial in spite of their poverty."

Rev. Kliewer told of his visit to industrial houses where he has seen children of six years of age working in the sulphurous air of a match factory from 5 o'clock in the morning to 5 in the evening with scarcely enough intermission to eat their scant lunch. He also told of some of the prisons he had visited and of the condition of the prisioners. He says they have an insufficient amount of food and clothing and are treated mercilessly. "With the exception of the lepers in India I have never seen a more pitiable group", says Rev. Kliewer.

What religion China has is either Confucianism, Taoism or Buddhism, but their religion isn't a belief or faith but rather a superstition and a fear.

AN INVITATION TO ENTER THE LORD'S SERVICE

"Verily, I say unto you, inasmuch as you have done it unto the least of these My brethren, ye have done it unto Me."

Our Lord and Saviour offers an opportunity to do Him service, by accepting the service done unto others. He has given us an example how to be helpful and thereby become useful. He has placed honor and the stamp of nobility on the lowliest service, by having performed Himself. With the above words of the Master we invite young sisters to consecrate themselves in the Lord's service by becoming a member of our Mennonite Deaconess Home and Hospital at Beatrice, Nebr. Here is an opportunity to exchange latent desire into active service.

Should some young sister desire to enter the work and is not in possession of the necessary requirements, then we are glad to advise that such preliminary training may be obtained, in connection with the work at the Hospital. Further detailed information will be cheerfully furnished by our Elder and the Chairman of the Board of Directors, Rev. F. Albrecht, Beatrice, Nebr.

Our Institution completed its tenth year of active operation on the 16th of July last. We can testify with the Prophet, "Hitherto has the Lord helped us" and trusting in the Lord's help we will continue the work.

During the course of last year we received 394 patients, who required attention equivalent to 5062 days of service.

Statistics covering the above show as follows:—

Completely cured	342
Conditions improved	32
Conditions unchanged	6
Called by death	14
Total	394

On account of the reduction in the cost of foodstuffs, rates for rooms were lowered approximately 10%.

Instruction of Bible study in the English language is given by Rev. H. D. Penner, in the German language, Rev. J. K. Penner. The other branches of the course of instruction are in charge of doctors and our matron, Sister Magdalene.

In conclusion requesting the earnest intercession of all brothers and sisters for our institution, we remain, The Board of Directors, by

J. H. Penner, Secy.

A UNIQUE ORDINATION

During the period in which I was connected with the Mission church of Los Angeles, Calif. there applied for membership in the church one Wm. Clyde Rhea. He came to us from one of the larger denominations. He had studied in the Seminary of this particular denomination, preparatory to entering the ministry. He served as Chaplain in one of the camps during the war and after receiving his discharge attended the Bible Institute at Los Angeles, Calif. During the years of study he held positions as minister in Colorado and Oklahoma as a licensed minister. When he applied for ordination he was told he might receive the same but he was also instructed that he should in his preaching not lay too much stress upon the return of the Lord Jesus Christ.

He refused to receive the ordination from his denomination if he could not preach what the Bible teaches and what the Spirit prompts him to preach. Thus it was that he remained unordained. The Los Angeles Mission Church after prayerful consideration decided to receive him into the church. In the meantime Mr. Rhea went to Schrag, Wash., where he married one of the young ladies of Rev. Menno Galle's church and upon their return were received into the church at Los Angles, both he and Mrs. Rhea.

Soon after this they went to Imperial, Cal., where they entered the Lord's service as assistant

pastor in the Community church of Imperial. (For a report of what this church is doing see Christian Herald under date of Jan. 14, 1922 page 25.)

Brother Rhea felt the need of his ordination as he entered this work. He requested the same and after taking the matter up with the President of the Home Mission Board it was decided that the Los Angeles Mission church was the proper body to order his ordination. The church at Los Angeles took action on this matter on the 15th of January and called upon me to officiate in the ordination. For this purpose I and Mrs. Hess together with Mr. and Mrs. E. J. Haury motored down into Imperial Valley to the city of Imperial on Jan. 25, 1922 and on the evening of this date Rev. Wm. Clyde Rhea was ordained as Elder by me.

The ordination was unique in that when I called for the elders present to come forward to lay on hands with me during the ordination, out of seven present five different denominations were represented. I am not positive but I think the following Denominations were represented, Mennonite, Presbyterian, Christian, Baptist and Quaker.

Here is one place where the conditions are favorable and the ideal of the Community Idea is being reached. Bro. Rhea in his work is reaching about 1200 young people. Who can tell what a harvest of souls may be reaped here for our Lord Jesus Christ.

I feel sure Bro. Rhea would appreciate a word from many of the brethren of the ministry.

In the Master's service,

D. B. Hess.

GROWTH OF THE AMERICAN SUNDAY SCHOOL

Washington, February 28.—The Sunday schools of America are growing at the rate of nearly a million persons a year. Since the religious census taken by the government in 1916 there has been an increase of 4,008,548 Sunday school members, making a grand total of 23,944,438 according to figures compiled by the Federal Council of Churches of Christ in America, on George Washington's birthday.

In announcing them, Dr. E. O. Watson, Washington secretary of the Federal Council of Churches calls attention to the fact that owing to the different ecclesiastical years, the figures of some of the churches, though the latest available, are several months old.

The various Methodist churches lead with a total of 6,367,415 Sunday school members or more than 25 per cent. of the total number. The 17 Baptist bodies have 4,322,918 Sunday school members, exceeding by less than 400 the Roman Catholic church which has a total Sunday school membership of 4,332,561. The Sunday schools of all branches of the Presbyterian church stand fourth with a total of 2,037,570 members.

Of the 17 Methodist organizations, the Methodist Episcopal church leads with 4,178,472 Sunday school members; the Methodist Episcopal Church South, Sunday schools following with 1,881,715 members.

The Southern Baptist Convention leads the Baptist groups with 1,966,610 Sunday school members. The National Baptist Convention (colored) is second with 1,305,087, and the Northern Baptist Convention third with 984,001 members. In the Presbyterian bodies the Presbyterian church (North) has 1,448,054 members, while the Presbyterian Church (South) has 370,840.

In the matter of Sunday school organization, the Methodists lead with 58,275 Sunday schools. The Baptists are second with 48,848. The Roman Catholics are third with 15,642, while the Presbyterians are fourth with 14,939 Sunday schools. The increase in the number of Sunday schools since the government census of 1916 is 4,395.

The Sunday school membership of the other leading communions are:

Seventh Day Adventist, 97,961; Brethren, German Baptist (Dunkers) 128,775; Church of the Brethren (Conservative) - 102,627; Church of Christ, 183,022; Congregational churches, 743,632, Disciples of Christ, 987,117; Evangelical Association, 207,200; Voluntary Missionary Society in America, 152,196; Society of Friends, 68,132; Latter Day Saints, 253,719; United Lutheran Church, 799,572; Synodical Conference (Lutheran) 219,799; Missouri Synod (Lutheran), 108,133; Joint Wisconsin Synod (Lutheran), 108,970; Mennonite bodies, 105,417; Methodist Protestant, 175,767; African Methodist Episcopal, 278,313; African Methodist Episcopal Zion, 203,147; Colored Methodist Episcopal, 186,770; United Presbyterian Church of N. A., 170,432; Protestant Episcopal church, 493,212; Reformed Church in America, 134,795; Reformed Church in the U. S., 320,955; Salvation Army, 62,064; Unitarians, 20,760; Church of the United Brethren in Christ, 423,889; United Evangelical Church, 143,491.

CORRESPONDENCE

West Swamp: Feb. 16, 1922. Dear Readers of the Mennonite: Greetings. As it is quite a while since no correspondence appeared in the Mennonite from West Swamp, I thought it would be of interest to hear from us especially for such that do not get information from other sources.

First of all I shall say that we feel greatly refreshed that we again have a regular pastor as we were the greater part of two years practically without a pastor.

On Sunday, Feb. 5, our new pastor, Rev. P.E. Frantz, was with us for the first time, he came quite a stranger personally and he preached a very fitting and inspiring sermon on the appropriate text, John 15:14. "Ye are My friends, if you do whatsoever I command you." I hope our mutual friendship will grow as long as we can be together, and that we do not forget to always uphold him in our prayers.

On Sunday, Feb. 12, he was ordained as Elder and installed as pastor of the Swamp charge which now consists of West Swamp, Bethany "Quakertown" and Flatland Congregations.

I shall take this as my opportunity in the name of our congregation to express our heartfelt appreciation to all that supplied our pulpit occasionally, and also those that more regularly preached for us namely, Rev. E. S. Shelly, Evangelists Harvey Bauman and Austin Keiser, and to Rev. A. M. Fretz who so willingly took temporary charge for the last several months; he also organized a Catechetical class of nine young people. Rev. Fretz has now turned the class over to the new pastor.

Allen E. Bleam.

Bethesda Church, Henderson, Neb., Feb. 27, 1922. Dear Editor and Readers: Now since the name Henderson has appeared in your columns a week ago, so I feel it somewhat as a duty to send in a report from our congregation. Since this is possibly the first report to your worthy paper, one almost trembles with fear, when one stops to consider that he treads upon holy ground. One is reminded of the proverb: "Fools rush in where angels fear to tread." Although feeling the responsibility, I shall endeavor, with the aid of God, to at least make a beginning.

Our church work, Sunday school and young people's meetings have been, so to say, up till now mostly in the German language. But now we must confess more and more that there is a necessity to do at least some of this work in English. At present our Elder H. H. Epp is conducting a catechetical class of 25 young people, who take part. Since some of these young people are not able to use the German language it is partly conducted in English. Bro. H. D. Epp assists in the English. Later on they are to receive the holy baptism, and be taken up into the fellowship of the church.

In the first part of January Bro. P. H. Richert from the Tabor church in Kansas was here. He held a number of sermons that were interesting and instructive and full of encouragement for young and old.

Last week Bro. Franz Friesen, an evangelist of the M. B. church and a nephew of our Missionary Kliewer, who works in Montana among the Indians, was here. He told us a great deal about city mission work. He spoke very highly of the mission work that our General Conference is doing in Los Angeles, Cal. One evening he spoke especially to the young people who followed the young speaker with the greatest attention.

With best greeting,

J. J. Friesen.

THE FOOLISHNESS OF PREACHING

We have been accustomed to hearing throughout the recent world war, and before our entry therein, and since, a great deal about propaganda of one kind or another.

While the term may be comparably new to the average reader of the daily press, it does not bring a new idea into being, for the idea is as old as the Bible itself. Noah tried to spread the propaganda of the wrath of God to be visited upon a wicked world while he was at work driving nails and forming the ark for his own deliverance.

When Jesus sent out the seventy and the twelve, it was to propagate His gospel of salvation, calling the attention of men to the aims and purposes of his ministry. Miracles were wrought that the attention of those who could not be reached in any other way might be arrested, so that they would stop and consider the message and regard the messenger.

All through the history of the church there have been those whose particular duty it was to preach, or propagate these same truths. Some of these, I am sorry to say, have mixed in ideas of their own, and even gone so far as to give their own ideas the greatest prominence. In doing this they have led their following away from the divinely given truths of God's Holy Word.

By active propaganda they were enabled to, and do today, carry many people with them, and cause them to base their hope of eternal life on fallacies.

How many are there in our own day who stand regularly in the sacred desk before the people who never touch on many of the subjects that are essential to the salvation of the souls of men? Those who persistently ignore such subjects as the necessity of repentance, restitution, righteousness in business, holiness in the home, the judgment, hell, etc., and substitute such subjects as will lull the conscience to sleep and not disturb the complacency of the self-centered individual in the pew. God deliver us from such!

If the church is going to redeem herself in these days of opportunity during our period of national reconstruction and adjustment, she must get back to the "ancient landmark" which the fathers have set, and give the people to the good old gospel in its entirety. The idea of modernizing the gospel is all wrong. It is impossible to improve upon the plan or work of God.

Preaching is the principal means by which the people must be brought into a full realization of their accountability to God. The world and the devil are propagating what they have to offer, and the church often lends herself to the furtherance of their ends, unwittingly perhaps but lends aid nevertheless. If the church is going to retrieve herself she must put into practise a preaching that will attract and win men. Empty pews are partly at least accounted for by the lack of Scriptural preaching. When the people want entertainment they go to the place where they make that a specialty. The show place that offers entertainment and then substitutes a sermon will soon close for lack of patronage. Likewise the church that fails to offer what the people have a right to expect. Let us not have "foolish preaching," that is, the kind that fears to offend men, but let us have the kind that fears to offend God. This may seem to the world as foolishness, but it is the power of God unto salvation.

The power and purpose of God to save men is made known through the Bible and those men whom he has chosen and called for the particular purpose of propagating the gospel. It is a pungent truth that all the Bible a great many come in contact with is what they get from the preacher. The duty of preaching the gospel is a sacred trust, and should be committed only to those men who love it, and have been called of God to serve him in the capacity of a gospel messenger of light.

There are two classes of preachers: Those whom God has called, and professional preachers; those who enter the ministry in the same way that they would enter into the legal, medical or any other profession, merely as a means of securing a living. These latter fear to offend their hearers lest their support be withheld. I would that the church might be rid of such barnacles. She would then make great strides in the business of winning souls for Christ. The true minister of the gospel is a soul-winner and not an entertainer.

There are many things that are desirable in one who is to be a soul-winner indeed, such as personality, education, fluency of speech, etc., but the paramount qualification is to be truly "born of God," and so completely consecrated to Him that he makes all his personal interests secondary, and has tarried until he has been endued with the power from on high, and has been baptized with the Holy Ghost and fire. If every minister of the gospel were thus equipped there would be less self-seeking and more soul-saving. They would not only be willing to serve in whatsoever field to which they might be sent, but glad to, glad to have a place at all in which to serve. The questions as to the size of the salary, convenience of the parsonage, desirability of the place, etc., would not present themselves as prime considerations. If left to God these things will all take care of themselves. He has said, "The laborer is worthy of his hire." I have never heard of a fully consecrated, fire baptized preacher starving to death even on Hardscrabble circuit. The Lord will provide.

The propaganda of the gospel should not be confined alone to those stated and special occasions when the congregation is met as a whole. While this gives a great opportunity it is also necessary to meet the members of the congregation as individuals more or less frequently in their homes and places of business where the eloquence of life may fortify that of the pulpit. Too much stress can not be laid on the necessity of practising what is preached. Clean, pure living is of paramount necessity. We have sometimes heard it said of some people that what they are speaks so loud that we can not hear what they say. I used to know a preacher whose home conditions were not altogether ideal, who preached on a subject something like this, "Home Conditions as they Ought to be Under Christian Influence." After the service a brother who had been often in the home called his attention to the fact that there was considerable discrepancy between his practise and precept. "Oh," he said, "I was just preaching then." What a pity! Surely a preacher being human must be bound by that which binds other members of the human family. The Word of God was not given to any class to the exclusion of any other. The Lord commissioned His disciples to "Go into all the world and preach the gospel to every creature." This being the case God's messenger must carry an ungarbled message of the good news of salvation through the blood of Jesus Christ. The minister of the gospel has no right to pour into the ears of a lost and dying generation essays and lectures on historic, scientific, or popular subjects when they have a right to expect to receive soul food. They come seeking bread and how often they receive a stone.

Personal contact with the flock will indicate the lines along which there is the most need. Conscientious desire to be a true shepherd will lead to subjects that will be soul food indeed and reach the needs of individuals. He can not afford to heal the hurt of God's people slightly. It takes courage in these days to speak the whole counsel of God, but there never was a time in the history of the world when real courage in the pulpit was needed as much as now.

The preacher must remember that he is a dying man going to the judgment, ministering to dying men judgment-bound also, many of whom are unsaved. He should have the burden of these lost on his own soul, and until he does he can not expect to be the instrument by which they will be brought to acknowledge Christ as their Lord and King through the washing of regeneration, through the blood of Jesus. He must be intensely in earnest if he would be a fellow laborer together with Christ.

It is not a matter of how long or how loud we may preach, but how close to the heart the God-given message may be laid. Away with foolish preaching. Return, thou Holy Spirit, in real messages of salvation—Rev. B. P. Hogan in The Free Methodist.

New subscribers will receive The Mennonite from now until January 1923 for $1.00.

THE LORD REDEEMS MEN FOR USE

By J. H. Jowett

Take some men and women you know, men and women with mighty engine power, or fiercely passionate natures, with vast resources of crude, basal energy hiding away in the cellars and basements of their brain. I want you to look at them, consider them, and think if that power of rude animal passion could be just purified and its cleansed dynamic lodged in an affection for some great and noble cause, what massive servants of righteousness would be created! The Lord takes a man with all his native endowment of passionate energy, and he redeems and purifies him, and uses him in the holy service of his gracious and sovereign will. He who was merely a beast worshipping the beast now uses the very gift of his animal passion and strength in seeking the loveliness which once he destroyed.

Let our imagination now select another field of powerful human gift and endowment. Let us suppose the energy of a strong will, obstinate and mulish, transferred with all its doggedness into some hard and chivalrous campaign. We are all familiar with the abundant energy stored up in a human will. There it is, a terrific armory, a stronghold of force! We encounter it in a boy or girl, or in a man or woman, and we feel that we are up against a power of resistance which has the immovableness of a stone wall. Now that terrific strength of will can be used in the service of vice, or in the ministry of things that are shady and questionable, or again in the defense of sheer sullenness and moroseness. You may hear a father or mother say of her child that he or she has "a terrific will." Well, the terrible will indicates engine strength of considerable horse power; but more than that, it indicates strong individuality, and the possibility of fine executiveness, and the promise of firm and persistent action. Granted that the will is now being used in a vicious, ill-tempered or sullen way, and that it is a source of annoyance and even of grief—there it is, what will you do with it? Would you break it? There is an infinitely better way than breaking a boy's will, and crushing it until the spirit has gone out of him. Don't break the will; seek to convert it, and use its magnificent force in another way.—The Continent.

THE MENNONITE

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EDITORIAL

Every now and then the minister must be told by some fussy parent that the little ones cannot be brought into the church service for fear of disturbing the worshippers. It is something most ministers do not like to hear, for very few of them are disturbed by the restlessness of the infants. Grown-ups or half-grown-ups who do not have enough decency to be respectful and attentive are certainly a disturbing element but babies are not. Why should they be? The discomforts that annoy them may generally be corrected without annoying anyone else.

There is nothing so impressive upon the human mind as the earliest recollections of attendance upon divine service. Many, we might say most, Christians grew up in the house of God and are grateful that it was so. It would be an injustice to any child to rob it of the privilege of having been carried to the house of God regularly while still an infant. One would suppose that any parent who has the future spiritual development of the child at heart would be careful to bring the child into service as soon as possible, so that when grown up it would be with a habit started long before memory could begin.

Do not let the parent get the impression that the minister's comforts are regarded by keeping children away from church. If facts were sifted to the bottom, one would probably find that the parents were not very enthusiastic or, it might even be, that they were looking for an excuse to stay away themselves when they kept the little ones at home and stayed home to care for them.

The Mennonite church, being one of the smaller denominations, and its people being scattered widely over the country in small and often isolated groups, has on its hands the problem of caring for its numerous small congregations. A glance at the statistics of the General Conference will reveal an amazing number of congregations not numbering over one hundred and fifty and many of them with less than a hundred. Yet, with such a situation on hand, one finds very few, if any, abandoned Mennonite churches. Indeed, in several localities in the East, Mennonites have taken up abandoned places of worship of other and larger denominations and established regular worship there. It may be that in other places, such as these, a wider line of activity may be entered into by Mennonites. Ours is a church in which there is an intimate relationship existing among the people of the various scattered groups. This may account for the continued existence of small groups in isolated places, but the system of sending visiting ministers around seems to us the most effective thing to be done to keep small and struggling churches going. What has been done along this line has always helped and been time and effort well spent. That there is a call for more of it no one familiar with the situation of our church can deny. Why not, then, make such visiting one of the distinctive features of our work? Let it be enlarged so that not only a few but many of our ministers, if not all, be sent to the smaller churches regularly. It surely would do most of our settled pastors good to get into touch with the churches that do not often have visitors and are loyally holding to the principles and institutions of our church in communities where there are only a few to hold up the standard. A rule that would require our ministers to spend at least one week a year visiting isolated brethren would be a good thing both for the minister and the church.

HOW GOD DELIVERS HIS OWN

Personal Testimony related by Rev. A. W. Baily

"At the beginning of the rainy season in 1912, I had just returned from a twelve hundred mile exploring journey in Portuguese West Africa. And living alone in my temporary station in Northern Rhodesia, not far south of the southern border of the Belgian Congo, one evening just at dusk I entered the bath room of my temporary stick and mud house to take my daily bath before my evening meal. The sun had set and the African twilight is very short, yet I thought I might get on without light. After removing my right shoe, I heard a rustling, hissing sound, which I thought might be an antelope walking through the dry grass outside. I went to one of the two doors of the small bath room to see if I could get a view of the antelope. The rustling, hissing sound seemed then to move to the other corner of the building. Still judging it to be an antelope walking outside, I went to the other door to look out, and stepped fairly upon a large spitting corba which had been doing the rustling and hissing and which I mistook for the antelope. This is one of the most deadly of African serpents, having the ability to spit or project its venom for six or seven feet into the eyes of a person, which destroys the eyesight, and if they strike a person, death usually ensues inside one-half hour.

"I instantly recognized the fact that I had stepped onto a large serpent. But my only sensation was that of amusement of the way the snake wriggled under my foot. It seemed to me that the snake was protesting, or trying to protest against the discourtesy of a missionary unceremoniously stepping upon his back. It seened to me that he was trying to say, 'Get off my back, please. In all Africa is there not a place for you to step except on my back?' Although our Lord said, Ye shall TREAD on serpents, He did not say shall STAND on them.

"I called for my personal boy to bring me a candle. I got my shot gun. We finally got a line on the snake standing up over one-half of his length behind the bath tub, and I shot and killed him. He was an unusual large specimen, 6 ft. 4 in. in length.

"The native said my escape was miraculous, that God Himself intervened to save my life. The snake had every opportunity both to spit his venom into my eyes or to strike me on the arms, hands, feet, or body. To me this was simply an everyday incident, and all the work of a day's day. But I was deeply touched a few days ago, in the State of Maine, when a member of one of my former churches there, of which I was pastor before going to Africa, asked me, with a look of intense eagerness on her face, 'Brother Bailey, what hour of the day was it here when you stepped on that snake there in Africa? I know the day. I got that from a letter you wrote, but I want to know the hour of the day.'

"Hastily computing the difference in time, I said, 'Between twelve and one midnight.'

"Her eager face fell pathetically, but seeing that I had made a mistake, I said, 'Excuse me, I am mistaken. The sun rises earlier in Africa. Seven hours difference of time. Between six and seven in Africa. It was between eleven and twelve noon here in Maine.

"Her face began to shine. She said, 'I thought so. At that very hour I was sitting here in my home nursing my sick grandchild, when suddenly in something like a trance, I saw you lightly clad standing in Africa looking at the ground as if in horror and fear. I realized that you were in danger, and gave myself to prayer, which first in agony and then became peace and rest, and I knew you were delivered. When I came again to the consciousness of my surroundings I found that the baby in my arms was bathed from head to foot with my tears, and my own face was flooded with tears, but my heart was at perfect rest concerning your safety. A few weeks later we had a letter from you, stating that on that day you stepped on a deadly serpent and now I know that it was at the very hour that you stepped on the serpent that I had this experience.' 'Lord teach us to pray.'"

LOVE

By Wm. C. Allen

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is in the song of the birds and the thunders of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign if husbands in the midst

of their anxieties would use the old time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems which we are all compelled to face. Love does away with exploitation and oppression—love is the cure for envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores, there are gigantic mills and humble shops where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly threaten the foundations of human relationships today. As a one-time active business man I know that such sentiments are far more serviceable in affairs even among men of the largest business calibre than many think. Human interests will clash, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise and exemplify the healing and tremendously winning power of love. It pays!

The international situation appeals to every loyal follower of the Prince of Peace. How shamefully and sometimes shamelessly—even with good intent—we have failed in the application of the gospel of love! Church unity will come when church people really love one another. When the Church Universal in all lands, with her prestige and influence, shall be federated in the bonds of Christ and when she shall absolutely yield allegiance to the service of love before all earthly powers—then shall wars cease. Apprehension with respect to non-Christian peoples shall be appeased when the heathen heart of an all too-grabbing Christendom shall itself be altered for then only will the Asiatic races cease to fear, and cease to prepare for, the coercion of battleships and guns. Then will be exercised the loftier patriotism that shall make national life secure, because words and acts of love applied to foreigners at home create friends, not enemies, abroad. Then shall apply the test of discipleship from the lips of the Master: "By this shall all men know that ye are my disciples, if ye have love one to another." Then shall the angels once more rejoice in the hymnody of peace. Then shall the bloodstained earth blossom with the lily and the rose.

The delightful possibility of participating in the joy of the practice of love rests with everyone of us. The most needed potentiality in the world today is love. I ask my readers to indulge in sentiments of love—to preach the glad tidings of love. I ask them to mount above the things of the earth and search for the balm of contact with Christ—then will they discover the richness and fullness of love. I ask them to pray for changed hearts that their thoughts may be made beautiful and strong in the translucent atmosphere of love. I ask them to trust in the hope of the world—the spiritual and material defences of love. I ask them with courage to tread the shining ways of love.

REV. JACOB DENNER
1659-1746

Rev. Jacob Denner, author of Denner's Book of Sermons, was the son of Balthasar Denner, a prominent minister of the Mennonite church in Hamburg, where he died December 15, 1681, in the seventy-fifth year. Jacob Denner was born September 20, 1659. From his early childhood he was of a very studious turn of mind and lost no opportunity to gain knowledge. Already at the age of maturity he was an acknowledged authority in mathematics and astronomy, and in penmanship, for neatness and accuracy, he ranked second to none. He had scarcely grown to full manhood when his father recognized in him abilities that needed a larger scope for development than could be obtained at home, when upon the earnest request of his father he left home to spend several years in travel. His travels in Spain, Portugal, Italy and other countries in his day were considered very extensive. Having reached Moscow, he was called home upon the sudden death of his father. Two years later he was called to the ministry to fill the vacancy caused by his father's death. For sixty-two years he was a faithful exponent of the gospel. During this time he preached for seven years in Lubeck, five years in Friederichstadt, Schlesburg-Holstein, and four years in Danzig, giving forty-six years of his life to the ministry in the Hamburg-Altona church. While pastor here he was earnestly requested to publish a series of sermons. Complying with this request he published a series of his sermons preached in the Altona church under the title of "Christliche and Erbauliche Betrachtungen über die Sonn- und Festtags Evangelia des ganzen Jahrs" in Altona November, 1730. A special edition of five hundred copies, was printed in Frankental am Rhein, in 1792, at the expense of John Herstein and John Schmutz. Of this edition a few copies were sold in Lancaster Co., Pa., the balance were sold to the brotherhood in Montgomery and Bucks county, Pa. A fairly well preserved copy, but without covers, was rescued recently by the writer, from a pile of rubbish at a public institution just as the match was to be applied.

On the last Christmas day, December 27, Pastor Denner preached his last sermon to his congregation in the Altona church, on the gospel of the Good Shepherd. This was about seven weeks before his death, which occurred February 17, 1746, at the age of 88 years, 4 months and 22 days.

N. B. G

WORLD-WIDE SUNDAY SCHOOL NEWS

Following a Worthy Example

When the lantern slide of Hon. John Wanamaker, President of the World's Sunday School Association, was shown at a Sunday School Convention in Assiut, Egypt, three of the prominent lawyers of that city publically promised to follow the steps of this world known Sunday school leader. These men are members of the Coptic Church and are now teachers of Sunday school classes in Assiut. One of them was elected superintendent of all the Coptic schools, with more than three hundred pupils, in that city. Until very recently the Bible in the hands of a young Copt was an unheard-of thing. The present Bible school work in the Coptic Church began when a member of that Church read the Arabic translation of Dr. Marion Lawrance's "How to Conduct a Sunday School". While the picture of Mr. Wanamaker was on the screen the story of his life-long Sunday school work was narrated.

The meeting in Assiut was a local Sunday School Convention directed by Sheik Metry Dewairy who is in charge of the Sunday school work in Egypt while Rev. Stephen van R. Trowbridge, the Secretary, is on furlough in the United States. Mr. Dewairy reports that eighty delegates attended, thirty-two of whom were from Assiut. 16 pastors were present and the delegates came from forty-five different schools. Three denominations were represented: United Presbyterian, Holiness and the Copts. One result of the convention was that twelve schools promised to organize teacher-training classes, and all of them stated they would endeavor to gather the boys from the streets into their respective Sunday schools.

The Committee on Sunday school work in Moslem Lands, of which the well-known S. M. Zwemer, D. D., is the Chairman, is constantly cooperating with all the missionaries in Egypt and the Sudan. An institute at Zakazik, a station of the American Mission, United Presbyterian Church, was conducted with the help of Mr. Dewairy. The subjects treated were both comprehensive and practical and would be highly appropriate for any similar gathering in the home land. In eight minutes each of the following were considered: "The value of the Sunday school in building up the Church"; "How to use the class period to the best advantage"; "How best to use picture cards and lesson papers"; "How to develop the Spirit of Giving". Then each superintendent had been asked in advance to give in one sentence the greatest need or problem of his school. Following a brief intermission the closing address was given by Mr. Dewairy.

AN INTERESTING SIDE-LIGHT ON OPPOSITION TO CAPITAL PUNISHMENT

The records of Montgomery Co., Pa., in which Mennonites had early settled, brings to light an interesting incident relating to the generally accepted principle among Mennonites that capital punishment is not to be sanctioned as Christian. The first man to be put to death on the gallows in this county was John Brown, who was executed for burglary on Apr. 12, 1788. He was a disreputable white man and had once been pardoned after having been sentenced to death for burglary. Then he stole a horse which was found in his possession. About the time of the theft the General Assembly of Pennsylvania changed the penalty for burglary from death to life imprisonment at hard labor; but the persons charged with the crime were allowed to plead under the old or the new code. Brown chose the old form, having figured that the county was made up mostly of Friends, Dunk-

ards and Mennonites, who were opposed to the shedding of blood, the jury would acquit him, rather than condemn him to be hanged. He made a big mistake, however, for on March 24, 1788, he was found guilty and sentenced to pay the penalty on the scaffold.

OBEDIENCE

I said: "Let me walk in the fields."
He said, "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "There is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

—George McDonald.

THE C. E. TOPIC

March 29.

What Our Country Owes to Home Missionaries.

Luke 10:1-17.

Wherever the gospel is preached and souls won to the service of Christ there has been an obligation created that nothing that the community might do would wipe it out. One can do something that might lead to the improvement or the reformation of a locality, but, compared to bringing the gospel into that place, all such things are insignificant. The one great thing that Home Missions have done for our country has been the erecting and keeping the banner of the cross floating in out of the way communities. It has meant that in such places immortal souls have found salvation and useful lives have been consecrated to Jesus Christ and His service. If Home Missions did nothing but bring the message of God to those who otherwise might not receive it they would be worth all the support, consecration, prayer and sacrifice that the Christian people of America could put into them. The souls of our fellows are the most important care God has entrusted into our hands. But Home Missions have done much that has helped to make America great. Were there something to occur tomorrow that would cause Home Missions to cease their activities immediately, our country would begin to go down toward helpless ruin immediately. Home Missions are wonderful because of the wonderful men who under God have consecrated their lives to the work. These men traveled thousands and thousands of miles, on foot, by horse or team, over paths that were hard and rough, in the face of weather conditions that were enough to drive others of lesser vision to despair. They faced the dangers of storm, floods and wild beasts and their work was done with the least possible amount of financial support. Those who sometimes have to worry where the rent is to come from and imagine that they are living under conditions of poverty should look into the matter of support given to home missionaries. If they do so they will hardly feel that their own positions are severe.

Most of us can hardly imagine what it means to be living in a place where week after week goes by without the sight of a single new face. It has always been the business of the Home Missionary to go into such places and bring the brightness and cheer of the gospel message. Being isolated those who must live this way would be doomed to ignorance, were it not for that which is brought from the outside. It is a sad thing to realize that there are still corners in this great country of ours where there is ignorance of everything spiritual and godly. It is only the Home Missionary who hunts out these spots in order that he may unselfishly bring that light of life to these people sitting in darkness. There are thousands of huts and cabins, hidden here and there on mountain, plain, desert and forest, whose only visitor is the cheer-bringing Home Missionary. The worth of these visits alone could never be estimated in words or money.

Once our country was unsettled, then came the pioneers who subdued the soil and laid the foundations for large and prosperous communities. This is the story of not one, but many, communities. Do we ever think how much the Home Missionary had a part in this developement? In thousands of instances it was he who first called the people together in public worship and from that there came to grow a community consciousness. Around the little chapels and meeting houses the stores and schools came to be grouped and where there once was only a church there came to be a village or town, thanks to the Home Missionary who first located it.

The Home Missionary is ever on the go. He cannot abide long in one place. If he can stop long enough to sow seed here and there he has the faith to look to God to give the increase. One of the great concerns must be about Bibles. One hardly would imagine that a single home would be without one. Yet this is nothing new for him. He makes it his business to see that Bibles and other Christian literature are well placed.

A survey of Home Missions will reveal activities in camps, mining districts, construction and lumber camps, among foreigners, negroes, mountaineers, etc. In fact wherever life is hard and rough the Home Missionary finds his legitimate field. His activities bring out the diamonds in the rough that may be made to shine for Jesus. Such places become decent places in which to live because the gospel has been brought there and in such places it is demonstrated time and again that noble God fearing men and women may be gathered into His service from the most unpromising places on earth.

In quarters where there is no need for the Home Missionary there is still reason for great gratitude to him. How would we know how the other half live were he not to come out occasionally? What would we know of the "poor mountain whites", the "Pinies" the "Crackers" and dozens of others who need the gospel if the Home Missionary did not keep us informed.

THE S. S. LESSON

March 26

Review.

Golden Text: "The Lord is righteous in all His ways, and holy in all His works." Psa. 145:17.

Lesson 1. The Revolt of Jeroboam. King Solomon, the magnificent, was dead, but the pride and display of that monarch and his lapse into sin in the latter years of his reign sowed the seed of sin and discontent that ripened into the rebellion of Jeroboam that forever divided the glorious Kingdom of Israel. Rehoboam, the heir of Solomon, had his chance and by his arrogance ruined it forever. Jeroboam, the leader of the ten tribes had his opportunity too, but, instead of keeping Israel close to God, he ruined both Israel and himself and gained the reputation that ever afterwards followed him for having caused Israel to sin.

Lesson 2. Elijah the Tishbite. Ahab not only followed the sins of his fathers. He went them one better and with his heathen wife, introduced Baal worship. Elijah appears suddenly before him to denounce his sin and proclaim the curse of drought upon the land. God gives him care and protection, first by Cherith and then in the house of the widow of Zarephath. We learn the lessons that punishment is certain to follow sin and God provides well for His own in times of trouble.

Lesson 3. Elijah's Challenge of Baal Worship. This is one of the most striking pictures in the O. T. Elijah sets an example of fearlessness, of faith, of prayer and of zeal for the Lord's cause. God manifests Himself in fire symbolic of His power. One man and God are mightier than the king and all of his false prophets. The halting people decide for God. How different might have been their story had they been faithful to this decision!

Lesson 4. Elijah's Flight and Return. The prophet who was unafraid of a king and a host of heathen priests lost his nerve when a woman threatened his life and fled. The manifestations of wind, fire and earthquake pass, but the Lord is in the still small voice. "Not by might nor by power but by my spirit saith the Lord". He is sent back to anoint a successor. He had left the "job" and God then called another.

Lesson 5. Elijah in Naboth's Vineyard. Ahab coveted. It led him into crime. He played the baby and became as a weak child in the hands of his bloody wife. He did not personally commit the crime of murder, but he was perfectly willing to benefit by it. Naboth was true to God's law, even though it cost his life, but how much better was it that he was true. Ahab paid the penalty of his sin as the Prophet said he would. The word of God is sure.

Lesson 6. Elijah Taken to Heaven. It was a fitting reward that took the prophet of fire into Heaven in a chariot of fire. Elisha persists in remaining with his master to the end and is rewarded in his hope for a double portion of his spirit.

Lesson 7. Elisha and the Shunammite Woman. She was a woman of faith. Her hospitality was rewarded in the gift of a much desired son. When he died she sought out the help of the man of God. Her faith brought her son back again. All of us through faith are assured of the glorious resurrection of our dear ones.

Lesson 8. Elisha and Naaman the Syrian. Naaman had every advantage in life but one, he was a leper. We may have all that life can give but to be a sinner condemns us. The little Israelitish

maid, whose name is unknown, did a wonderful work. She spoke for her God in a strange land and under very ordinary circumstance. It brought healing to her master, from her we learn the lessons of (1) service, (2) of love and (3) the power of testimony.

Lesson 9. Elisha's Heavenly Defenders. With a man of God to help safety is often assured. The king of Syria schemed but his plans failed because he did not take God into consideration. He thought he could defeat the purposes of God by making war on God's servant. The young man was frightened, his master was not. He shared with the young man what he already had. (1) Elisha prayed, (2) the Lord opened the young man's eyes, (3) the multitude of the heavenly defenders were mightier than all the power of Syria.

Lesson 10. Jehovah's Mercy to a Heathen City. God called Jonah. Jonah was unwilling, but he came to realize the uselessness of standing in the way of God. Nineveh was wicked and deserved the curse, but God is gracious. (1) He sent the messenger. (2) He sent the warning. (3) Nineveh repented and was saved as will be all those who repent and call upon God for mercy.

Lesson 11. Amos Warns Israel. The woes are spoken against Israel that took its ease, trusted in its fortress on the mountains, lived in luxury and drunkenness and idled away the time following frivolous amusements with never a thought of God. Destruction was sure. This warning applies to our own age given, as it is to the same vices.

Lesson 12. The Downfall of Israel. It was because of secret and open sin, because God was forsaken and idols served, because they would not turn, though warning after warning had been sent to them, because they were vain and imitated their heathen neighbors.—Surely, "sin is a reproach to any people." Israel's doom is but the working out of the law of the harvest. Whatsoever is sown will be reaped.

RELIEF NOTES

(Conducted by Vernon Smucker.)

We herewith give the acknowledgement of the first food draft sent to Russia by Mennonites in America.

Dear Mr. Miller:

Today the possibility presents itself to send you an acount of the draft for five hundred dollars which we received from you for the A. R. A. (American Relief Administration) in Saratov. When on December 21, we arrived in Saratov from Moscow, the A. R. A. of the former place had not yet received the dispatch from the A. R. A. at Moscow, but the director, Mr. Kinne, was willing, after he had read your letter, to let us have a part of the supplies at once. We found, however, that our teams had not arrived, since our dispatch with reference to sending the teams had not been received. Consequently it was impossible to distribute the supplies before Christmas. On the first Christmas holiday, however, it was announced in the churches after services that we had received from our brethren in America, through their representative, Alvin Miller in Moscow, supplies valued at five hundred dollars as a Christmas contribution, and that the same were to be obtained at Saratov.

After the holidays teams were sent at once but they were detained by severe storms, hence the distribution in the villages could be undertaken only on December 31. In accordance with your desire, 600 persons were given aid, namely 200 children, 41 nursing mothers, 67 sick persons, 57 women and 235 others that were in need of help, particularly old men. Every ration given consisted of 8 lbs. flour, 6 lbs. meal, 1 lb. and 2 solotnik sugar, 35 solotnik cocoa, 89 solotnik peas, 25 solotnik lard, and 1 can of milk. Every reeipient was asked to give a receipt and all receipts were preserved. After the distribution had been made, there were yet on hand 2,935 lbs of flour, 2,176 lbs. of meal, 60 lbs. of peas, 24 lbs. of cocoa and 120 cans of milk.

Yesterday we had a committee meeting at which these supplies were distributed with the exception of a small rest which is to be used for special cases. The distribution was as follows: We had invited a representative from every village who was familiar with local conditions. From these representatives we conscientiously gathered information regarding the number of those who cannot wait for the next distribution (presumably in January), for in many places there is great need, and help must not be delayed. Now to such who are in real need we gave 120 rations of 10 lbs. of flour, 5 lbs. meal, and 1 can of milk each. Here also receipts were taken.

I think this will meet your desires to which you gave expression as conceerns the distribution of the supplies. I will yet say that, besides the distributions we have given 865 lbs. of flour as a recompense for transportation from Pokrovsk to us. The matter is as follows: It was impossible for us to compel the owners of teams to aid in the transportation, but many of those who are in the greatest need do not have horses that could be used for this purpose. For example, in the largest village, Koeppenthal, there are only eight horses left. Hence we announced that we would give 2 lbs. of flour for the transportation of one pood of supplies from Saratov, but only to Mennonites. This is so small a compensation that only one who is hungry will engage in this work. In this way we had the supplies brought to the villages. I hope that this will meet your approval, since only those who were in need received this compensation.

Herewith I am sending a copy of the receipts and a list of supplies which we distributed and what is yet on hand. The box of medical supplies has been received.

Shortly after we left for Moscow, the A. R. A. accepted more children to be fed at the kitchen. Hence there are at the present time 495 children receiving rations from the A. R. A. Further there were received through the A. R. A. at Saratov toward the end of December 390 drafts of ten dollars each in favor of our elder (bishop). These were distributed on Jan. 2. Hence general conditions are now endurable and will be for a week or two.

At the present time the population in our colony is 1,665. Of these 725 are children over (should evidently read under—translator) 14 years, and 940 grown-ups. For the month of January 240 adults and 100 children have sufficient food. Of those who are in need there remain 700 adults and 120 children. Then again, Mr. Miller, I would call your attention to our Mennonite people who in the autumn went from here to Kuban on account of the existing needs. We have received word that many of them are in great distress. From here there went 106 Mennonites and 39 Lutherans to Kuban. May it not be possible to extend a helping hand to these? Since the A. R. A. is not active in those parts, could they not he helped with money? I am acquainted with the "Bundesrat" of that colony and know it to be a reliable organization. (Follows a list of members of the said organization.)

In a meeting of representatives of all villages it was decided that you, Mr. Miller, should be asked to convey the heartfelt thanks of the population of the colony for the Christmas gifts which we have received.

In conclusion I would ask for information whether further aid may be expected and in case it is to come soon, I would ask to be informed by wire. I also would be glad for your opinion whether the distribution was done in a satisfactory way. Hoping to hear from you on these points, I remain

Very respectfully,
J. Dyck, Chairman.

It is herewith attested that the accompanying aeeount and the contents of this report are correct.

J. Theissen, J. Janzen,
Members of the Relief
Committee of the Colony.

MARRIAGE

Albert C. Landis of Upland, Cal., formerly Deer Creek, Okla., with Pearl C. Ledig, daughter of A. J. Ledig of Alta Loma Cal., at the home of the bride on Nov. 24, 1921, Rev. D. B. Hess officiating.

On Jan. 1, 1922, Paul J. Haury of Upland, Cal., son of Mr. and Mrs. E. J. Haury, with Adah Edwards of Upland, Cal. Ceremony took place at the home of the bride, D. B. Hess officiating.

DEATHS

Lehman—Edmund L. Lehman, son of Rev. P. P. and Mrs. Barbara Lehman, was born near Fortuna, Mo., Sept. 3, 1877. He grew to manhood on his father's farm at that place and has always been a resident of this community. On Oct. 6, 1901, he was united in marriage with Mrs. Bertha Lehman, nee Garber. This union was blessed with four children.

Bro. Lehman was a frequent sufferer from rheumatism since the early part of last fall and in general his health began to decline until the 13th of this month he was taken down with pneumonia. During those days of suffering all that love and medical science could do to save his life was of no avail. On Monday morning, Feb. 20, at 12:22, the spirit of his earthly house took its flight to his Maker, he bringing his age to 44 years, 5 months and 19 days. As far as the finite mind can see this was too early, but He who doeth all things well, knoweth best.

The departed father, brother and friend is mourned by his wife, his children, Frieda Pearl, Lavera Mabel, Dorothy Dean and Velma Bernice at home, two step-daughters, Mrs. Jesse Wenger from here, and Elda Lehman at home; three brothers, Joseph A., John M. and T. W. Lehman from here and one sister, Clara, also from here, his step-mother, Mrs. P. P. Lehman from Berne, Indiana, and many relatives and friends who deeply mourn his loss.

Lehman— On the day set for her father's funeral, Dorothy Dean Lehman, daughter of Edmund L. Lehman, north of Versailles, died at 6 a. m., Feb. 22. She was the third child of a family of four daughters. She began to ail Friday, Feb. 17, and the disease rapidly developed into pneumonia. It was hoped that owing to her youth she would finally rally but it was not to be. While the father was lying a corpse in an adjoining room she joined him to be, as we believe, with the Lord. Aged 12 years, 7 months and 3 days.

The departed is mourned by her mother, three sisters, Frieda Pearl, Lavera Mabel and Velma Bernice, two half-sisters, Mrs. Jesse Wenger from here and Elda Lehman at home and many relatives and friends who deeply mourn the loss of the promising and and cheerful young sister, daughter and friend.

A double funeral was held at Bethel church on Wednesday afternoon, Feb. 22. The services were largely attended and the sympathy expressed by those attending was very marked. The remains of the father and daughter were laid to rest in Bethel cemetery in the same grave where they await the resurreetion day. The services were conducted by the pastor of the family, Rev. P. P. Hilty who spoke on Ruth 1:3 and Ruth 1:21.

Landis—On February 10th, 1922, near Quakertown, Pa., Caroline Landis, nee Knechel, wife of John H. Landis, aged 53 years, 2 months and 10 days. Services were held at the home on the 15th by Rev. A. M. Fretz. Interment at Flatland.

Richert—On Feb. 12th, 1922, at the residence of his son-in-law, Jacob R. Fretz, in Lansdale, Pa., Isaac F. Richert, aged 79 years, 7 months and 27 days. Services on the 16th and interment at Deep Run by A. M. Fretz, assisted by Revs. Abner Davies and Reed F. Landis. The deceased was a faithful member at Deep Run church.

Mohr—On February 21st, 1922, at her home near Center Valley, Pa., Amanda Mohr, nee Moyer, wife of William H. Mohr, aged 67 years, 8 months and 21 days. Funeral on 25th at the residence by A. M. Fretz, her pastor, and interment at Friedensville. The deceased was a member of the Springfield church. Daughter of the late Peter A. Moyer, for many years deacon of the church.

Leatherman—On February 23, 1922, in Dublin, Pa., Jonas Leatherman, aged 67 years and 5 days. Services and interment on March 1st at Deep Run by his pastor, A. M. Fretz, assisted by Enos Wismer. The deceased was a member at Deep Run.

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IN MENNONITE CIRCLES

Rev. Stephen Yoder of Roaring Spring, Pa., recently conducted a successful series of meetings in the Richfield, Pa., church.

President Hartzler of Witmarsum Seminary and Rev. J. W. Kliewer of the Mission Board were welcome visitors at the Ministerial meeting of the Eastern District Conference last Tuesday.

A special meeting of the Mennonite Brotherhood, relative to the Thanksgiving fund drive, will be held in Zion church, Souderton, Pa., on March 18.

The Ladies' Aid Society of the First church, Philadelphia, will celebrate its anniversary on Mar. 21, Rev. J. W. Kliewer, will be the speaker.

Rev. J. W. Kliewer, now on a visit to the churches of the east in the interest of foreign missions, is booked for the Philadelphia churches on March 19. On that day he will speak in the Second church in the morning and afternoon and in the First church in the evening.

A letter from Constantinople states that our Unit there is in receipt of a letter from a group of 39 Mennonite fugitives from Russia who have succeeded in reaching Batum, at the eastern extremity of the Black Sea. The group requests help in the form of food and money to enable them to continue their journey to Constantinople, from whence they wish to come to America. They state that they have endured much suffering and hardship in their journey to Batum. They cannot go back, for that would mean starvation. Their only hope lies in securing aid from some source. The Unit at Constantinople immediately made arrangements to have food furnished for them at Batum where they will remain for the present, or until further arrangements can be made for their needs. A number of children are included in the group.

If you would lay aside "every weight", the "narrow way" would not rub your sides so much.

A WORD OF WARNING FROM THE MENNONITE CENTRAL COMMITTEE

Scottdale, Pa.,
March 8, 1922.

Dera Brother Editor:

Please allow me to state that it is very important that you urge your readers to contribute for Russian Famine Relief only through our Mennonite Relief organizations.

Mr. Hoover, chairman of the American Relief Administration, has sent out a note of warning along this line and through our own experience and information that we have been able to glean in our contact with the work, we consider it worth while to bring this to the attention of the reading public editorially from time to time.

There are a number of American organizations operating in Russia which are worthy of support but we have not been able to assure ourselves that this can be said of all of them. Hence we can in the discharge of our duty and for the sake of our suffering brethren in Russia urge that our own channels be used.

With our representatives on the field and the cooperation we have with the American Relief Administration we believe the confidence of our people ought to be merited but many, no doubt, thoughtlessly give through other channels.

Trusting that we may have your hearty cooperation in this matter and believing you will undertake this in a manner that will avoid any criticism, I am

Faithfully yours,
Levi Mumaw,
Executive Secretary.

REV. P. J. BOEHR'S NEW STATION

Tamingfu, Chihli Prov., China,
February 3, 1922.

Dear Friends: For some time it has been our wish to send you a letter about what has come to pass in the matter of our transfer from one station to another. Actually we have left our station, Tung Ming Hsien, where we were stationed since 1916, and where we had a number of very dear Chinese friends, and now we are in Tamingfu already for two months, living temporarily in one of the houses on the Houlding mission farm. But the move was made in the interest of the kingdom of God, and a number of things give us assurance and comfort that the move was according to the Lord's will, and for the benefit of our mission and home constituency. Herewith let us impress it upon the minds of all our friends that we have a new permanent address in China—see above—and that we now live over eighty miles north of our former home. Hence, mail that is directed to Tung Ming Hsien will need about three more days to reach us here, for it is carried across country on foot. And besides, we get properly directed mail here in less time than we got mail to our former station. An international telegraph station is operating here, and any message will reach us promptly simply addressed: Boehr, Tamingfu—a telegraphic of only two words, and thus fortunate, for it costs one dollar silver—now the dollar equals to about 55 cents U. S. currency—to cable one word from here to America. This does not imply that you are expected to send us telegraphic messages now and then, for we shall be pleased to get your valuable messages by mail, as a rule, and oftener, too.

Three circumstances made it hard for us to change from our former station to the new one: leaving a small yet much beloved group of Christians and inquirers behind, leaving a flood-stricken region where we should have wished to be instrumental in giving flood relief to so many sufferers, many of which I had personally seen in misery, and finally going to an absolutely strange place where there was no place to gather people for worship, nor any Christian constituency. Very thankful to our heavenly Father are we to report that just in the last days has the mission been able to purchase a very suitable property on the south main street of this large city of some 75,000 people, and with a south suburb in which live five thousand homes of Mohammedans. On an average five persons are figured to a home, and so there should be around 25,000 Mohammedans in the south suburb which naturally falls to our mission to be evangelized by your representatives here. A big task indeed, and we are not equal to it, however the Lord is, and He wants to use some of you to come quickly and join us in the glorious work just now opening in this part of our field.

Just this short letter for this time, and it is an earnest request for availing prayer for us as the work here is being opened, that the Lord may begin a great work here for the gathering into His church of many souls.

We are well, and our boy, who has just passed his second birthday, certainly gives his parents much joy, and already helps in leading the singing in our worship with our Chinese in his own way, and is very diligent in getting us properly arranged when it is time to pray. For all that he is a true boy first of all, and promises well not to become a head-hanging Christian.

Yours cordially,
In the Master's service,
P. J. and Jennie Boehr.

OUR WOMAN'S WORK

Upland, Cal.

Annual report of the "Serving Others" Circle for the year 1921.

The "Serving Others" Circle has now a membership of twenty-six. One new member was received during the year.

The regular business meetings were held on the first Tuesday of every month, with an average of twenty members in attendance.

This year the S. O. circle helped with the work of sewing for the mission stations in India. About thirty-five garments were made. The S. O. circle also supports a Bible-woman, Mrs. Wang, at Kai Chow, China.

During the summer the girls canned fruit for the sanitarium at Alta Loma. Flowers and gifts were sent to the sick in our vicinity. At Christmas time, cookies and candy were made to be distributed among the children of the "Whosoever Will Mission" in Los Angeles.

A special Christmas collection

was taken for the purpose of remembering some of our friends and those who were sick or needy at Christmas time. About thirty-five dollars was used for this purpose.

With the regular dues of two dollars per member special Christmas collection, and other donations, about $120 dollars was raised during the year. The disbursements amounted to about $105.

At the last meeting of the year it was decided that each member give one dollar toward the fund for the girls' school in China.

Esther Krehbiel, Sec.

On March 10, 1921, several of the ladies of the church of Colfax, Wash., met with the pastor as chairman, and organized a sewing society called the "Dorcas Band."

During the year the society met once a month at the various homes. The hours for meeting are from 2 to 4 o'clock. The devotional exercises are opened with Scripture reading and prayer by different members of the band. The minutes of the previous meeting are then read and the Roll Call follows with the members responding with a verse of Scripture. Often time letters are read from various missionaries. The remainder of the time is spent in cutting and sewing of garments. The meeting is dismissed by singing a verse of some song and repeating the Lord's prayer in concert.

During the year $67.36 was collected; $10 was spent to help pay the Ford car for Miss Agnes Williams, $5.05 was spent for postage on parcels, and $38.18 was spent for materials.

There were 149 garments sent to the mission station in India, including a Christmas box which contained various articles. A shipment is made every quarter of the year.

There are some twenty members enrolled in our society. I remain in the name of the society,

Sincerely yours,

Martha Aeschliman, Sec.

Fortuna, Mo.

Dear Friends: Our mission society averages about sixty members. We also have a Junior society. They have their own treasury but are not doing very much at present as they are still all going to school. During the summer they meet with our society. This winter we meet at the various homes as some of the older members could not attend the meetings when they were held in the church. Since we do not have our programs anymore, we spend all our time sewing. A collection is taken at every meeting. We have been sewing for India and at present are sewing for Montana.

On July 4th we have our big day. We elect new officers and a program is given. We also make quilts and comforters and the members of the Junior society sew quilt blocks and make picture books.

Sincerely yours,

Elizabeth Loganbill.

The Ladies' Missionary Societies of the Ebenezer and St. John's churches, Bluffton and Pandora, Ohio.

Dear Readers: We are thankful that we are privileged to work for the Master's cause, who has so richly blessed us when there is such great need at home and abroad. The verse comes to our mind, "And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Ebenezer society has a membership of some eighty members with an average attendance of twenty-eight to thirty. The St. John's society has a membership of ninety-five members with an attendance averaging thirty to forty members. Both societies meet once a month. Mrs. W. S. Gottshall is the president of both societies.

We also have union meetings during the year. The Hilty sisters of Pandora, who did missionary work in China gave very inspirational talks.

The annual anniversary meeting was held at the Ebenezer church on December 4th. Both societies participated and gave a special program. Rev. Quiring and Rev. Unruh gave interesting talks on Russia and home mission.

In January an all-day sewing was held at the Ebenezer church. Twenty-five large and 10 small comforters, also 17 quilts were made on that day. Everyone enjoyed the day very much and will long be remembered by all present.

We sent a box to India valued at $236.92, including the following articles: dresses for all ages, petticoats, handkerchiefs, misses' coats, large and small comforters, several boxes of crackers, quilts, men's shirts, overalls, 40 school children's bags, outing flannel, gingham and other articles.

A box was also sent to China valued at $150. This box included the following articles: comforters, quilts, socks, 65 yards of outing flannel, 170 yards gingham, 136 pencils, buttons, thread, dresses, 77 writing tablets, 68 handkerchiefs, soap and calico.

Five boxes of clothing were sent to the Jewish mission at Chicago. For Thanksgiving and Christmas, the Ebenezer society sent cookies to the various stations at Altoona, Claysburg, Pa., Hutchinson, Kansas, and Chicago missions. The St. John's society will send cookies at Easter time and for the picnic at Altoona.

Twenty dollars Christmas money was sent to the missionaries working among the Indians. We are also supporting one Bible woman in China and two in India. Some of our younger members are also supporting orphans. The needy at home are also looked after and taken care of whenever necessary.

Perhaps it would be interesting to know just how our meetings are conducted.

We open with a song after which the devotional is being led by one of the members followed by prayer, in which anyone has the opportunity to take part. Next we have readings, discussion of topics, special music, Bible verses by all, then follows our regular Bible study led by our pastor. We close with song and prayer. An offering is taken at each meeting.

Go break to the needy sweet charity's bread,
For giving is living, the Master said.
But must I be giving again and again,
My selfish and peevish answer rang.
O no, said the angel, piercing me through,
Just give till the Master stops giving to you.

By a Member.

Extracts of Letters from Our Missionaries.

Our mission workers at Ashland, Montana, are planning to move their chapel near to the mission compound as soon as enough funds are received to do so. The chapel is two and one-half miles from their home and the roads are almost impassable in winter, also very bad in summer so that sometimes our workers walk to their church. They are planning to move it while the ice is on the river and will be easier to do now than in the summer. The movers say it will cost at least $200.

Oraibi, Ariz.

Since there is so much need in Europe and most of our Hopis have enough to live, we missionaries determined to make out a list of clothing only for the native Christians and for the needy, thus giving our societies more time and opportunity to help the needy in Russia. None of the heathen come to our meetings except a few children occasionally come to our Sunday school. Since they are not coming to church we have to go to them and we have street meetings every Sunday in both villages. This is a very hard field. As we believe in the power of God's Word to save and bless we continue to sow the good seed confident that His Word shall not return void.

Mrs. Karl Friesen.

Our district for work in Los Angeles covers about 34 blocks with an average of about 6,000 people. Our little mission and one Italian Baptist mission are the only churches in this section. There are many foreigners here with a large per cent. of Catholics. I find many Americans, who, when asked where they go to church, say, "I used to go back east but don't go any place since I came to California." With these we are mostly working as we find that many are taking up a new cult or 'ism' since here. It is real appalling of the great number that are leaving the true faith in Christ Jesus—surely a sign of the time. There are still a few who have the real hunger and are just too glad when we visit them. We are planning to begin with evangelistic meetings. Wish you would remember them in your prayers.

Considering the strenuous efforts the mission societies are making just now to help raise the money for the girls' school in Kai Chow, we think China is getting her share from you and so have nothing we consider of more importance to solicit your support. We appreciate very much the heavy task the executive committee has taken upon itself and hereby wish to thank you heartily. More and more we find how dependent we are upon you all. Money has come in already, enabling Mr. Voth to buy lime, have it slacked, prepare the lumber and have the brick burned. Yesterday as we watched the men slack lime into a deep hole, I thought of the many good mothers at home, young and old girls who are saving up to help make this possible, wondered what the men would say could they attend some of the meetings where the money is gathered.

(We are very glad to report that most of the $4,000 needed for the girls' school in China has already been sent in.)

Wherever the Word and the Spirit are not, that place is outside the realm of prayer, and they who pray in such a place are without authority, Spirit or hope.

SHOULD OUR CATECHISM BE REVISED; IF SO, WHAT PARTS OF IT?

Revisions have always been and still are in order. Certain things need revision and revivance, because of the loss of life and vigor, to meet the purposes of their existence; some, to meet the needs of the times. That which is obsolete can be relegated to the scrap-heap to make room for that which meets the demand of the day. So that the wheels of progress may not be stayed, the revisionist is busy at his trade.

Truth in its essence needs no revision; that which makes it clearer, more appealing and more satisfying to the human mind, may need revising. The Bible has gone through various translations and revisions, and while in these processes certain things have been changed, and while critics would revise other things as obsolete out of it, the old Book still stands and bears the mark of Holy Ghost inspiration. It is still the foundation rock that cannot be shaken, though heaven and earth are tremulously rocking in the terrible upheavals of the times. Though variously translated and revised, I venture to assert that the German by Luther and the English King James versions are used more than any other versions.

Some minds have been interested in the question of a revision of our church catechism. I have before me four copies of as many editions of our catechism.

First—German edition printed at Skippack in 1848, bearing on the fly-leaf the name of my father and year 1850, beneath it my own name, year 1870, which indicate the years of its use.

Second—German edition issued from the press at Elkhart, 1869; precisely the same as to its catechetical matter. Other editions were issued from the press at Milford Square and Quakertown.

Third—The first edition in English, 1872, and

Fourth—The revised edition printed in 1913.

In substance the matter is the same in all; some improvements possibly were made by the revisers in the English as to language, division into sections and chapters, etc. The question is now raised, "Do we need a new revision of the catechism?" The question can be modified by adding, "Commensurate with the work and expenses incurred in such a revision?"

I want to be frank in saying, even in the danger of being styled "a reactionist," that as to language, style and divisions, I do not find any need of a revision; as to subject matter, the truths, they are so simply expressed in Biblical language that to revise cannot be an improvement and might be a sacrilege. The only improvement, to my mind, that can be gained in a revision, would be the addition of explanatory notes and spiritual applications added to the answers. These are expected to be given by the instructor. The good of this improvement would be to guide the instructor, and to guard against possible erroneous application; to simplify the work of the instructor, and that the instructed may have these comments for after references.

After viewing the question under consideration from various sides, I see no absolute, expense-justifying need for such a revision.

A. M. Fretz.

Perkasie, Pa., Feb. 27, 1922.

AGAIN IN THE HOME LAND

Undoubtedly the above expression will at the first glance appear quite natural, however, looking at the contents might produce a peculiarity in the mind of the reader, yet anyone having gone through similar experiences as the writers will readily agree that a person can be "at home" far away from home. Finally the intense longing was fulfilled when our feet could step on India's soil; another privilege to behold this country's teeming millions groping in utter darkness after strange and untrue gods, not only that, because therein is hardly a privilege to be noticed, but to be instrumental bringing them the One who can and will help them to grasp an entirely new standard for this life and eternity lying ahead.

From Nov. 19, 1921 to Dec. 26, 1921 the S. S. City of Valencia was plowing the briny deep of the Atlantic, Mediterranean, Red and Arabian Ocean and Seas with more than 70 missionaries on board for Egypt, Persia, Palestine and India; she halted only at Port Said, Egypt, Suez, Aden, Arabia, Karachi, India before reaching Bombay where she got rid of all her passengers. Missionary conversations of various types occupied the time of those travelling for this noble cause besides different other items of interest. The congenial captain and the other members of the crew surely helped to make this voyage an attractive one. Thinking back the sweet remembrances assure one the weeks spent on the deep does not belong to time spent for nothing. In spite of all the attractiveness, especially the latter distance, the innermost felt like telling the men in charge to speed on.

Immediately upon arriving in Bombay all available haste was made to get off, however, the officers at the port misunderstood that captain's signals, consequently from 10:30 a. m. until 4 p. m. no efforts were made to land the baggage and the passengers. Darkness overtook us when reaching the pier. Hard work it meant to get our belongings and ourselves sheltered. The next morning dividing the work amongst our band of eight we went to meet the preparations getting off with the afternoon train to Champa. This we succeeded in slow India where almost every turn of the hand meets with some serious obstruction as if nothing can move rapidly. Our hopes materialized that all was successfully arranged to leave as planned in the morning. On Dec 28 at 8:23 p. m. our train arrived in Champa, where different ones of the missionaries and Indian Christians met us with a hearty welcome, proceeding to the mission compound the lights in great number pointed out the place very brilliantly, the hearty welcome there by the rest of the staff will never be forgotten. Of the further proceedings someone else, most likely, will have a word of appreciation to say, these lines shall be devoted to justify the superscription.

The missionary conference here on the field in November, after lengthy consideration, had found it most appropriate to station us again at Janjgir where over seven years of our first term were spent.

After those going on furlough, viz., Bro. P. A. Penner and family and Sister N. L. Burkhalter with her promising son had left Champa, we followed the specific invitation and urging of the Janjgir church to arrive on New-year's morning in our new field of labor, and yet so familiar. Starting away quite early on the ox-tonga to the railroad bridge across the Hesdo river, this we had to walk since the vehicle could not proceed over it, we met on the other side the Janjgir tonga, which took us by the rice fields over the plain to our destination. Soon the buildings came in sight, closer one got, surely more anxious to see it plainer. When our vehicle arrived at the gate there was erected a high arch with the words "Welcome" put on a red cloth and the band of Christians standing ready to receive us with the song "Now we thank thee" in Hindi. Just a few minutes later into the well known mission home we were ushered and supposing to be ready for the service to begin not later than an hour hence.

Why had the Christian band been so anxious for us to come here on the first day of the year, the reason soon to be revealed. Not even a half hour, hardly time to brush and wash up, Bro. Suckie stood waiting outside with his brother and the brother's wife to be presented as baptism candidates whom he had instructed in the plan of salvation for quite a long time. The missionaries in charge had duly examined the parties, they were brought into the room and questioned once more about their desires. After they being dismissed an evangelist wanted his wife to be received into the church, also this was prepared for and the steps taken to receive her, hardly waiting for them to leave the room five couples marched in with their little children on their arms, requesting them to be blessed that morning. Now all marched to the church, upon arriving we found the same packed to the last seat, all standing to receive the ones returning to them, to most not as strangers. Upon the preliminaries gone through I was asked to preach the sermon meeting this manifold occasion, for it the text Math. 5:14 was chosen. To preach now a sermon in Hindi not practiced in this respect for the last five and one-half years proved to be an uncomfortable task. In the ceremonial part of the services the same order was observed as previously in the room of the mission house.

While sitting and standing before these dear ones in Christ, beholding their beaming faces sparkling with joy on this wonderful New-year's day, how could one feel different than what expressed in the headline! Oh, we were deeply moved to see these two precious souls sitting on the side of the staunch Christian Suckie, who had some years ago to pass through an awful siege of persecution after having become a follower of Christ, holding out so firmly, growing in grace could now rejoice over the wonderful success bringing others of his household to the feet of Christ. When I placed my hands upon the heads of them to perform this sacred ceremony the thought "The touch of His hand on mine" came unrestricted. Now will they hold out? Since then they had to suffer a great deal in their village being the only of the saved ones there, yet every time one sees them they smile hopefully knowing the remarkable gladness having entered their hearts. Do we pray enough for such? No,

(Continued on page 5)

THE MENNONITE

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EDITORIAL

No one will deny the fact that times have so materially changed within the last five years so that a stranger, who only knew us at that time, were he to come now, would find us a quite different people. What was true of the last half of a decade would be all the more true concerning a decade or two or three of them. The world has been moving rapidly. People used to say that the world was moving forward. This could now hardly be true, except in the sense of mechanical and scientific discoveries and improvements. Our concern is not so much whether we have better machinery or more data concerning electricity as it is about the minds and the hearts of people. Have we improved in a moral and spiritual sense? is a more important consideration to the seriously minded person than whether we can produce more material with the mechanical implements we possess, or whether our farms produce better steers and bigger hogs. We cannot help but feeling that with the changes that time has brought in us there has something been lost that sets the age backward and makes us feel that many of the things acquired by the present are things to be ashamed of and are heading the age straight to ruin if there is not a speedy change for the better.

Here is the amusement craze. We surely did not come out of the war sobered, as some of its apologists said we would. The dance of former days was believed by the serious of that time to be exceedingly dangerous to the moral and spiritual life of the nation. What is to be said of it now? It surely has not tended to improvement. In vulgarity it is about as low as it can become without positively becoming openly indecent. Yet more are dancing than ever. Our high schools in their social life centre about the dance, church members no more are ashamed to attend public dances. "Everybody dances these days" as one of them explained it to the writer when asked how she squares herself with the discipline of her church which forbids dancing.

Then, so many objections have been entered against the trend on the picture shows of our day that for us to add our little protest would seem only an echo of the thunders that have been heard throughout the land. In the moving picture there are limitless educational possibilities, but no one hears of a house being devoted entirely to educational films, if some one should attempt that he would lose his money, for the public does not want to be educated that way. They want to be shown the seamy side of life and given thrills and sensations. They want to see morality insulted and crime pictured and immorality suggested. Of course there will always be those ready to give the people just what they want so long as the public is ready to pay the price—which the public is willing to do, judging by the high prices they get and the crowds that fill their houses. By suggestion the sanctity of the marriage tie is belittled, the sincerity of religion is questioned, the law of the land is held in contempt and the success of the criminal is glorified. Can any one offer an apology for an age that feeds on stuff like this under the guise of being entertained?

Again the madness for gain is worse than ever. It is not a greed that is content to slave and hoard the fruits of toil. It is a passion to get in order to spend and in the getting there are no scruples of conscience. Anything will be done for easy money. Questionable transactions and crooked deals are every-day occurrences. Hence, we have stock speculation, hard-hearted profiteering and illegitimate business of various kinds brought to our notice in every edition of the daily press.

Prophets of old cried against the excesses in dress and display practiced by the women in their days, but what would be the tone of their messages in our day of indecent display and immodest exposure of person to which the women of our times give themselves. Old fashioned mothers taught their daughters that dyed hair and painted faces were the badge of harlots. Is there any reason in this day why the marks of the brazen woman should be placed upon the daughter with her mother's consent, unless it is that the mother willingly accepts a standard that is lower than that of other days as sufficient for the conduct and carriage of the daughter of today?

Yes, times have changed, but there are things that never change. God has not changed, the Bible is the same as ever. Sin has not changed and it is as damning to body, mind and soul as it ever was. Christ has not changed. He is the same in holiness, in lowliness and in His desire that all shall find in Him the salvation that will make them sons and daughters of God.

Can it be that the church has changed—fallen away from her first love? Does it happen that the Christian has changed—and forgotten God? A message was once sent to the Ephesian church through the Apostle of Love. Do we need to give heed to it now? "Remember therefore from whence thou art fallen, and repent and do the first works; else I will come quickly, and will remove thy candlestick out of his place." Rev. 2:5.

MINISTERIAL MEETING

The ministers and deacons of the Eastern Conference held one of their periodical interesting and edifying meetings on Tuesday, March 7, 1922 in the Quakertown church. The following were present: Rev. V. B. Boyer, president; A. M. Fretz, secretary; R. F. Landis, F. H. Swartz, E. S. Shelly, A. S. Shelly, A. J. Neuenschwander, E. E. Johnson, P. E. Franz, deacons; U. S. Stauffer, Allen Bleam, J. B. Bechtel, H. B. Kratz, J. M. Landis, and a few lay members of the church. We were also pleased to have the presence and participation of Rev. J. W. Kliewer, who is visiting the churches in the interest of our foreign missions, and Dr. Hartzler of Bluffton, Ohio, who gave a course of Bible lectures in the First Church Philadelphia and by request took a period on the program.

Rev. Freeman led us in devotions by reading John 15:1-16 with appropriate applications and prayer. On account of the speakers of the first topic on the program, the order as assigned could not be followed. A.M. Fretz treated the question, "Is our Catechism in need of revision, and if so what portions of it should be revised?" The paper appears in full in the Mennonite. The question was briefly discussed but no one pressed the matter as an urgent need.

"The 20th century cleavage running through the evangelical churches on doctrinal grounds", was very impressively discussed by Bro. Landis and Bro. Swartz. The following thoughts were emphasized—The cleavage dates the time of Christ and the apostles, so cannot strictly be termed "20th century". It is more marked in some periods than in others more along certain lines now than in previous times. The ear marks of the 20th century is a "liberal" view of the Word of God. Churches question Biblical facts, man is deified instead of God. The true church is more pronounced in her testimony, thus the cleavage is more discernable. The separation from the world more marked than formerly. The world is tired of empty profession and outworn creeds. The physical, mental, and spiritual needs must be met by the church, not so much through an "institutional church" as through a religion that changes men physically, mentally and spiritually, so that already in this life the "sheep" and "goats" are discernable. Cleavage is good, necessary, our part is to see that we are on the right side of God. We need to be more fully yielded to God, so God can use us on his side. In the discussion which followed, the institutional church was scored. People who want that kind of a church as a rule care nothing for spiritual things. We sang—"Am I a Soldier of the Cross," and "Workmen of God, O Lose Not Heart," then adjourned to find the tables of the Quakertown homes laden for our physical needs.

The afternoon session was opened with Philip Doddridge's beautiful consecration hymn—"My gracious Lord, I own thy right to every service I can pay."

Bro. E. S. Shelly prayed. Bro. E. E. Johnson spoke further on the last topic of the morning session using the term "cleavage" in its sense of "adhering", or "sticking to". He spoke of the 20th century tendency of unification of churches. No matter as to name, the principal thing is Christ. Those who are Christ's can cleave together.

Dr. Hartzler addressed the meeting on "endowment of a chair in Witmarsum Seminary, by our Eastern Conference. Such a project would mean about $2,000 annually. Other conferences are considering the project and will decide favorably if our conference will. Tuition in the seminary is free so needs the support of the churches. Bro. Hartzler is of the branch generally known as Old Mennonites but wants these distinctions obliterated. We need an institution like Witmarsum in all the branches, have been too long without it, he sees in Witmarsum

the unifying force bringing all Mennonites into one body.

Bro. A. S. Shelly very practically treated I Cor. 3:11-15 in a homiletical sense showing the need of prayerful wisdom and care and guidance of the Holy Spirit in this, in building our churches so the structures may be found "gold, silver and precious stones", in the judgment. Bro. A. J. Neuenschwander spoke on the doctrinal phase of the afore mentioned passage. The fire test abiding material with which we are to build, applies to the home, the doctrine of the Trinity; the principles of Christ applied in society, state and nation. The church has a great obligation along these lines, and so the preacher's part. The material that will burn up are popular themes in the pulpit, intolerance in set forms and practices, traditions of men, etc. The newly installed local pastor, Bro. P. E. Franz gave us sufficient material from the same passage, to think about,—to pray over, and to put in practice for the rest of our ministerial life in a long list of questions suggested by the quoted Scriptures. Bro. Hartzler made a very practical closing address. Bro. Kliewer spoke instructively on the topics and made the closing prayer.

A. M Fretz, Secretary.
Perkasie, March 8, 1922.

AGAIN IN THE HOME LAND

(Continued from page 3)

again we say emphatically "No"! In fact we expect more of these new converts here in the land of darkness than one does in America where many would not be able, at least they act so, to stand one-half the resistance these have to put up with. He will keep them, provided they hold fast to Him!

The afternoon all gathered for the S. S. where the international lesson was taken through under the supervision of the appointed teachers. Gladness prevailed very remarkably.

Different families had quietly gotten a supper ready thinking to get ahead of the other, now it came out that three had done so, to make the very best of it we could accept only the first call, the others then decided to appear also at that home, consequently quite a large gathering took place to hear reports of the homeland to be brought to the "homeland". To every remark was listened carefully. Thus ended the splendid day just two months after we departed from our parents' home in Kansas. Praise Him from whom all blessings flow, kept on ringing in the ears and hearts of us incessantly; Ps. 103 voices the inward feelings of that day.

It may here be remarked that there is not in the least a slighting having remained quiet of the welcome extended to us here on the station by the missionaries, they did all that could be done to make one feel himself, but these lines were mainly drafted to show the phase of the Indian church. Our hearts go up to God in gratitude for getting such a reception ready for us. May the after-effects of this day long be felt.

Yours in the great service for the Master,

P. W. and Mathilde Penner,
Address: Janjgir, C. P., India.

THE C. E. TOPIC

April 2

Better Bible Reading

Deut. 6:1-9.

The lesson text is taken from the Book of Deuteronomy which means a repeating of the law. Let it be emphasized, in the first place, that one of the best things, in order to make our Bible reading better, is to repeat and repeat. One cannot read the Word too often and the oftener we do so the more we will get out of it. It is one of the remarkable characteristics of Bible students that, no matter how well they know the word, their chiefest delight and their greatest source of strength comes from reading and rereading. One of the greatest Bible students the writer knew was a scholar, who for thirty years read the New Testament through every month and the Old Testament every three months. No wonder his lips became a very fountain of Scriptural truths and his life an inspiration to the hundreds of young men who prepared for the ministry under him. The Jews thought they were literally obeying God when they bound little rolls of the law on their hands, their foreheads and the doorposts of their houses. They would have done better had they made the Word show itself in their thoughts, in the works of their hands and in what took place in their houses. One cannot get too much Scripture. Its reading should be in the program of every day of our lives. Habits, when they are good, become the masters of our lives for good. There could be no better habit for any man, woman or child than that of daily Bible Study.

Some people think they have done their duty when they have taken their Bible and opened it at random and read a chapter or a few verses. This is not even an intelligent way of doing things. No one, who seriously intends to get anything out of reading, would take up a book, a magazine or a newspaper in that way. Certainly, if our reading were like that we would get nowhere. Why then expect to get anything worth while out of the Bible if it even could not be done with any other kind of reading? System, even in religion, accomplishes the most. Have a system in Bible Reading. Read consecutively for the information you will receive. Never be satisfied until you have made a complete reading of an entire Book of the Bible. Every one of them are a complete story and just smatterings give little of the mine of precious truths they contain. Then, one should read for doctrine. Go through the Bible and find out what it has to say on any of the great and essential doctrines that are involved in your salvation. Read it to solve the problems of your own lives. Find out how it defines sin and deals with it and how it reveals to you the only way to be cleansed from sin. Let it be your chief source of information about God and especially His Son who is your Redeemer. Let it furnish the reasons for the faith that is in you for, much as men can talk about faith, no one can know what it is until he knows what the Bible says what it is.

Everyone will agree that it is good to think of God and His ways often. Our thoughts must be directed or they will go astray. God realized this when He gave us the Bible to lead our thoughts to Him. Devotional readings of the Word raise us to a higher level. This is the aim of the Bible. Let one turn to a Psalm or to one of the celebrated passages on the Prophets or the Gospel or the Epistles and one cannot but be made to feel that there is a mighty God who orders our lives and gives them the joy of knowing Him.

Read to be directed in the path you should walk. No man can live right unless he knows how to live as the Bible directs him to live. It is the Lamp unto our feet and the guide to our lives. In the Bible we find the best rules of conduct. If we want to know how to act so that God will be pleased and fellow men helped we must get directions out of the Word. As we peruse it we hear God speaking. An African convert was noticed reading a while and then closing his eyes and praying. He explained it in this way: "I speak to God then I look into His Word and He speaks to me." If we try to live according to the Word it will not be a hard matter to remember what it says. A number of Korean converts would come to the mission and hear the Sermon on the Mount and then they would go back to their people and live it. In this way they not only came to know the Word, but also the blessing of living it.

It is well to revert to the old fashoned reading aloud. One gets a better impression of what one reads by so doing, the eye and the ear then help. Besides this, others may be given an opportunity of hearing the message. A celebrated preacher once, when he thought no one was there, went into his church, and read a passage in order to try his voice, as well as to spend a minute in devotion. An unseen workman in an obscure corner, who was there unknown to the reader, heard and was converted. No one can tell the possibilities of reading out loud when God says that His word shall not return unto Him void.

THE S. S. LESSON

April 2

Asa Relies on God

II Chron. 14:1-12.

Golden Text: "Help us O Lord our God, for we rest on Thee. II Chron. 14:11. Asa was the great-grandson of Solomon and ruled over the small kingdom of Judah instead of the great Empire of David because his grand-father, Rehoboam, had brought ruin to the country by his arrogance. It was with the handicap of the folly and sins of his ancestors that Asa came to the throne. The idolatry, introduced by Solomon, still flourished and the true worship of Jehovah had fallen into neglect, but it is refreshing to read that "Asa did that which was good and right in the eyes of the Lord". Parents often have a very bad influence upon their children's welfare because of their sins and, it is to the credit of those who refuse to follow the evil ways of their parents, that they are so much better than their fathers. Those of us who are parents should ever remember that the iniquities of the Fathers follow long after them to the hurt of their children. Not all of us are able to leave a heritage of worldly things but we can do better than that, we can leave a good name as an example and an inspiration to pious and God-fearing lives. Though Asa did not have the inheritance of an immediate ancestry that stood right with God, he started right. After all, the responsibility is personal. No matter what our fathers may have been, it is expected that our lives stand the test of righteousness.

The reign of Asa began au-

spiciously, there was no war for ten years. Sometimes the responsibility for wars rested with the enemies, but in many instances, it was Judah that was the aggressor. It speaks well that Asa did not seek a quarrel at that time when kings thought it their business to wage wars. It was because of peace that Asa could give his attention to other matters. There are nobler things than those of war. War breaks down, it corrupts the people and deadens conscience. In our time we need to realize that the best and noblest times are times of peace. Though great, in war in later times, the noblest work of Asa was the work he instituted when there was a period of ten years of peace.

We get an idea of how low Judah had fallen when we consider the things that Asa endeavored to clear out of the way. There were strange Gods there with their repulsive worship, the land was dotted with high places and altars dedicated to heathen practices, images and groves dedicated to unspeakable things that they called worship dotted the land everywhere. A less stout heart would have quailed at the sight of such things. But the heart of Asa was right He was concerned about the things of Jehovah and so set out with a determination to make the country such as Jehovah would approve. He knew that God would tolerate no rivals. Some men might have said: We will be better ourselves but we will not offend the others. Asa's plan was to "take away," "break down" and "cut". Nothing would suit him until he had cleared the land by making a thorough joh of it.

He next proved himself to be the kind of a ruler that stood for righteousness in national life. Rulers owe it to their people and to God to see that the nation is kept to their God and His law. The great lack in modern life is righteous rulers who realize that it is their task to lead the people in righteousness and keep them to the law of God. It was fortunate for Judah that they had a ruler at this time who expected them to seek the Lord and keep the commandments. Judah was more fortunate in that he set the example in so doing. More can be accomplished by setting examples of righteousness than by all the orders and commandments that may he uttered. Fathers and mothers who tell their children what they must do and then do not set them examples in so doing are sure to fail.

During those years the land had rest because the Lord had given him rest. He had not indulged in the sins of his fathers and so had not to endure the punishments they had to bear. The people had rest with him. Doing right always brings its blessings to others as well as to self.

Asa improved the time by strengthening the cities of Judah. He was king of the whole land as well as of Jerusalem and therefore concerned himself about the whole country. He sought to improve the defense of the country but his greatest defense was God. Had he trusted only in the strong cities he had erected his state would have been pitiful indeed. There was, however, the satisfaction of knowing that behind him were the well equipped mighty men of valor. A man can be brave and strong when he knows that he has strong backing. Asa was strong not only because of the strong armed men behind him but because under his lead they too had turned to God. There will always he strong leaders for God when those who follow are likewise strong for God.

With all his preparation Asa had to face an enemy that would have swept him away had it not been for his faith and loyalty to God. For what could Judah have done in the face of a million soldiers, the largest army mentioned in Scripture? Asa did not fear in the face of so great a foe. He went out to meet him. The soldier of God must never fear for he is fighting God's battles and, no matter how mighty the enemy is, victory through God is certain. Asa took the mightiest weapon to win—he prayed and won. The great victories are always won through prayer. The strongest often fail because they do not believe and pray. To the Christian this means much. Faith is the victory that overcomes the world. The prayer of the true child of God is irresistible. In our individual lives we have great enemies to meet and conquer and this can only be done as Asa did it.

MENNONITE CENTRAL COMMITTEE

Scottdale, Pa.
March 7, 1922.

Incoming Cables

March 5, New York.

"All well London Holland Tuesday then Constantinople."

Hiebert Krehbiel.

March 4, New York.

Moscow

"Moscott 32 Miller wires Chortitza February twenty-fourth Slagel arrived Alexandrovsk with supplies. Food supplies Alexandrovsk food supplies on way from Kharkov. Am organizing feeding plans at Chortitza and surrounding Mennonite for Miller."

American Relief Administration.
March 4, New York.

Moscow.

"Moscott 33 Miller wires from Chortitza February twenty-fifth organization work at Chortitza finished. Starving of first category at Chortitza region seventy-one hundred eighty eight. At Granfeld Saratov thousand starving. Ekopol region three thousand starving. Two colonies Heplevka will die out entirely if help comes not in two weeks. Seventy cents feed one person one month. Eurolcon organization of food packages for entire colonies. Crimea Kuban in critical position. Please increase funds."

American Relief Administration.
Facts concerning work of **Mennonite Central Committee.**

Total amount deposited with American Relief Administration for disposal of A. J. Miller, Moscow for Russian Famine relief	$ 78,000.00
Additional funds being deposited for April budget	22,000.00
Total	$100,000.00
Supplies forwarded from Constantinople (estimate)	50,000.00
Clothing forwarded to Moscow, now enroute	18,000.00
Grand total	$168,000.00

Note, the above report does not include the relief given to refugees at Constantinople and other forms of relief done at that place. It is only a report of relief brought into Russia proper since December 1921.

CONTRIBUTIONS

FOR PUBLICATION

Christian Church, Moundridge, Kans., $21.00.

Gratefully acknowledged,
Mennonite Book Concern.

RECEIVED BY THE EX. COM. OF MISSION SOCIETIES

Feb. 1922.

For the Girls' school, China: Sewing Soc., West Zion, Moundridge, Kan., $20.00; Jr. C. E. West Zion, Moundridge, Kans., 15.00; Miss Rose Sprunger, Berne, Ind., 10.00; Martha Depp's S. S. Class, Berne, Ind., 20.00; Ella Sprunger's S. S. Class, Berne, Ind., 30.09; Sewing Soc., Wisner, Nebr., 11.00; Sewing Soc., Mt. Lake, Minn., 10.50; Sewing Soc., N. E. Alexanderwohl, 19.55; Sewing Soc., Ebenezer, Mt. View, Okla., 17.50;

For Postage and Printing Expenses of Ex. Com: Sewing Soc., Johannesthal, Hillsboro, Kans., 2.25; Sewing Soc., Blumenfeld, Goessel, Kans., .60; Sewing Soc., Bethany, Quakertown, Pa., 1.25; Sewing Soc., Lehigh, Kans., 75c; Oakleaf Sewing Soc., Mt. Lake, Minn., 65c; Sewing Soc., Wisner, Nebr., 1.00; Sewing Soc., Ebenezer, Mt. View, Okla., 65c; Sewing Soc., Perry, Okla., Russian Relief Work, 1.00; Mission Soc., Reedley, Calif., Food Drafts to Russia, 30.00; Sewing Soc., Drake, Sask., Food Drafts to Russia, 50.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSIONS
February, 1922

General Fund: Alfred Wiebe, Birney, Mont., $30; friend, Berne, Ind., $3.20; mission boxes, Berne, Ind., $11.47; S. S. classes No. 24, 30 and 49, Berne, Ind., $20.87; birthday money, Berne, Ind., 6c; children's collection (part), Berne, Ind., $2.25; Sr. C. E. Soc., Berne, Ind., $40; Menn. ch., Berne, Ind., balance of 1921 collections, 20c; five S. S. classes, Upland, Cal., $39.97; Menn. ch., Trenton, O., $66; Bergtaler ch., Edenberg, Sask., $14.25; D. W. Friesen, Altona, Man., $31; Dan. J. Unruh, Renata, B. C., $20; C. E. Soc., Rosthern, Sask., $150; D. P. Epp, Laird, Sask., $100; Jac. Quiring, Lockwood, Sask., $124.50; I. I. Doell, Herbert, Sask., $100; A. D. Schellenberg, Hague, Sask., $36; Sewing Soc., Altona, Man., $50; Rosenorter ch., Sask., $242.35; Bergtaler ch., Man., $279.25; S. S., Beatrice, Nebr., $139.03; Menn. ch., Halstead, Kans., $48.67; J. K. Penner, legacy, Jacob W. Penner, $500; S. S. Woodlakc, Cal., $30; Salems ch., Munich, N. Dak., $67.47; S. S., First Menn. ch., Allentown, Pa., $42.62; Bethel Menn. ch., Perkasie, Pa., $20.-65; S. S., Bethel ch., Volt, Mont., $31.29; Menn. ch., Inman, Kans., $16.50; S. S., First Menn. ch., Bluffton, O., $65; Christian ch., Moundridge, Kans., $29; Menn. ch., Ransom, Kans., $20; Menn. ch., Burrton, Kan., $9.50; Tabor ch., Goessel, Kans., $97.-43; S. S. Salems ch., Marion, S. D., $106.98; Bethesda ch., Henderson, Nebr., $128.13; Daniel Haury, Halstead, Kans., $50; Salems Zions ch., Marion, S. Dak., $36.42; S. S., Alsen, N. D., $4.68; Menn. ch., Buhler, Kan., $42.22; Neu-Huttertaler ch., Freeman, S. Dak., $22; C. E. Soc., Watova, Okla., $7.90; Menn. ch., Reedley, Cal., $116.30; S. S., Grace ch., Pandora, O., $278.70; Menn. ch., Goessel, Kans., $45.08; First Menn. ch., Upland, Cal., $46.82; Jonas A. Stucky, Pretty Prairie, Kans., $4; Bergtal ch., Corn, Okla., $27.70; S. S., Brudertal ch., Hillsboro, Kans., $54.90; S. S., Inman, Kans., $31.35; Bethel ch., Mt. Lake, Minn., $150; Hoffnungsau ch., Inman, Kans., $37.10; Christian Wirkler, Los Angeles, Cal., $50; Menn. ch., Hanston, Kans., $12.20; Menn. ch., Escondido, Cal., $22.40; A. Zurfluh, Bluffton, O., $20; S. S., Friedensberg ch., Avon, S. D., $46.50; Grace Menn. ch., Pandora, O., $123.90; First Mennonite ch., Geary, Okla., $25.35; Ella K. Krebill, Lake City, Iowa, $20; friend, Goessel, Kans., $5; Alexanderwohl ch., Goessel, Kans., $106.01; David Jantzen, Plymouth, Nebr., $30; friend, Beatrice, Nebr., $10; Menn. ch., Decr Creek, Okla., $34.17; S. S. and Menn. ch., Pratum, Oreg., $7.20; Salem Menn. ch., Ruff, Wash., $5.47; S. S., Johannestal ch., Hillsboro, Kansas, $45.59; Menn. ch., Hillsboro, Kans., $44.98; Bethany ch., Kingman, Kans., $17.24; San Marcos Menn. ch., Paso Roblcs, Cal., $15; First Menn. ch., Summerfield, Ill., $75; friend, Newton, Kans., $3; S. S., Bloomfield, Mont., $20.07. Total, $4,407.89.

Special Fund: S. S. Aberdeen, Sask., for orphan, India, $30; Daniel Meshberger, Stafford, Kans., for No. 45 & 57, $60; S. S., Munich, N. Dak., for No. 140, $48.80; S. S., First Menn. ch., Allentown, Pa., for Ramcharan, India, $20; Y. P. Soc., E. Swamp Menn. ch., for orphan, $25; F. F. Jantzen, Paso Robles, Cal., for Premdas, India, $30; H. H. Epp, Henderson, Nebr., for Abraham and Kalemby, $136; S. S., Grace ch., Pandora, O., for No. 354, 360, 1, & 353, $140; J. H. Schmidt, Gotebo, Okla., for No. 119, $30; P. J. Wedel, Newton, Kans., for No. 221, $12; S. S. class, Aberdeen, Idaho, for No. 92, $30; S. S. class, Reedley, Cal., for No. 387, $35; Otto Lichti, Jr., Reedley, Cal., for 387, $30; C. E. Soc., Bluffton, O., for "Waisen Vater", India, $60; S. S. class, Bally, Pa., for 359, $30; Mrs. M. A. Bechtel, Bally, Pa., for 303, $30; Loyal Workers S. S. class, Pawnee Rock, Kans., for orphan, $30; C. E. Soc., Henderson, Nebr., for 245, $30; S. S. class, Reedley, Cal., for orphan, China and India, $60; C. E. Soc., Inman, Kans., for No. 136 and No. 337, $16; S. S. class No. 3, Lehigh, Kans., for Girls' School, China, $3. Total, $1,072.05.

Russian Bible Fund: Collected by J. B. Epp, Pretty Prairie, Kans., $400; C. H. Regier, Elbing, Kansas, $500. Total, $900.00.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Balance February 1st 1922,	$2,945.33
Receipts during February:	
Treasury for Gen. Gifts,	4,407.89
Treasury for Special Gifts	1,072.05
Treasury for Russian Bible Fund	900.00
Total	$9,325.27
Paid out during February	
General Expenses	$5,309.92
Retrained by A. D. Friesen	147.35
Paid on money borrowed	3,500.00
Total	$8,957.27
Balance on hand March 1, '22	$ 368.00
On Mar. 1, '22 our Board has a debt of	$4,500.00

Gratefully acknowledges,
Gustav Harder, Treas,
Whitewater, Kansas

J. G. Regier, Asst, Treas.
Newton, Kans.

HOME MISSION RECEIPTS

January and February, 1922

General Fund: Bethel College ch., Newton, Kans., $159.66; Rev. I. A. Sommer, Glendale, Cal., 15.00; Burrton, Kan., ch., 7.30; Beatrice, Nebr., ch., 49.42; Christian ch., Moundrige, Kan., 28.35; Anon., Newton, Kan., 5.00; Kidron ch. and C. E., Taloga, Okla., 18.20; Zion ch., Donnellson, Ia., 45.25; Swiss ch., Bluffton and Pandora, O., 300.00; W. F. Unruh, Bethel College, Newton, Kan., 3.00; Herold ch., Bessie, Okla., 12.71; Canton, Kan., ch., 34.80; Escondido, Cal., ch., 24.54; Saron ch., Fairview, Okla., 53.80; Upland, Cal., C. E., 15.43; Swiss ch., Whitewater, Kan., 80.00; Tabor ch., Goessel, Kan., 35.55; Wayland, Ia., ch., 48.80; Friedenstal ch., Tampa, Kan., 60.00; B. W. Entz, Newton, Kan., 50.00; Lehigh, Kan., S. S. and ch., 5.00; Trenton, Ohio, ch., 44.00; Pratum, Ore., S. S. and ch., 7.60; B. A. Unruh, Avon, S. D., 25.00; Upland, Cal., ch., 33.36; Brudertal S. S., Hillsboro, Kan., 66.09; Inman, Kan., ch., 15.25; Bergtal ch., Pawnee Rock, Kan., 38.00; Los Angeles, Cal., Mission ch., 24.55; Anon, Aberdeen, Idaho, 2.00; John H. Frantz, Orienta, Okla., 15.00; Daniel Haury, Halstead, Kan., 50.00; Emmaus ch., Whitewater, Kan., 289.80; Chr. Wirkler, Los Angeles, Cal., 20.00; G. Friesen, Lorena, Okla., 10.00; Bergtal Sewing Society, Corn, Okla., 110.00; Caroline Chappuis Bequest, Berne, Ind., 139.93; Inda Sprunger's S. S. Class, Berne, Ind., 5.00; Mission boxes, Berne, Ind., 5.55; Wilbert Nussbaum, do., 30.00 Bethel ch., Perkasie, Pa., 15.00; Salem S. S., Marion, S. D., 53.48; Woodlake, Cal., S. S., 15.00; Bethel ch., Fortuna, Mo., 23.56; Ebenezer ch., Mt. View, Okla., 24.85; Grace S. S., Pandora, Ohio, 92.90; Anon., Beatrice, Nebr., 15.00; West Zion ch., Moundridge, Kan., 44.00; C. E. Krehbiel, Newton, Kan., 15.00; Friedensburg, S. S., Avon, S. D., 36.50; A. Zurflüh, Bluffton, O., 10.00; Inman, Kan., S. S., 31.34; Grace ch., Pandora, O., 41.29; Aletta H. Krehbiel, Clarence Center, N. Y., 20.00; Sichar ch., Cordell, Okla., 8.38; J. and L. Krehbiel, Moundridge, Kan., 50.00; Total—$2,479.74.

City Missions: Anon., Aberdeen, Idaho, $3.00; Hoffnungsau ch., Inman, Kan., 26.62;

For Altoona: Mattie A. Krehbiel, Clarence Center, N. Y., 10.00; Hoffnungsau ch., Inman, Kan., 2.00;

For Los Angeles Children: West Swamp Jr. Society, Quakertown, Pa., 8.77;

Jewish Mission: Anon., Alta Loma, Cal., 25.00; Anon, Aberdeen, Idaho, 1.00; Wadsworth, O., ch., 35.06; Monroe, Wash., ch., 19.06; Mr. and Mrs. D. M. Kratz, Phila. Pa., 5.00;

Building Fund, Altoona; Anon., Aberdeen, Idaho, 5.00; Deer Creek, Okla., ch., 20.00; Eastern Dist. Con., Treas., 600.00;

Interest and Dividends: $122.09. Suderman Estate, Newton, Kan., for Bible fund, 200.00; Total receipts $3562.34.

Paid out during the two months, $1,722.20

Gratefully acknowledged,
J. E. Amstutz, Treasurer.
Trenton, Ohio.

EMERGENCY RELIEF COMMISSION

February, 1922

For Russia: Franz Banman, Canton, Kans., $15.00; Mrs. Magdalena Welty Tolson, Kansas City, Mo., 50.00; Rev. and Mrs. G. A. Linscheid, Canton, Okla., 10.00; C. Fast, Hague, Sask., 20.00; Elise Holly, Trenton, Ohio, 7.00; Katie Schertz, Overpeck, Ohio, 2.00; Anon., Trenton, Ohio, 1.00; Jacob P. Graber, Freeman, South Dakota, 10.00; I. I. Penner, Laird, Saskatchewan, 13.50; Mrs. J. P. Claassen, Omaha, Nebr., 5.00; Mr. Maurer's Menn. S. S. Class, Upland, Sal., 16.66; Friendship Class, do; 35.00; Comrade Class, do, 10.00; Rosebud Class, do, 6.00; Collection at Christmas program, do, 45.94; Zion Menn. ch., Donnellson, Iowa, 20.00; Anon., Aberdeen, Idaho, 30.00; Hannah Heimer, Conshohosken, Pa., 7.00; Christian Endeavor, Menn. ch., Medford, Okla., 30.50; Eisabeth Andres, Newton, Kans., 20.00; J. A. Busenitz, Elbing, Kans., 15.00; Mrs. Katharina Foth, Elbing, Kans., 10.00; Mrs. Katie Detweiler, Upland, Cal., 10.00; John Pulasky, Newton, Kans., 20.00; Anon., Alexanderwohl Cong., 10.00; Rev. C. H. Regier, Elbing, Kans., 250.00; Bethel ch., Mt. Lake, Minn., 100.00; Menn. ch., Ransom, Kans., 120.50; Non-members, Ransom, Kans., 40.00; H. A. Boese, Springfield, S. D., 5.00; J. M. Boese, do, 30.00; F. B. Dirks, do, 15.00; Albert Boese, do, 5.00; Abr. B. Boese, do, 51.05; Salem Menn. ch., Freeman, S. D., 25.00; D. W. Friesen, Altona, Man., 5.00; Herman Jantzen, Plymouth, Nebr., 20.00; San Marcos Menn. Cong., Paso Robles, Cal., 56.72; Menn. Cong., Wisner, Nebr., 50.00; Anon., Donnellson, Iowa, 1.00; Anon., Aberdeen, Idaho, 10.00; Menn. Junior C. E., Beatrice, Nebr. 5.00; Bethel Menn. ch., near Fortuna, Mo., 85.17; Paul P. Gross, Bridgewater S. D., 10.00; Gnadenberg ch., Whitewater, Kans., 38.85; Emmaus Cong., Whitewater, Kans., 283.25; Menn. Cong., near Beatrice, Neb., 790.36. Grace S. S., Pandora, O., 19.11; Meno Cong., near Watowa, Okla., 9.00; D.J. Becker, Aberdeen, Idaho, 10.00; P. J. Becker, do, 5.00; H. J. Becker, do, 5.00; 1st Menn. ch., S S. Chicago, Ill., 75.00; Women's Aid Society, do, 25.00; H. C. Ewert, Avon, S. D., 30.00; Mrs. Maria Ewert, do, 30.00; Albert H. Schultz, do, 15.00; B. A. Unruh, do, 20.00; Mrs. Abr. T. Schultz, do, 15.00; H. J Becker, do, 6.00; Elizabeth F. Dirks, Springfield, S. D., 12.00; Mrs. F. B Dirks, do, 5.00; H. F. Dirks, do, 15.00; T. T. Schultz, Avon, S. D., 50.00; two Friends, Ransom, Kans., 15.00; Bethlehem ch., Bloomfield, Mont., 40.00; Henry Schoenwald, Richey, Mont., 5.00; Jacob Albrecht family, Bloomfield, Mont., 2.75; P. D. Voth, Canton, Kans., 5.00; Rev. G. T. Soldner, Pastor 1st Menn. ch., Summerfield, Ill., 11.50; Bergtal ch., Corn, Okla., 29.17; Eastern Dist. Conference, 1000.00; H. and L. H., Mio, Mich., 40.00; J. M. Janzen, Newton, Kans., 10.00; Menn. ch., Pulaski, Iowa, 50.25; 1st Menn. ch., Mt. Lake, Minn., 121.00; Johannestal Menn. ch., Hillsboro, Kans., 105.00; Alexanderwohl Cong., Goessel, Kans., 35.50; Gerhard Friesen, Lorena, Okla., 10.00; Meno, Okla., B. B. Becker, Treas., 541.94; John J. Engbrecht, Freeman, S. D., 5.00; Christian People at Greensburg, Kans., 135.00; Anon., Lincoln Nebr., 25.00; Escondido, Cal., Menn. Cong., 56.35; J. H. Johnson, Helena, Okla., 5.00; Schw. J. P. Schmidt, Goltry, Okla., 1.00; H. R. Voth and family, do, 6.00; Mrs. Wm. Lidtke, Avon, S. D., 10.00; Miss Lena Lidtke, do, 10.00; Albert Lidtke, do, 50.00; Anna Schultz Lidtke, do, 1.00; Bethesda ch., Henderson, Nebr., 518.28; Schweizer Cong., Bluffton and Pandora, Ohio, 204.20; A. A. Wollman, Freeman, S. D., 31.00; Mrs. Jos. Walter, do, 9.00; R. J. L., Newton, Kans., 10.00; J. P. Thomas, Ringwood, Okla., 25.00; John E. Peters, Goessel, Kans., 1.00; Alexanderwohl Cong., Goessel, Kans., 421.90; Rev. P. A. Penner from Lepers and Cong., in Champa, India, 186.94; Mrs. Jacob Meschherger, Calumet, Okla., 2.20; Rev. H. D. Penner, Beatrice, Nebr., 10.00; David Jantzen, Plymouth, Nebr., 30.00; Anon., Mt. View, Okla., 50.00; John P. Wiehe, Hurley, S. D., 10.00; Anon., McPherson, Kans., 5.00; 194.13; J. A. Hiebert, Upland, Cal., 25.00; Ahr. S. Heidebrecht, Hydro, Okla., 10.00; Members of Bethel S. S. Hydro, Okla., Birthday Money, 4.00; Bergtal Menn. Cong., Pawnee Rock, Kans., 70.00; Friedenstal Menn. cong., Tampa, Kans., 70.00; Brudertal Menn. Cong., Hillsboro, Kans., 155.00; Mrs. Amanda Heckenberg, Halstead, Kans., 5.00; Abr Wiebe, Avard, Okla., 10.00; Burrton, Kans., Menn. Cong., 63 10 Buhler, Kans., Menn. cong., Goessel Menn. ch., Goessel, Kans., 45.31; Rev. P. P. Tschetter, Bridgewater, S. D., 8.00; S. S. of 1st Menn. ch., Alberdeen, Idaho, 23.81; J. A. Kaufman, American Falls, Idaho, 10.00; Hillsboro, Kans., Menn. Cong., 122.24; Herold Cong., Bessie, Okla., 134.68; Zoar Cong., Goltry, Okla., 42.00; Allen R. Fretz, Lansdale, Pa., 5.00; Adam Kuhn, Perkasie, Pa., 1.40; Allen M. Fretz, do, 2.60; Salems Cong., Butterfield, Minn., 100.00; Menn. Ch., Butterfield, Minn., 12.14; Schweizer Menn. Ch., Alsen, N. D., 50.07; do, 5.00; Bethesda Cong., Marion, S. D., 120.00; Rev. P. H. Pankratz, Henderson, Nebr., 10.00; D. B. Eck, Protection, Kans., 5.00; Sisters of Bethel Deaconess Home and Hospt., Newton, Kans., 15.00; Benj. H. Buller, Fairview, Okla., 7.00; D. F. Goertz, Orienta, Okla., 3.00; John Theroff, Donnellson, Iowa, 25.00; A Friend of the Suffering, Newton, Kans., 15.00; Menn. S. S., Fairmead, Calif., 12.81; Salem Ch., Ruff, Wash., 58.50; Menn. Cong. of P. R. Aeschliman, Almota, Wash., 255.00; 1st Menn. Ch., Geary, Okla., 129.50; 1st Menn. Ch., Summerfield, Ill., 47.18; C. C. Heer, San Miguel, Cal., 10.00; North Star C. E., Drake, Sask., 25.00; Abr. B. Boese, Springfield, S. D., 20.25; Peter Friesen, Mt. Lake, Minn., 20.00; Menn. Ch., Lind, Wash., 186.00; do, 19.00; do, 95.00; from Estate of the late Mary L. Hiebert, Mt. Lake, Minn., 55.00; Schweizer Menn. Cong., N. D., 5.00; Citizens of Berne, Ind., 8.00; Geo. W. Schetter, Freeman, S. D., 20.00; Indians of Menn. Mission, Hammon, Okla., 9.00; Brother of Menn. Ch., Moundridge, Kans., 50.00; H. A. Schultz, Lambert, Mont., 1.00; Deer Creek, Okla. Cong., 120.00; Sewing Soc., Perry, Okla., 1.00; Mission Socy., Reedley, Cal., 30.00; Sewing Socy., Drake, Sask., 50.00; 1st Menn. Ch., Newton, Kans., 515.25; Total —$9724.56.

For Germany: Mr. Maurer's Class, Menn. S. S., Upland, Cal., 6.67; Wilhelm Busenitz, Newton, Kans., 100.00; J. A. Busenitz, Elbing, Kans., 15.00; D. L. Katterjohn, Altamont, Kans., 20.00; San Marcos, Menn. Cong., Paso Robles, Cal., 46.00; Eden Menn. Cong., Inola, Okla., 5.10; Peter Stauffer, Reedley, Cal., 50.00; Peter Miller, Marion, S. D., 5.00; Barbara S. Krehbiel, Donnellson, Iowa, 5.00; H. H. Dirksen, Moundridge, Kans., 5.00; Total—$257.77.

For Europe: Zion Menn. Ch., Donnellson, Iowa, 22.50; Inman, Kans., Menn. Cong., 19.25; From a friend in Newton, Kans., 50.00; Total—$91.75.

For Austria: Mr. Maurer's Class, Menn. S. S., Upland, Cal., 12.17;

For Switzerland: Thierstein Brothers and Sisters, Newton and Whitewater, Kans., 35.00.

For Near East Relief: The Holderman Menn. Ch., Halstead, Kans., 66.36.

Gratefully acknowledged,
C. F. Claassen, Treasurer.
Newton, Kans.
March 6, 1922

DEATH

Ewy.—Died at Parlier, Calif., on February 15th, Paul Ewy at the age of 4 years, 2 months and 6 days. He was taken sick with influenza, which developed into pneumonia, which caused his death after a few days of severe suffering. Funeral services were conducted at the home, February 17, at which Bro. Krehbiel spoke words of comfort, leaving his remarks on the words of Jesus when He said, "Suffer the little children to come unto me and forbid them not for such is the kingdom of heaven." He leaves his parents and one sister to mourn his death.

Reimer.—Died at Reedley, Cal., Feb. 17, Anna Reimer at the age of 14 years, 3 months and 20 days. Funeral services held in our church, at which Bro. P. A. Penner, of India, spoke in English, and Bro. H. J. Krehbiel in German. She took sick three years ago with influenza which developed into heart-disease. She bore her affliction with patience, and resignation. She leaves her parents, three sisters and four brothers to mourn her early death.

THE MENNONITES

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.

Professor of History in Bluffton College, and Author of "The Mennonites in America."

This book has been written and compiled at the request of the Educational Board of the General Conference of Mennonites of North America.

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VOL. XXXVII. BERNE, INDIANA, MARCH 23, 1922. No. 12.

IN MENNONITE CIRCLES

The Ladies Aid Society of the Second Church, Phileadelphia will celebrate its anniversary on March 31.

Rev. J. W. Kliewer, chairman of the Foreign Mission Board, spent last Sunday with the Philadelphia churches.

Rev. Reed Landis, of the Souderton, Pa., church, preached at the Union services held in the Eden church, Schwenksville, on March 16.

The address of the Altoona, Pa., Mission Worker's Home has been changed from 2204 Eleventh Ave., the old form, to 2113 Thirteenth Ave., the new form.

The Ladies Aid Society of the First Church, Philadelphia, celebrated its anniversary on Tuesday, March 21. Rev. J. W. Kliewer of Newton, Kansas, made the address.

Rev. Stephen Yoder, of Roaring Spring, Pa., has just closed a series of meetings at Richfield, Pa., and is now conducting another series in the new building at Mechanic's Grove. Interest is said to be growing in these meetings.

Special meetings of unusual interest have been held in the Roaring Spring, Pa., church for several weeks. Communion services have been announced for the churches in the vicinity, to take place during the month of April.

On Monday, March 20, the Germantown, Pa., church held special week-day service in order to give the brethren of this church an opportunity of hearing Rev. J. W. Kliewer's report on his visits to our missions in China, India and among the American Indians.

The new church erected for the mission at Mechanic Grove, Lancaster Co., Pa., where the General Conference Home Mission Board has stationed Rev. S. S. Amstutz, was dedicated on Sunday, March 12th. Rev. A. S. Shelly, cor. secretary of the board, officiated in the formal dedication and preached the sermon. This was followed by a series of evangelistic services beginning Sunday evening and continuing throughout the week and over the Sunday following, March 19th. In this Rev. Shelly was supported by Rev. S. D. Yoder of Roaring Spring, Pa., who came there on Monday from Richfield after the close of two weeks of similar meetings held at that place. The meetings at Mechanic Grove are continued for this week also. One of the evenings, Tuesday, is devoted to a meeting of the members of the little congregation that has been gathered as a nucleus for the purpose of forming a more complete organization. Further particulars regarding the meetings with a full description and picture of the church will follow in next week's Mennonite.

The Executive Committee of the Russian Bible and Evangelization Society, 156 Fifth Ave., New York, E. N. Sanctuary, Sec., announce to the friends and contributors of the Society that Mr. G. Pertelevitch Raud is no longer affiliated with this society. The committee deeply regret that they can no longer commend Mr. Raud or his principles to Christian stewards. The committee's experience with Mr. Raud led them to the unanimous opinion that his attempt to establish another society with a similar name is unwarranted and deplorable and is not entitled to the confidence and support of those who desire the evangelization of Russia.

FROM OUR REPRESENTATIVES ON THE WAY TO RUSSIA

S. S. Centennial State,
March 1, 1922.

Dear Editor: Your readers may be interested to know how the undersigned and his companion, Bro. Hiebert, are faring on the way to Russia. No doubt there were many who had hoped to reach me by letter before I left home. But while it seemed at first that I should be delayed several weeks in starting, a few messages and night letters made it possible for me to leave as at first planned.

Tomorrow it will be two weeks since the Bethel College church gathered to bid me a simple but cordial farewell that I shall never forget. Next day at noon my good wife and son and daughter and a few friends stood at the depot as the conductor waved his hand at the modern Juggernaut and the iron horse of our excellent Santa Fe carried me away to Chicago. From here I went directly to Philadelphia, where we had sessions and gathered what information we could.

The Sunday, as you know, we spent in Philadelphia, being at the First church in the morning and at the Second church in the evening. On Monday we left for New York where we visited the office of the American Relief Administration, 42 Broadway, and gathered more information and also received our passports, tickets to Plymouth, England, and much information of value. Mr. Page and all others were very kind to us and gave us every assistance. We also visited Mr. Fowler of the Near East Relief and Dr. Larsen of the Lutheran Relief. All were very kind and expressed willingness to cooperate. Mr. Fowler told us the two cars of flour bought by our Emergency Relief Commission were on the way to Constantinople and would be put at our disposal there for distribution in South Russia. This will be agreeable information for Mr. Claassen and other Newton friends.

On the 21st of Feb. we embarked and—need I tell you the rest? —The first two days beautiful cut flowers adorned our dining room tables and among them and in our cabin were those lovely roses, tulips, etc., sent us on board ship by your Second church. But that was only the "Entree." The third day and since then the flowers disappeared. The vase on our little dresser we had set on the floor but it upset and was broken. In the dining room nickel-plated two-ringed table racks are since decorating our round quartet tables, and we have had from 3 to 5 "courses" daily since—I mean of various kinds and intensities of rolling billows. But the chief engineer keeps up our spirits by assuring us that the sea is "painfully smooth," to which my companion agreed on condition he would underscore the word painfully.

Monday morning we were all shocked to learn that the chief cook, an Italian of about 50 years, had died suddenly of heart failure and at 4 o'clock in the afternoon we had a funeral service conducted by the captain, Mr. Pendlebury. Since then, no doubt, the sad message has been flashed back to Brooklyn to a stricken widow and her little family. Some day the deep shall give up its dead!

It was practically decided in New York that instead of going via Riga to Moscow, we are to go via Holland and Berlin to Constantinople where we expect to land about March 18th. Thence we know not what the course will be and the future lies dark before us. We only hope that we may be able to be of some assistance to the sufferers in Russia and a continued interest in your prayers so this may be accomplished.

C. E. Krehbiel.

NOTES ON THE RELIEF WORK IN RUSSIA

J. B. Epp, Newton, Kans.

While assisting our Bro. C. F. Claassen, Treas. of our Gen. Conf. Emerg. Relief Com., in his office, writing out Russian addresses for him, Bro. Claassen handed me a handful of circulars sent to him by the A. R. A. and others, on Relief work, asking me to read them over he himself could find no time for it—and publish whatever I might find of value:

"The packages delivered by the A. R. A. to any part of Russia for $10.00, if purchased in local markets in Russia would cost from $2200 to $6300." The highest is in the Volga district, Samara and Saratow, where many of our Mennonite families—whole villages—are starving. From 2 to 6 times as much we would pay, according to this statement, if we did send money, and have them buy the food there."

Does any one know, if money can be sent at all to Russia? Whoever knows, let us know through the papers, please. Or if it is safe already to send clothing there by parcel post?

"Do you mean to say that this huge quantity of food costs only $10.00? We can hardly believe it. This will almost sustain our family for a month."

"The good results of American feeding are already apparent. Where deaths were 5 to 7 per day, now only 1 or 2 per week."

"A big Russian 'Spasibo' (Thank you!) to you Americans, for your great work, for your fatherly love to our children."

"Since the children are being fed, the parents believe they can live through the winter."

"About 14 per cent. of the 17 per cent. of the hungering children are now being fed." Let us hope and help that it may be kept up till harvest.

"They tell us that famine is greatest in the Volga district, but we find the same condition farther east for hundreds of miles. In the Ufa district here is starvation everywhere. Also in the Ural mountains. In one village the last dog was eaten. A few roasted cowhides was all that could be found."

From the southern part of Samara: "There is some hope that the majority of the people will live through the winter, and will stay on the land, if they receive seed grain."

"Of the 'substitutes' which the people eat, only an eighth is flour, the rest being leaves, bark, potatoes, grass, clay—and frequently dung."

"Hospitals are reducing the number of beds, one from 25 to 6; one from 75 to 10, etc., three are closed. Causes: lack of food for patients and personnel, lack of wood for heating, and lack of medicines."

"Places from 50 to 100 versts (35 to 75 miles) from the railroads can hardly be reached. Animals are dying daily for lack of feed. In a village of 3000 only 9 camels and 8 horses are left."

"Typhus accompanies hunger . . . . . and there is no other measure except diet to stop it."

"We have seen people swollen from hunger. Many completely exhausted, hardly able to move before the fire, trying to roast a piece of horse-hide. No other eatables could be found in the house."

These are a few extracts from many reports. They are describing conditions in general, in the hunger district. And no doubt they apply to many of our own brethren of the faith.

Shall we not get weary, but continue the good work for a few months yet. Hoping and praying that the new crop will bring full relief! In His time our good Father will reward us.

WORDS FROM ALTOONA

"Then shall ye call upon Me, and ye shall go and pray unto Me, and I will harken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:12, 13.

We had been praying for a splendid evangelistic meeting to be held some time during this winter. The Lord has answered our prayers. Praise be to His name! The meetings which lasted about two weeks and a half were of a three-fold nature. They began on Feb. 12th, when Bro. L. H. Glass, an engineer of the Penn. R. R., who has been used of God in a wonderful way, was with us and conducted a week's revival. The Lord was near and blessed us richly. On Monday, Feb. 20, the last day of Bro. Glass we had the privilege of also having the Gospel Workers with us, who brought the message in song and also in word. Then the following day Rev. W. S. Gottschall continued the meetings. He came here for the purpose of organizing this church into a congregation. The meetings were well attended and great interest was shown. Bro. Gottschall preached a few evangelistic sermons and then on Friday night he gave a teaching on the Doctrinal Statement of the proposed constitution, which he continued on Sunday morning by preaching on the subject, "The Church." The attendents were very well pleased by the explanation of the Belief of the Mennonites. Sunday Feb. 26, was the first day open to become Charter Members. There were about 30 which joined at this time.

At night Bro. Gottshall preached a heart searching sermon in connection with the baptismal services. He also officiated. There were five souls which took this sacred ordinance and made a covenant with God.

We also had the privilege on the following three days, Mon., Tues. and Wed. nights, to have Rev. J. W. Kliewer, president of the Foreign Mission Board, with us who gave us excellent lectures on the various fields in which our missionaries labor in the lands across the sea. On the first evening he spoke on India, bringing to us the conditions and difficulties under which the missionaries labor. At the same time also of the work that has been and is being done. On Tuesday night he spoke on China in the same manner. Then on the last evening he spoke of the Indians of N. A., giving the difference of Christian Indians and heathen Indians. The messages were very impressive to the people here and sympathy for the heathen and also the missionaries were aroused. During these meetings 16 souls confessed their sins and accepted Christ as their Savior. May the Lord bless them and shall we pray that the Lord may keep them to the uttermost.

Since Feb. 26 there have several more become Charter Members and it has been decided that the same shall be open until the 26th of March. May the Lord bless us and give us wisdom from on high to glorify His Name as we work together as a congregation.

Please pray for this body of believers.

Your in His service,

Mr. and Mrs. G. M. Baergen

A WORLD-WIDE EASTER HOPE

In a communication to the editor of The Mennonite, Rev. Henry E. Ramseyer, secretary of the Northern Bible Society, Duluth, Minn., writes:

"Jesus said unto her, I am the resurrection and the life," John 12:25. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Corinthians 15:57.

It is the aim of our society to bring this glorious message of hope to those in the isolated neglected communities in our great northern states. The following letters of appreciation from those needy people who have been reached by our society through the generosity of our friends and contributors.

"Bibles would be greatly appreciated in my community. We are 15 miles from town and very seldom have the privilege of hearing a minister. The free Bibles would be a Godsend to us."

"This community has been 'hard hit' by drouth, grasshoppers and bad politics and the hearts of all are receptive to the truth. I am sure your motto will be fulfilled. Wishing you the many blessings which are the results of such brotherhood."

"I can not express how grateful those of my community are, who have been benefitted by receiving the Bibles and Testaments, and can not speak too highly of your wonderful society."

Hundreds of such letters come to our office and we can only supply these neglected people with the Word of God as you, our friends, make it possible. We need your assistance and prayer at this time.

CORRESPONDENCE

Almota, Wash: The brethren M. J. Galle of Lind, Wash., and P. R. Aeschliman of Almota, Wash., recenty visited several of the scattered families of our Mennonite people at Quincy and Soap Lake, Wash., and at both places held a number of Gospel meetings. The people of Quincy who on account of crop failures are at present more hopeful because water for their land is promised which will convert that semi-desert place into one of the most beautiful valleys of the northwest. Soap Lake can well be called the Bethesda of the far west. The water of the lake is fast gaining a nation-wide reputation for its healing qualities. Many have already found help and relief for their several ailments. Rev. V. R. Schrag and 3 sons are the leading doctors of that institution and are kept busy from early till late.

On March the 8th Bro. Paul Schrag, the youngest son of the above mentioned, who a year ago graduated from the Torrey Institute of Los Angeles and has since been preaching the pure Gospel to saints and sinners in that place were wickness of any kind has been flourishing, was ordained an Elder. The holy rite was administered by P. R. Aeschliman assisted by Rev. Galle. May the Lord bless the dear brother and make him indeed a blessing for many.

P. R. A.

POCKET BIBLE FOR THE BLIND

The American Bible Society is producing a small handy volume of Scripture selections for the blind. The purpose is to have a light book for easy handling by the aged and invalids, and for easy carrying by those who travel. The cost of the book will be very moderate so that it can be widely circulated. The passages of Scripture will be among those universally cherished by Christians for instruction, comfort and inspiration.

The blind are not only handicapped seriously by blindness but by the necessary bulk and cost of books in embossed systems. While an ink print Bible can be supplied for 50c, an average embossed Bible costs over $50. The 50c ink print Bible weighs about a pound, while an average Bible for the blind weighs over one hundred fifty pounds. Of course, such a Bible is not in one volume. It takes from eleven to fifty-eight volumes, according to the embossed system used, to make a Bible, the pages of which are 13x 14 inches on an average.

The small volume will consist of approximately forty sheets, 7x14 inches, and will weigh about one pound. It will be the nearest approximation of a vest pocket edition ever issued.

Inquiries in regard to this volume and gifts to promote its circulation should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York City.

CHRIST THE HEAD OF THE HOME

Charles H. Weyandt

Can each of us say, Christ is the head of our home? If not, let us tell Him to take charge at once; for what is a home without Christ?

When we have Jesus as the head of our home He will help us in all our trials and temptations. We will always be afraid to do that which is wrong.

Does it pay to have Jesus head of our home? Yes. He tells us how to live, how to bring up our children, how to pray, how to sing, how to read His Word. And He tells us what He is going to give us when we meet Him in the air.

Why not have Him head of our home in the world? for He is going to be Head of the home over there.

"The wicked are overthrown and are not, but the house of the righteous shall stand."

Why not let Christ be the Head of our homes? He just knows what we can do and what we need, and He is able to take care of us. We would better have Christ the Head of our home and be saved than to have the world's goods and be lost. Some people want Christ the Head of the home on the Sabbath day but the rest of the week they forget all about Him.

Let us be sure that Christ is the Head of the home every day in the week and at all times; then some time He will take us to dwell in that home He has prepared for us over there where there is no pain nor sorrow, no more tears to shed; that will be a real home of love.

It is a good thing not only to have Him Head of our home, but when we go out of our home we should see that we invite Him to go with us.

When we go into any home we should not fail to teach Jesus Christ, for that is God's Word.

When Christ is the Head of a home there will not be any swearing. Stealing will cease. Vulgar talk and many other things will not be heard. All will be love. We need not tell our neighbors that we recognize Him as our Head but they will see by our actions who is Head of our home.

The chief ruler believed on the Lord and "all his house"—not part of his house, but all. What a happy home that must have been!

We know of homes of which Christ had not been the Head, but thank God the homes have been cleaned up and Christ has taken His place. What a wonderful change it has made since Christ is standing guard over those homes.

When Christ is the Head of our home we will not hesitate to do those things that please Him.

We will love and help one another, and when we give we give with a free will and always give the best we have.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

—Gospel Herald.

TOLD BY THE TONGUE

Helen M. Richardson.

The tongue is an unruly member; it says either too little or too much. When silence would be golden it often wags indiscriminately; and when words of praise would encourage some weary, despondent soul the tongue too often halts for utterance.

"Speak well of your friend; of your enemy say nothing," is a motto which guides but few, when, in confidential intercourse with a neighbor or acquaintance, the character of an absent one becomes the target for praise or blame. Yet praise cannot be meted out too freely, since those traits in our friend which we admire become, by our laudation, more apparent to others, and often serve as a source of emulation to them.

We love our friends. We rejoice in their prosperity, we sorrow at their failures and defeats. We are glad to lend a helping hand, to speak an encouraging, helpful word, and whenever we can to extol their virtues.

But our enemy—what of him? We cannot praise him, it is true, but we need not censure. We can shut our lips firmly and hold our peace. Although he may be our enemy he is someone's friend; someone loves and respects him; and to speak ill of a person behind his back is a coward's privilege. If we say nothing we shall then have nothing to be sorry for when the deeds of the day stand up in judgment against us.

Men and women who rule their lives by this motto soon have no enemies; for by continually striving to be peacemakers and to look for virtues instead of faults, they begin to see that everyone with whom they come in contact has something about him which merits praise; and by continually dwelling upon these qualities the unlovely ones gradually begin to disappear.

If, on the other hand, by some unwise chance we happen to raise up an enemy, do not let us bruit our opinion of him to the world. A man's friends are his safeguards; his bulwarks against temptation; his refuge in times of trouble. Of his friends a man always finds it easy to speak words of praise, and when they pass on, to eulogize their memory. But let the condemnation of one who may perhaps have done us some grievous wrong be the condemnation of silence. Silence is often eloquent, but it leaves behind no sting. — American Messenger.

FAILED ON THEIR STRONG POINTS

Did you ever notice that when some of the strongest men in the Bible failed, they almost always failed on the strongest point of their character? Elijah was noted for his boldness, and Jezebel scared him out of his wits. Moses was renowned for his meekness, humility and gentleness; yet he became angry and killed that Egyptian; he was angry and said, "Must I bring water out of this rock, ye rebels?" God kept him out of the Promised Land because he lost his temper. If you think you are meek, it is a good sign that you are not. Peter was one of the boldest of all the disciples, but when one little maid looked at him and said, "You are one of the disciples," he began to curse and to swear and to say that he was not, and down he fell. John and James were noted for their meekness and gentleness, and yet they wanted to call fire down from heaven to consume a town in Samaria. Do you not see that man is a complete failure away from God? But He that is in you is greater than he that is in the world. When Jesus Christ on the cross said, "It is finished," it was the shout of a conqueror. He had fought and overcome the world. Now if I have Christ in me, I will overcome the world, and if I have not, it is the height of madness for me to undertake to overcome.—D. L. Moody.

WINNING SOULS TO CHRIST

Demonstrate in your own experience that God is teaching you to win souls for Christ here and now before you cross the Atlantic or Pacific. Has there been a revival in your town since you were called? You will never find men laughing at the idea of your being a missionary if you can wake up your native town. That is what we want for men who are to labor in China, in Japan, in India, where most of the colossal difficulties have to be met; we want not an army so much as an elect company who have proved their power on their native sod before they encounter those bulwarks of Satan in pagan fields.—H. C. Mabie.

AN ANCIENT MENNONITE MEETING HOUSE

On the Schuylkill road in East Coventry about three miles from Pottstown, Pa., is a meeting-house and grave-yard of renowned antiquity. The house is known as the Coventry Mennonite Meeting house. From the date on the wall (1728) we learn that the structure is 194 years old. The building is one story high and very small. It is accessible from the road by a drive on each side of which is situated a graveyard. The part on the south side of the drive is comparatively modern but the part on the north side contains graves close on to one hundred years old. In taking a stroll among these old tombstones we notice inscriptions of long ago. On one plain sandstone on which the lettering is nearly obliterated by the workings of time we note the following: S. A. B., died 1752; on other stones in the same lot are the inscriptions, L. B. B., d. 1753; S. A. B., d. 1756; C. A. B., d. 1747; D. B., d. 1760. In another part of the yard is a stone with the following: J. S., d. 1735. The latter is the oldest stone to be found but many of the graves are without marks at all and there is no doubt that there was a graveyard laid out at the time the church was built. At present there are very few persons being interred in this place. While Germantown is the oldest Mennonite congregation and its house is very old, the Coventry Meeting-house is without doubt the oldest Mennonite church building in America.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

The "Brotherhood", an organization of laymen in the Eastern District Conference that has already demonstrated its loyalty and readiness to devote its energies to the upbuilding of the church and strengthening its influence, has appointed a committee to investigate the salaries of ministers and give a report of their findings so that steps may be taken for their improvement.

The time has long passed when in our conference, it is expected that men called to the responsibility of the ministry shall devote their time and energy to the work without proper remuneration. Our people rightly expect that their ministers shall be prepared properly for the calling and, that they then shall be "on the job" ministering to the needs of their flock and advancing the interests of the church. This requires that they be free from the cares of business and that they efficiently direct the affairs of the church as well as keep themselves mentally, physically and spiritually in a fit condition. They cannot do this while making efforts to earn a living at the same time. They must be provided with a reasonable living wage. But, when we speak of wage, we do not imply that the ministry should appeal to anyone for the money there is in it. Under the most favorable conditions, in denominations where there are large congregations to serve, the money end of it is not attractive to persons with ability to fill the positions and, in the Mennonite church, there certainly is no minister who can expect anything but a bare living. Nevertheless "the laborer is worthy of his hire" and, if our churches are to flourish, it certainly will not be by being served by ministers continually hampered about how to raise the rent, or where money is to come to replace the out-worn suit. In olden times the monks imagined that a peculiar sanctity was to be attached to their self-inflicted poverty, but we cannot see how they had the right to withdraw from normal activities of life and impose their unnecessary poverty upon the community when they should have been actively doing their bit in contributing normal life of that community. For centuries the plague of the church was the plague of so-called poor monks. Very little more than mischief came from what they persuaded themselves was sanctified poverty.

The Protestant minister who cannot enter into the life of the community and meet an equal social plane those among whom he is to work has little to look forward to along the line of definite results in the ministry. Among our ministers there have been numerous examples of those who while fighting the devil, on the one hand, have had to battle with the monster poverty, on the other. These were noble sacrifices, but, may we ask, were they necessary? Was anything gained by them but the secret embitterment of their family life? We venture to say this in the light of the fact that our people were just as able to care for their ministers as were the people of other churches who did better than they.

It is expected that the minister use every influence and ability in supporting and building up the various institutions of the church. For example, if our ministers were not to interest themselves in our colleges, what would become of the colleges? As an educated person it is highly proper that the minister give his children the advantage of the best possible education. Let us ask: Where is the minister in our church who, if he has to depend on his salary alone for his income, could send his sons and daughters or even one son or daughter to any of the colleges of our church? And these are institions to which they are asked to give their material and moral support as educated men and loyal Mennonites.

It is a noteworthy fact that in previous generations minister's sons frequently followed their fathers into the ministry. We have in mind at present a layman, a brother active in the church, who is proud to be the descendant of four generations of Mennonite ministers. Do we wonder why so few sons of ministers in our day respond to the urgent call for pastors? Many a minister who, as a matter of duty, urges young men to offer themselves for the ministry knows that such an appeal would absolutely make no impression on his own son. This is not because there are no boys of ability in minister's families for, contrary to what is said of the scandals that only ministers' sons know how to create, most ministers' sons "make good". Neither is it because they have lost their interest in the church as religious enterprise. An examination of almost any list of laymen interested in almost any denomination will reveal an amazing number of names of ministers' sons. The fault is not a lack of personal piety, nor a lack of interest in spiritual things but, it seems to us, the fault lies in the system of support. If they can be an influence for Christ and active in the church while at the same time forging ahead with the opportunities that business and professional life has to offer they seem to feel they are not only better off but are doing better justice to themselves.

A raise that doubles the salary of the ministry (and this is not too much of an advance in the light of the severe financial demands made upon the family purse) may not immediately remedy all the difficulties now confronting us, but it will better enable the pastor do his duty by his family, the community and the church.

PAROCHIAL SCHOOLS

About a year ago we sent 82 questionnaires to as many different congregations. The questions were with reference to religious instruction for the younger pupils and with reference to public schools. Out of 82 questionnaires 51 were returned. Herewith we would give a brief review of these answers and add a few comments.

Have you a parochial school? (By this question is meant any week-day school in which religion is taught to pupils until the age of 14.) There are 43 such schools in 26 congregations and 25 are without any. The schools are held from 4 to 8 weeks. Where the term of the public school is short, they are held immediately after these, about April and May. Where the public school continues through 9 months, they are held in the months of June and July.

What branches are taught? Very little difference is reported here. Where these schools are still conducted in the German, naturally instruction in the language itself is given. When these schools are conducted in the English, instruction is confined mainly to religion, as Bible History, Church History, Mennonite History, Bible Reading, Singing, Memorizing of Bible Verses and Hymns and Catechism.

In most cases the attendance is good, being from 12 to 100 pupils. In 13 cases the congregation, in 11 private persons arrange for the school. Most of these schools are supported by tuition, some directly by the congregation and a few by the congregation and tuition.

The teacher's salary varies greatly, from $30 to $150 are being paid. This varies with the attendance and with the tuition that one is willing to pay per pupil. In Reedley, Cal., the pastor of the church teaches without any extra pay, only his assistant receives a salary.

Various difficulties are mentioned: It is against the law, there is no interest, the time for the school is too late, teachers are scarce, the school has not proven itself yet. One writes, "There are none, everything goes brilliantly."

In what language is the school conducted. 13 use the German, 6 the English, and 3 use both languages.

One-half of the congregations that have reported have such parochial schools. Should the ratio be the same among those that have not reported? Of a few of these we know that they have such a school. Some have had formerly and are planning to arrange for one again. It is likely, though, that many have none. In most cases, where these schools have been discontinued, it has been due to the change in language.

We would very much desire to emphasize the importance of these parochial schools. We should remind ourselves that in connection with these schools we have always held religion above language. The change in language, therefore, should not make them less necessary. But here we sometimes say the child can learn religion at home and in Sunday school. In every-day life we notice that a child's interest to learn really comes when it studies and recites in company with others. It stimulates. Should it not be so when they receive religious instruction in common? Why do we attend church services if we already know what may be given there? Worshiping in company with others carries with it a hidden power or blessing that cannot be conveyed in any other way. So it seems to us there must be a special blessing in receiving religious instruction in common with others. A child is very ready to imitate another child. With reference to the instruction in the Sunday school, these parochial schools have in their favor that they remind the pupil of the fact that religion is something for every day life and not only for Sunday. One reply has it that the school has not proven itself yet. By looking at our denomination we feel that we can make the assertion that they have proven themselves. The first thing that Mennonites generally did when coming to a new place was to arrange for a school. Religion always had a part in the program of such a school. These schools have conveyed a blessing which is still felt among us. We may say, religious instruction in a week-day school has stood the test with us. Other denominations are beginning to have so-called "vacation Bible schools". We have here a clipping from the Nebraska State Journal showing the picture of such a school in the summer of 1920. The school had 106 pupils and 5 teachers. Among other things this is said of the school, "So far as information at hand discloses this is the first daily vacation school, offering work in religious education established in existence west of Chicago." This ought to show us two things: We Mennonites can be too quiet about the good things that we have and schools giving religious instruction are necessary and have proven themselves so. Let us not neglect what we have, but let us encourage ourselves to take a firmer hold.

The difficulties as given can practically be summarized in one word, "language." With reference to language laws and war-regulations have been made. Extending the term of the public school and thereby shifting the parochial school to the summer months has been done on account of the language. These laws begin being modified and in some instances are being repealed. This does away with the difficulty as far as the law is concerned. But the past shows us that the language becomes a question even where no law exists. Every congregation must in this matter judge for itself and do what is best. We should, however, not forget that as far as school is concerned, we must reckon with the future more than with the present. Some live very scattered and find it impossible to come together for a school. For bringing together the pupils the church at Berne, Ind., had a definite plan last summer. According to the outline of this plan the pupils were hauled to school. Many of the pupils would be able to do a great part of the driving themselves, too.

The question of teachers should become less as we receive from among us more teachers for the public schools. The principal books (Bible History, Catechism, Church History) can now be obtained in the English, where this language is used. The Concordia Publishing House, St. Louis, Mo., has practically all of her text books also in the English. These can be ordered through our book store, Mennonite Book Concern, Berne, Ind. Sketches of Church History, a translation of Prof. C. H. Wedel's "Bilder aus der Kirchengeschichte," are in stock at the Herald Publishing Company, Newton, Kan., and the Mennonite Book Concern, Berne, Ind.

What do we learn from the answers concerning the public schools? First we notice that our 8th grade graduates increase in number. The highest figure given here by any one congregation is 130. All the answers include 293 public schools. In these 117 Mennonite teachers are employed, almost 40 per cent. With reference to these two questions we realize that the reports may be overlapping, at least if the reports come from congregations that are near together. But does that change the ratio very much? Mennonite teachers we find most numerous in the vicinity of our colleges, Bethel, Bluffton, Freeman, Tabor. The other teachers are mostly high school graduates and graduates of other state schools. They are Methodists, Lutherans, Catholics, Presbyterians, Congregationalists, Evangelicals, Reformed, Christians and others. The Catholics seem to be mentioned most frequently. Only a few of the teachers have no church affiliation.

Is the Bible read in the morning exercises? Here 17 answered, yes, 10 no, and 18 some. Why is it not read? Only a few replied here, carelessness is commonly given as the reason. Some have opposition in the districts. With others it is against the state law. On the other hand the churches from Pennsylvania report that a state law requires it to be read. In one county in California it is asked that certain portions of the Bible be memorized.

What should we learn from this? The more graduates of the 8th grade we have the more high school students we will have. Are we to offer them any religious instruction or not? Rev. H. D. Penner is conducting a Bible class for Mennonite pupils of the Beatrice high school. A four-year course is being planned. This is a good pointer in the right direction and there is a great chance for development. Then we should encourage our young people again and again to choose the teaching profession as their calling. As far as capability in the ordinary school branches is concerned we should strive to be foremost. In addition to this, we should have the characteristics and the qualities necessary to develop a wholesome denominational spirit and to lay a conscientious religious foundation.

H. D. Epp.

SOME NOTABLE EXAMPLES OF MEN WHO PRAYED

Some notable examples of praying men will help us to practice this heavenly ministry of prayer.

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: "He thought prayer to be more of his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

Luther said: "If I fail to spend two hours in prayer each morning the devil gets the victory through the day." His motto was: "He that has prayed well, has studied well."

Bishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. Substantially the same was said of Dr. A. J. Gordon.

Bishop Asbury said: "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation."

Samuel Rutherford rose at three o'clock in the morning to meet God in prayer.

Robert Murray McCheyne spent from six to eight a. m. and an hour after tea shut in with God.

The memorable Methodist Band spent from four to five in the morning and from five to six in the afternoon in private prayer.

John Welch, a worthy son-in-law of John Knox, and wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply, "O woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer is the most noticeable fact in his history and points out the duty of all who could rival his eminency."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ and laid the foundation of imperishable granite in the heart of Burmah.

David said: "Early will I seek Thee." "Thou shalt early hear my voice." Christ went to the place of prayer a great while before day.

Christmas Evans knew the value and power of prayer, which brought to him "the anointing of the Holy One, which worketh mightily in the effective preaching. We must be endued with power from on high." His preaching brought conviction of sin like a deluge over the people.

John Livingstone preached one sermon in Scotland after a night of prayer, and five hundred persons professed conversion. Michael Roberts of Wales preached and one thousand decided for Christ. Another mighty Welsh preacher, John Elias, preached one sermon and twenty-five hundred were added to the church.

Let us "give ourselves continually to prayer, and to the ministry of the Word."—The Rev. F. H. Swift. (Sel.)

WHY I AM A PREACHER OF THE GOSPEL

Rev. G. A. Bloede.

I am not a preacher of the gospel because I am too lazy to work or do something else.

Not because I am too ignorant to be a business man, too honest to be a lawyer or too good to be a politician.

Not because I am a feminine man who is below the dignity of the strong, stalwart, ethical man who would not stoop so low as to enter the church where only a few women and a few psychological hypocrites claim to worship.

And lastly, I am not a minister because I am so narrow-minded and so inexperienced, that I want to get an opportunity to rob the people of the pleasures of this world and to release them of some of their cash.

But I am a preacher of the gospel of Jesus Christ, because through my unceasing prayer, in the closet, in the hay-mow, in the barn, in the cornfield, in the church, in the deep valley of red-oaks (I can see them yet), I opened a way for the Lord God to show me what my life's work should be. And I was not disobedient to this heavenly call.

Because I want to invest my life in such a way that it will be for the highest and best service in favor of mankind.

Because I believe that the Bible is truly the inspired Word of God.

Because I believe in the triune God who is love and offers free salvation to the sinner, but who is also righteous and deals with the impenitent sinners accordingly.

Because I love my fellowmen, especially those laden with sin, around whose neck the devil has his lasso and is pulling them into eternal punishment.

Because I want to help my fellowmen to live so that they shall develop into respectable persons, of good character, of sound body and with a God-filled life.

Because there is a devil and sin in this world and that through the temptations of the devil my dear fellowmen and friends are becoming sinners in the first degree and therefore are in danger of going down into eternal perdition and everlasting punishment.

Because I want to hit the devil and sin, and hit them hard by exposing the devil's wickedness and sin's horridness, and the end to which they lead.

Because I am serving Jesus Christ and want to present and introduce him to the world in such a way that people shall give Him His due honor and crown Him King of kings and Lord of lords for time and for eternity, because He is the Savior who saved me from my sin.—Evangelical Messenger.

WHY NOT?

In a recent address in Chicago, Rabbi Hirsen, one of our good neighbors and an eminent citizen, said, if the papers rightly report him, that "there was nothing in the teaching of Jesus which the rabbis of his own nation had not said before him." Which suggests the inquiry why these teachings acquired through Jesus a potency which they had always before lacked. Some reporters once said to Sam Jones, "Now, Jones, you ought to be good to us fellows. We made you, you know." To which the witty "Sam" replied, "You made me?" "Of course we did," was the retort of the pen pushers. "Then go and make go and make another," said Jones. If the Rabbis of Jernsalem "made" Jesus, it is time they made another. If all that was vital and essential and redemptive in the gospel was already in the Old Testament, why does Judaism stand still and Christianity go on winning the world? The rabbi seems to us to raise more problems than he solves.—The Christian Century.

THE S. S. LESSON

April 9.

The Lord Preserves Joash.

II Kings 11:1-17.

Golden Text: The Lord preserveth all them that love Him. Psa. 145:20.

Jehoram, the son of Jehosaphat, one of the best kings of Judah, was one of the worst of his line. It is said that "he wrought that which was evil in the sight of the Lord." The secret of his iniquity is not hard to find. Scripture tells us (II Chron. 21:6): "For he had the daughter of Ahab to wife." This made him a mere instrument for evil in the hands of the wicked queen. Like her mother, Jezebel, Athaliah was an aggressively wicked woman, fanatically devoted to the worship of Baal, the religion that had been brought into Israel by her mother, and under her evil spell Judah soon came to tolerate the corrupting influences of this depraved Baal worship. These is nothing good or remarkable to be said of the reign of Jehoram. How could there have been anything but evil as a consequence of this unholy alliance? Very often women are blamed for the miserable failures their husbands happen to make of themselves, although such blame is sometimes unjustly placed, but in this case there can be no doubt that Athaliah was the greatest contributing factor to the miserable condition of the country over which her husband was supposed to reign. We see in her the iniquity of the fathers (and the mothers) passed on to other generations—to their curse. Parents should remember that the evil of their lives is apt to live on in their children. On the other hand, as we shall see later, pious surroundings in which children grow up are sure to contribute to the good of others as well as of themselves. Ahaziah, the youngest son of Jehoram, became his successor but perished at the hand of Jehu, the destroyer of the house of Ahab in Israel. With her relatives and her husband and son perishing miserably one would suppose Athaliah would have recognized the hand of God against her, but it is the way of the wicked to continue defying God, despite His severest chastenings and so we have here one of the most bloodthirsty pictures of depravity in history. Athaliah made herself ruler of Judah by murdering, as she thought, all the seed royal. For six years she reigned as queen. No doubt there were many who wondered how long God would withhold his hand of vengeance. But God was all the while defeating the murderers. He had promised the preservation of the House of David and surely a mere wicked woman could not stand in the way of keeping His promises. All the Athaliahs on earth would be powerless to stand in the way of one of God's promises. And, though she seemed to succeed, it was only making ready for her inglorious downfall and destruction.

By the quick action of an aunt, a little prince was stolen and hidden away. He was only a babe and perhaps his bloody grandmother hardly knew of the existence of Joash. But a child is not too insignificant for the Lord to notice and he was in safer hands than he would have been had all the army of Judah risen up to protect him. Though forgotten of men, God by no means forgot him and in His own way was getting ready for the time when this little princeling should sit on the throne of his father David. All the future of the seed of David and all the promises of God concerning the future of the house of David was wrapped up in that one little boy. It is hard to speculate what might have been the result had anything happened to the boy, but nothing could happen, God was his protector.

Jehosheba, the wife of Jehoiada, was the good woman in Judah. It was she who saved the young prince. There were many faithful, pious Jehosheba's in Judah and but one Athaliah. We hear much of the wicked on account of their wickedness and little of the pious, though they are in the greater number. God does not let their life go unnoticed. He gives them some special charge or some responsibility that in His own time will promote righteousness and counteract evil. Joash was hidden in the house of the Lord. This was the safest place for him. It sheltered him from his enemy and it kept him away from the evil things of his time and made him an enthusiastic follower of Jehovah. The house of the Lord is a good protection.

Jehoiada, the high priest, never lost faith in God. He also had faith in those who, like him, were for Jehovah and Judah against the queen, and assigned them their parts. The testimony — the law of Moses—was placed in the hands of the young prince. Nothing could stand in the way of a true son of David and the law. We have the law of God and the Great Prince of the house of David to enthrone in our own hearts which are to be the temples of God. No power of evil, when we have faith in them, can stand before them. Athaliah died as she lived—a wicked, bloody woman. She had sown to the wind and the whirlwind she reaped came upon her with dreadful certainty.

March 23.

THE C. E. TOPIC

April 9.

The Master's Invitation.

Luke 14:16-24; John 3:16.

An invitation is a request that someone sends to us that we participate in something that one has to share with us. We are invited to share in the joys of some social function, or we are asked to come and receive something that may be of benefit to us. An invitation is different from an order in that the one giving the order exercises authority and it is expected that we comply with it whether we care to do so or not. One who receives an invitation is at perfect liberty to accept it or reject it. The one giving the invitation places himself in the position of offering a special favor. In the invitation that Jesus offers to all who will accept the good things He has to offer, two things enter, namely, His grace and our privilege of exercising our wills. It is by grace that He invites, because we have done nothing to earn or to merit his special favor. We may exercise our wills in that it is ours to accept His invitation or to reject it according to how we feel disposed. But suppose someone invites us to a share of something we do not deserve, but which will nevertheless be of greatest advantage to us, would it be manly or womanly to ignore or to reject that invitation just because we have a mind to exercise our wills to our own disadvantage? Certainly not. So, in all that Jesus has to offer, His love, His sympathy, the benefit of His care and wisdom and, above all, the assurance of salvation, it would be to the injury of our present happiness and our eternal welfare, were we to refuse.

When we think of the spiritual good things, to which God has invited men, we recall that His invitations have been long continued. Think of how, time and again, the prophets came to Israel, pleading that they return to God so that He might turn to them. Then recall how that ever since Jesus gave the Great Commission to His disciples to go into all the world and repeat the invitation He had so often given to men to come to Him during the while that He lived and worked among them. Then, recall how that since the days of Pentecost ministers and servants of God have energetically proclaimed the invitation to the Grace of Salvation to all men. Again, recall how that the man or woman living in sin, the back-slider and the non-professor are at all times within the hearing of the "still small voice" that bids them find joy and assurance with their Savior.

In one of the parables of the

vineyard we remember that the Master sent servant after servant and finally his beloved son, to the ungrateful and wicked keepers of his vineyard. This was but a picture of the long-continued patience of God in dealing with those who reject the offer that only His unspeakable love could prompt. But the rejection of which they are guilty works to their own eternal misery.

Knowing, as we do, that God, through His Spirit, His Son and His servants, is incessantly calling upon men to come to Him and find the better things for both this and the next life, it is remarkable how many more are hungering and thirsting for this invitation. The heart of man longs for better things, but sin stands in the way of their attainment. There are nations containing many earnest-minded ones who are conscious of their own inefficiency and who frequently are bound in the chains of ignorance and superstition. The invitation is for them as well as for us to whom God sends the invitation to go to them bringing the light of the gospel. Nothing appears more selfish than for one to accept an invitation to good things, intended for others as well as himself, and yet not let others in on it. By such selfishness he demonstrates his unworthiness. So much more is it a selfish thing on the part of those who have the great benefit of the gospel feast and yet do nothing to share it with others.

In the parable we note how many made excuses, but they were no reasonable excuses. Of all things, an excuse to ignore God's offer is a self-condemnation and putting away of an eternal opportunity and an invitation of a certain doom upon one's head.

RELATING TO FOOD DRAFTS

New York City, N. Y.,
February 24, 1922.

Emergency Relief Commission,
Mr. C. F. Claassen, Treas.,
Newton, Kansas.

Gentlemen: This will acknowledge receipt of your letter of February 18th, enclosing three food remittance applications and draft for the amount of $140.00.

In answer to the last paragraph of your letter, we would advise that we deduct from every remittance, 25% of the food as a donation to the free child feeding program. After this deduction has been made, we deliver to the beneficiary the following:

49 pounds flour
25 pounds rice
10 pounds sugar
10 pounds cooking fats
3 pounds tea
20 1-pound cans milk.

Faithfully yours,
American Relief Administration,
By Irving C. Lee.
Russian Food Remittance Dept.

RELIEF NOTES

(Conducted by Vernon Smucker)

"All well London Holland Tuesday then Constantinople. Hiebert Krehbiel."

According to the cable given above, the brethren Hiebert and Krehbiel are at this writing in Holland and will soon proceed on their journey to Constantinople from which they will sail for South Russia to assist in the work to which they have been assigned. Recent reports from the American Relief Administration indicate that movement of food supplies to Russia is being hastened through the Black Sea ports. It is therefore hoped that food will be available in sufficient quantities to bring immediate relief to the extent of funds forwarded for this purpose.

According to our last report, not sufficient funds have been pledged for the parties now being cared for at Constantinople and awaiting help to pay their passage to America. Any one interested in this work, please write to Orie O. Miller, Akron, Pa.

The following letter, sent out to the various sewing circles during the past week by Bro. Orie Miller is self-explanatory.

To the Sewing Circles,
Dear Sisters:

As suggested in the general letter mailed on the fifteenth the Associated Circles of Lancaster County have purchased an electric cutter, and now have a system in full operation for cutting and shipping out garments to any of the circles ordering same. The primary purpose of the movement is to furnish more clothing for Russian Relief. The principal details of the system are as follows.

1. All orders for cut garments from any circle in the United States or Canada should be sent to Mrs. Ezra Mellinger, Ronks, Pa., R. R. 2.

2. Cut garments will be charged to the individual Circle at net cost plus an overhead charge of one cent per garment.

3. Circles can order garments of any kind or quantity they need.

4. All charges for goods sent outside of Lancaster County will be made by Orie O. Miller from Akron, Pa., and remittances should be sent to him.

5. For further information regarding this work address Mrs. Ezra Mellinger, Ronks, Pa.

Sister Mellinger is in close touch with similar work being done by the Friends Service Committee in Philadephia. She has procured through them a complete set of the patterns for Russian sewing which they use. These in turn have been worked out from actual garments brought from Russia by returned workers for this purpose.

All circles west of Lancaster County, Pa., having shipments of new clothing ready for Russia can forward same to Levi Mumaw, Scottdale, Pa., at any time and can continue to do so as further lots accumulate.

Arrangements have been perfected for shipping direotly to our workers in Russia as often as sufficient quantities accumulate. Definite word will be sent later relative as to a further gathering of used clothing. Reports of the disposition of that already shipped and statements of further needs will be made from time to time.

Word just received from one of our workers states: Do not hesitate in the least to urge the Sewing Circles to make much, very much clothing for Russia. The need is appalling. In the light of this and all other information we have from the field may each of us do our mite.

Mennonite Relief Comission
By Orie O. Miller

March 7, 1922.

A cablegram from our Unit at Constantinople gives the information that the Russian refugee families who arrived there some time ago, sailed for this country March 9. They are the Unger, Wiens and Kroeker families, Abraham Kroeker (the aged preacher-editor refugee) and Martin Toews. They are expected to arrive here in a few weeks, and places have already been assigned them.

For Russian relief for the month of April, funds to the amount of $27,000 have been remitted to Bro. A. J. Miller. This is more than the minimum budget calls for, but less than Bro. Miller has asked for in order to properly carry on the wok. The need continues unabated, and conditions are constantly growing worse, as more villages and families which have heretofore been able to supply themselves by their scanty stores, are daily finding their means of subsistence completely exhausted. More funds are needed! Thousands are perishing!

A cablegram from Bro. A. J. Miller states that in the Halbstadt district four thousand people are without food, and seven! thousand are existing without sufficient food. In Gnadenfield conditions are still worse, with a number of starvation deaths, and these are rapidly increasing.

Following is a letter from a local Russian relief committee acknowledging receipt of provisions furnished through Mennonite relief:

Pretoria, Orenburg, Sabangull,
Jan. 23, 1922.

To those of like faith with us, the Mennonites of America:

"May the Lord reward you," is our greeting to you. Yesterday, Jan. 22, we received a telegram from Moscow advising us that we can obtain flour from the depot of the American Relief Administration at Orenburg. In consequence of the failure of crops the need is increasing from day to day. All our attempts to obtain bread from outside sources have failed. Our district of Uran numbers 5800 souls. Of this number 800 children are fed daily (since Christmas) by the American Relief Committee. Tears of gratefulness have flowed freely for the help that is extended to us. As never before our prayer had ascended to the Giver of every good gift. "Give us this day our daily bread." Every day the number of those whose food supply is exhausted increases. To give the reader of these lines an idea of existing conditions, I shall attempt a brief description of the need in which some of our brethren in Sabangull find themselves. (Then follows a list of thirty-one families whose food supplies are practically exhausted and who are dependent on help through the relief work.)

In the month of December collections were taken in our 23 villages for relief work. In consequence nearly 100 persons were fed in a kitchen and aid was sent to other colonies to relieve the poorest of the poor. But the needs increased even among some of those who used to be well situated financially. Hunger had already claimed a victim, when help came. We can tell the needy: "Dear ones, do not despair; tomorrow we shall drive to Orenburg (a distance of 80 versts), with seventeen sleds and bring bread; within a week we shall return." We are truly thankful for the help that is given us.

J. Pries.
Chairman of the Uran Relief Committee.

The following is a list of food supplies delivered to the villages named below through our Unit within the time designated:

Food Supplies

Received from January 10 to February 1, 1922:

Flour 9200 lbs., meal 4080 lbs., cocoa 403 lbs., sugar 1480 lbs., lard 966 lbs., beans 920 lbs., milk 2976 cans.

J. Dyck, Chairman.
J. Thiessen, Jacob Janzen, Penner,
Members of the Committee.

List of villages in which the supplies were distributed: Koeppental, Neu Warenburg, Lindenau, Fresenheim, Waluewka, Hohendorf, Lysanderhoeh, Orloff, Ortenfeld, Medemtal.

March 15, 1922.

DEATHS

Sommerfeld—Herman H. Sommerfeld, Feb. 22, 1922, in Los Angeles, Cal. He was born in Elbing, Kan., December 18th, 1887. With his parents then he moved to Gotebo, Okla., in 1901. Here he found his Savior in his 18th year and by baptism was received into the Ebenezer Mennonite church. In 1907 the family moved to California and lived at Escondido, Upland and Reedley. April 6, 1909, Brother Sommerfeld was married to Amalia Harms of Upland. In 1915, the family moved to Los Angeles and here, February 22, 1922, he was called home. He leaves to mourn his departure, his beloved widow, 3 children, 1 brother and 3 sisters. Funeral services were held in the mission chapel at Los Angeles, conducted by Bro. M. M. Horsch. He used as text Psalm 130. Brother John Baergen of the Bible Institute spoke English, text Matt. 24:44. Missionary P. A. Penner also spoke words of comfort, text Hosea 6:1.

Snyder — Mrs. Elizabeth Snyder, widow of Henry Snyder, deceased, was born July 11, 1839, died March 9, 1922, aged 82 years, 8 months and 28 days. Sister Snyder was one of the charter members of the Manns Choice church. Funeral March 12th, when a large concourse of sorrowing relatives and friends gathered to pay last tribute of respect. Interment in Kinton Cemetery. Text Psalm 23, verse 4, Jacob Snyder officiating.

Gerber—Mrs. Lina Gerber, nee Loganbill, was born near Fortuna, Mo., June 29, and died Feb. 17, 1922 aged 39 years, 7 months and 18 days. On July 26, 1900 she was united in marriage with Ben C. Gerber. The union was blessed with five children, Clyde C. who preceded her, Tina E., Floyd G., Pearl May and Laura E.

The deceased spent the last years of her life at the sanitarium at Nevada, Missouri, where she died.

Funeral services were held at the Bethel church Sunday afternoon, February 19, attended by a large concourse of relatives and friends. The services were in charge of the pastor of the church, Rev. P. P. Hilty, who spoke on Ps. 119:19.

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VOL. XXXVII. BERNE, INDIANA, MARCH 30, 1922. No. 13.

IN MENNONITE CIRLCES

The Annual Catalog of the Witmarsum Seminary has made its appearance. It shows that the institution has a faculty of eight, as well as two special lecturers. The student body numbers nineteen and those enrolled for the Short Bible Course number thirteen.

According to statistics released by The Christian Herald for the churches in U. S. in 1921 the eleven Mennonite bodies have 1,751 ministers, 983 churches, 82,553 communicants, 19,937 of these belonging to the General Conference. These statistics have been compiled by Dr. H. K. Carroll.

On Apr. 4 the Gospel Herald, the organ of the (Old) Mennonite church, marks the fourteenth anniversary of its first appearance. It was at this time that the Mennonite Publication Board assumed active charge of the publication interest of that branch of the church and established The Mennonite Publishing House at Scottdale, Pa. The Gospel Herald was the successor of the Herald of Truth and Gospel Witness published for many years at Elkhart, Indiana.

The First Church, Philadelphia, Pa., is considering extensive repairs and improvements upon its building.

The renovation of the Exterior of the 2nd Church, Philadelphia, has made quite a change in the appearance of the building which was erected more than twenty years ago.

GENERAL CONFERENCE MATTERS

The second report of our Field Secretary was submitted to the Conference officers in December and put in circulation among the members of the Executive Committee, which took quite a bit of time. It was agreed to ask Bro. Krehbiel to condense the report somewhat and send it to our Conference papers for publication. Having received a call to serve as our relief delegate to Russia, he had no time left to see to this, but asked the Conference secretary to do it in his place. The report follows.

Conference Secretary.

SECOND REPORT OF THE FIELD SECRETARY

C. E. Krehbiel.

I. Introduction

In my first report, dated June 11th, I spoke of the churches in Oklahoma. On June 6th I returned from there and was at home until September 1st. During this time I visited the following churches in the vicinity of Newton: Schweizer, Hoffnungsfeld-Eden, West Zion, Garden, Halstead, Goessel, and Bethel College; I made out my report and worked out and arranged my itinerary through the Northern Conference as far as possible. Some delay in reply to letters sent out by me retarded me. Not having been engaged all of the time at Field Secretary work, I requested that at least one month's salary be retained, and this was done.

This report covers eleven Kansas churches, all of the churches of the Northern District, and nine small unorganized groups.

II. Survey

1. Eleven Kansas Churches: Before going to Oklahoma, I had visited the Tabor church in Marion county and the Christian church in Moundridge; and on September 3rd, on my way to the Northern Conference, I stopped in Thomas county in Northwestern Kansas, where Rev. G. Frey is serving an unorganized group since last June. On November 27-30th, after my return from the north, I visited the Emmaus church near Whitewater.

These eleven churches are all fairly well organized. Halstead, though being without a pastor temporarily, is regularly supplied. West Zion has had a change in pastor since I was there. Bethel College has no church house. The pastor of the church is on leave of absence, visiting the churches in the interest of Foreign Missions. Members of the college faculty supply in his absence. One of these churches has the unique distinction, among churches visited thus far, of having had weekly prayer meetings or Bible study hours almost uninterruptedly since 1892. Eight of the eleven remunerate their ministers at least partially. Eight have one or more English classes in the Sunday school now; and seven have periodical but regular English preaching service. With one exception they all have Christian Endeavor societies, and two have Junior Endeavors.

2. In Colorado I visited two small groups. The one at Vona is organized since 1908, but has no regular minister now. The one at Kirk, though over thirty years old, is still unorganized and without a pastor. There is a group at Cheraw also, but not having visited them I will prefer reporting later. So far the roots of our church have not penetrated deeply into the spiritual resources of this state.

3. Wyoming holds but one dwindling group of three lone Mennonite families. While these hold to the church heroically, the chances of addition are scant. They must content themselves with "Union" meetings dominated by others.

4. Montana. This is the state among whose 1000 hills small groups of Mennonites, and individual families even, seem to have "lost" themselves. I stopped with and spoke to groups at the following five places: Stanford, Hydro, Wolfpoint, Lustre and Bloomfield. All except Bloomfield are unorganized, or organized only to the extent of having a Sunday school superintendent. Stanford has a "Union" church. I had an opportunity here and at other places to learn that the "Union" idea is not a panacea for all church difficulties. The friends here have done fairly well in a material way. At Hydro the "Mennonitische Brüdergemeinde" are in the majority, though a member of our church is Sunday school superintendent. These people have had practically no crop for five seasons. They are thirty-five miles from the railroad. But, with all this, spiritual life is not at such a low ebb. Our part of this settlement has been leaving, only four families remain. They have a church building together. At Wolfpoint and Volt there are ten families who have chosen Brother A. F. Toevs as Sunday school superintendent and meet each Sunday in the district school. The Lustre group of thirteen families (thirty miles from Wolfpoint) have chosen Brother Henry Baerg as Sunday school superintendent, and meet regularly in their district school house. At Lustre they had a very good crop this year, at Wolfpoint it was fair. These people are hopeful and one hears little of moving. Lustre has two German and one English classes; Wolfpoint is English. It requires no small amount of grace to keep up spiritual interests in frontier settlements. Bloomfield, fifteen miles from the railroad, has the only organized church in Montana. It numbers 170 members and there is evidence of spiritual life that is contagious and inspiring. They have their own church and plan to enlarge it. The Northern District Conference is to meet here in June 1922. They have German services in the morning and English evenings. During the war the pastor was threatened and mistreated.

5. North Dakota, too, harbors a few scattered groups of our people. I visited those at Lostwood, Alsen, Munich, and Arena. At Lostwood there are thirteen families who have regular Sunday school in a district school. The leader is Brother Henry Friesen. They all live within three miles from town. They have prospered materially and are making plans to build a church. While at Mountain Lake I suggested to a member of the Northern District Conference Home Mission Committee that they send Rev. I. J. Dick, Elder of the church whence most of the Lostwood friends come, there and to others in North Dakota, and Montana, and this has since been done. Rev. Dick knows many at these isolated places. At Alsen and Munich, nine miles apart, Rev. N. F. Toews is regular pastor and these churches seem to be flourishing. At Langham, about eighteen miles east of Alsen where Reverend

Toews lives, there is a group of thirteen families. Unfortunately I did not get to this place. At Arena there are twelve families. They have regular meetings in the district school house. Brother Peter Wiens, an elderly layman, reads a sermon and Brother Abraham Unruh is Sunday school superintendent. This settlement, like many others, was larger at one time than now. It is over 200 miles by rail from any other Mennonite church and slow to reach by train. It was almost accidental that I came here, but I think it was worth while. However, something more permanent should be done, and the Northern District Conference plans to have Rev. Dick or someone else visit these and other isolated groups regularly several times a year at least. Brother Harry Dirks was to live at Lostwood and do this with a Northern District Conference Ford, but he became sick and had to discontinue the work.

6. **Minnesota** has harbored Mennonites since the early seventies. The large settlement is around Mountain Lake. I stopped with a small group of nine families at Ulen on my way from N. Dakota. Brother J. E. Williams is Sunday school superintendent here. They meet in a district school. In Mountain Lake there are three churches. Each one of these has a filial station, one is in Delft, one in Butterfield, and one at Bergtal. They are served by ten ministers. Bethel church in Mountain Lake is said to seat 1500 if need be. (There is a fine $60,000 branch of the Newton Bethel Deaconess Hospital here.) All of these churches have German services practically exclusively. Two of them have no English Sunday school classes thus far. The Middle school at Mountain Lake has about one hundred pupils ranging from beginners to high school. There are three teachers, of whom the two teaching the higher classes are ministers of the "Mennonitische Brüdergemeinde" church. There is also a church at Westbrook, but for some time it is without a minister.

7. **South Dakota.** There is a large and growing settlement around Freeman and Marion. We have six churches here and four of the Hutterite groups here are friendly. By a Hutterite minister who had heard me, I was asked to speak in three of their churches, and having three evenings free, he arranged that I spoke in three churches. Seven Hutterite young men are attending Freeman College. There is a larger settlement of Hutterites in Beadle Co., S. Dakota, and I was told some of those had joined the Northern District Conference. They have no instruments in their churches. We have a "Church Row" here where on a distance of about ten miles there are four of our churches standing along the same section line. Two of these have a seating capacity of about 1000 each, and one has a fine pipe organ. The other has an $8000 parsonage. Both have sunk floors and steeples with bells in them. This prosperous section was visited by a severe windstorm in September and many large barns were wrecked and much damage done. Freeman College has over 100 students and a faculty of eleven members. It is performing a valuable service for the community. At Avon, South Dakota, there is another church with 100 members. This settlement is old and may have lost some. They have English services every other Sunday evening.

8. **Nebraska** has three settlements of our Mennonites. At Wisner there are about eighteen families organized into a church, but now for a long time without a regular pastor. They were were served last summer by Bro. Benjamin Kaufman, a teacher of Marion, South Dakota. The largest church in the Northern District Conference is at Henderson. It has 451 members and five ministers. Their church is in the town, is well equipped and will seat about 1000. This church also owns a "Fortbildungschule" in which twenty-three young people were taking work in the eighth and ninth grades and Bible. A. W. Friesen, one of the ministers, is teacher. At Beatrice there is a large scattered congregation that has three church houses, one in the city, another four and the third ten miles west. The largest and oldest church is four miles west of Beatrice. At the "West" church they have services on alternate Sundays. At the other two places they have German services each Sunday morning. In the city church they have English Sunday evening services, and a Mission Sunday school in the afternoon. There were sixty-five children present when I visited it. This church has a Middle or Bible school, attended by about eighteen young people and taught by Rev. H. Thiessen. They also had the settlement divided into six districts to teach the children Bible and German in summer, and part of the expense was paid out of church treasury. Rev. H. D. Penner is employed to preach English in the city and has a Teacher Training class, a high school student Bible class, and the English Sunday school teachers' class to instruct. This church has a splendid thirty-five bed brick Deaconess Hospital and this year dedicated a commodious frame two-story Sisters' Home costing $23,000, and paid for.

III. Summary

Since taking up this work, besides visiting nine unorganized groups, I have now visited forty-three organized churches with a total membership of 6998, or about one-third of our General Conference membership. Excluding Hydro, Montana, and Mennoville, Oklahoma, as practically disorganized, there are seven vacant pulpits in the other forty-one churches. One pastor serves two congregations; nineteen have one minister each; eight have two each; four have three each; one has five, and another has five and two others preach upon request and teach. At three churches evangelists assist ministers. Including the seven without pastors there are sixteen churches out of forty-one without a regular resident elder. (Elder—Aelteste in my report). Thirty-three of the forty-three churches visited have Ladies' Mission Societies; two have two each. Thirty-nine have Senior and 4 have Junior Christian Endeavor Societies; four Senior and one Junior Christian Endeavors have been dropped. All have Sunday schools.

I spoke eighty times at the places covered in this report, and the estimated average of attendance was 212. The smallest group was seven, at Stanford where four families live. There was much snow and bad roads here. The largest audience others estimated at about 1300, and the occasion was a song service.

Since taking up this work I have spoken 120 times at sixty-four different places. In ten churches I spoke English once or oftener by request. Including young and old the average attendance at these 120 meetings was estimated at 176. But this may leave a better impression than the facts warrant, for in forty-seven of these meetings the attendance was under seventy-five. The forty-three congregations visited own forty-nine frame church houses costing about $197,170, and having a total seating capacity of about 18,000. The total indebtedness on six of the buildings is $14,776. The rest are unencumbered. These figures would indicate that the average cost of these forty-nine churches is about $4,024; that the average membership of forty-three congregations is 165, and that they expended about $28.20 per capita for church accommodations. One organized church has no building, one owns three and four own two each.

IV. Problems

1. One problem is to make each church unit complete—but not self-sufficient.

2. Another is to get these units to cooperate in spirit, mind, and fact, through Christ, in (a) Christian Education; (b) Home and Foreign Mission; and (c) Relief Work.

To aid in the solution of these problems the General Conference has created five standing boards: Home Mission, Foreign Mission, Publication, Education, and Emergency Relief.

V. Suggestions

1. The fact that out of forty-one churches seven are without pastors and sixteen without regular resident elders is certainly more than food for thought. It should be cause for action. The whole step cannot be taken at once, but the repeated suggestion, especially by present elders, that each church unit of sufficient size aim to have its own resident elder might be opportune and helpful. As for the isolated smaller groups, it will not be amiss again and again to suggest as a preventative: Don't do it! Think twice before you cut yourself off from your own congenial brethren in the faith. You owe that much to your family. The branch cut off from the tree dies. Where isolation has taken place it would avail little to say, "I told you so!" Instead I have formulated and expressed five recommendations to small groups giving evidence of desiring advice: a. Elect a "Leader" and an assistant annually. Send this leader's name and address to the Conference Statistician and the Bundesbote Kalendar. Empower the leader to invite and arrange meetings for visiting misters of our church; b. Have correspondents for both of our papers, Bundesbote and Mennonite, preferably not the leader, so he will not need to "write himself up" as it were; c. Keep and read one or both of our papers. Thus you will be informed and being informed will be interested and disposed to participate in our mutual work, and you will be less tempted to forsake your church or to turn your support into other extra-denominational channels that are continually presenting themselves through periodicals, book agents, itinerants, etc.; d. Take and send in to our Conference treasurers offerings for Home and Foreign Missions. It matters not what the amount, it will be a tangible evidence of good will and a pleasant reminder that you love your church and desire occasional visitors; e. Send delegates to the conferences, make their presence known to the Conference chairman. Let the delegates listen to the proceedings and be sure to have them report to you at home afterwards. Some of these suggestions, I fancy, might be pertinent and helpful even in many of our churches, and they touch the other complex problem above.

The General Conference has thus far given little attention to the local church problems, possibly from historic and anti-hierarchical reasons. But, if cooperation is mutually helpful, it ought to be possible to help bear each other's burdens without incurring the just suspicion of "outside interference" with ulterior selfish motives. The logical thing to do, to help weak groups, would seem to be, to work through the nearest neighbors of the faith who likely have personal touch and hence a better understanding. The District Conferences, acting on this, have their own Home mission committees. In their activities these tend naturally to cross lines with the Home Mission Board of the General Conference in church extension work. The question might therefore be raised, whether this work could not be co-ordinated. At present the District committees seem to be doing most of the extension work and the General Conference Board is more active in City Missions.

2. To enhance united effort for our Master, "we need more of the spirit of Christ and less of strife and self," as one brother put it. We must cultivate the virtue of faithfulness. I have been told that Adventists, Nazarenes, Russelites, Christian Science, and even Mormons have won members from us by proselyting. I have seen Adventist books in many homes, and many were bought at high price without being told this. The plan of the Northern District Conference, to have its circuit minister be a colporter at the same time, is excellent, for our people will buy and should have good books. Possibly our Book Concern could distribute the catalogue more generally.

It is my purpose to visit every minister in each church I come to. Where there are only small groups I make an effort to visit every home if possible. As a rule I do not stop at places where members of our church do not at least have regular Sunday school meetings. Where they have their own meetings I plan to go, irrespective of the number that might come to meetings, and I have tried to present the Conference work to a group of seven in a private home just as conscientiously as to an audience of 700 in a commodious church.

VI. Conclusion

In making a three-months' circuit through churches in eight states, speaking Sundays and week nights with little interruption, one could hardly expect to find it opportunity at all places to have meetings. But they arranged for them in seeding, in haying, in threshing and in corn picking time. I was fortunate enough, too, to make regular train connections at all places but one, and did not miss a speaking date on the whole trip. Therefore, I am doubly grateful for health and heavenly guidance, for all kindness shown me personally, and for the evident interest taken in the great work our Good Father has entrusted to us as a Conference.

In His name, I am yours fraternally,

C. E. Krehbiel

CORRESPONDENCE

Grace Church, Pandora, Ohio. —Dear Christian Friends: One-fourth of the new year has already rushed by and spring is here. These three months since New-year have been just stuffed with good things for Grace church. The year itself had been started off with a feast—the lectures by Rev. Hartzler on the "Kingdom of God," and a better beginning we could scarcely have had.

The annual business meeting held on the second day of the new year revealed the condition of the church. The pastor's report showed a decrease in membership due to deaths and to the departure of others to different communities, yet the future looked bright. Reports as a whole were encouraging because giving was generous, young people were very interested, and auxiliary organizations were thriving with increased activities. Two changes occurred in the program of the church, (1) the number of German services was reduced in behalf of the young people, and are now held only on the 3rd and 5th Sundays of each month, (2) the double envelope system was introduced. This method is more satisfactory than the single envelope system for it promotes more systematic giving for missions.

During the first quarter we certainly have been blessed with speakers of all kinds. While here, Bro. Kliewer gave his reports on the various mission fields and left much worthwhile, instructive information concerning our work there. Then on Feb. 19 we further blessed by the presence of Mr. Lyle Rader, one of the great living chemists and most interesting speakers. This layman preaches that science and the Bible agree, that we should use the Bible in our business, and that the layman must help proclaim its message. One week later we greatly enjoyed the Bluffton College Glee Club and hope all the readers will be privileged to hear it sometime this summer.

Of the other speakers and special activities, I will make mention of but the one in charge of the Sunday school department. On March 5th Dean N. E. Byers of Bluffton College inspected the school while it was in session for the purpose of locating places where improvements would be in order. During the preaching hour Prof. Byers delivered a very practical, instructive address on Religious Education that showed the importance of paying more attention to the religious instruction of our youths. In the afternoon a conference of the Sunday school officers, teachers and teachers' training class was conducted by him at which time he frankly told us our good qualities and also the places where the Sunday school could improve. Thus by having a capable visitor criticize constructively, the school knows where to improve. This conference was so worthwhile that I pass this on with the hope that some other Sunday school may wish to benefit in a like manner.

Interest in the Sunday school is good this year. Especially well do the children study their lessons, and judging by the way they lean forward on the tables, toward the teachers, they must be very interested. The fellows in the teachers' training class are showing greater interest than usual, hence we expect a good number of trained young men teachers in the near future. Because of the county young people's conference that was held in our church this month, interest has been aroused in organization of classes.

In conclusion I must say that God surely has been good to us, and I can not believe otherwise but that these activities are bringing us nearer Him, and will bear fruit unto eternal life. **Corr.**

Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious.

A STATEMENT BY THE OFFICERS OF THE AMERICAN BIBLE SOCIETY

The change that has been announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted in some quarters and the officers of the Society have issued the following statement:

The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

This change of policy in its printing program has been dictated by the fact that the Society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the Society's output and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

The Society has no thought of moving its headquarters from New York. Its executive offices continue in the Bible House, Astor Place, New York City.

THE PILGRIM CHARACTER

Olive Roberts

"Next to the fugitives whom Moses led out of Egypt, the little ship-load of outcasts who landed at Plymouth are destined to influence the future of the world."—James Russell Lowell.

When an American of today reads that volume which was written three hundred years ago, William Bradford's History of Plymouth,—he is apt to wonder how he would conduct himself if he were placed in a situation similar to that of the Pilgrims when they decided that they must leave Holland. But he knows very well that neither his own early training nor that which he is giving his children is conducive to the development of the most distinguishing characteristic of the Pilgrims,—absolute consecration to an ideal.

Persecution, imprisonment and their own desire and determination to secure religious freedom had taken the Pilgrims to Holland

(Continued on page 4)

THE MENNONITE

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EDITORIAL

A certain judge was once asked by a friend how he would discuss the inspiration of Scripture. "That, sir," he replied, "is a closed question with me, it is the one book that reveals to me exactly what I should know relative to my salvation." The legal term "closed question" implied that the matter had been definitely settled and would no more be made a subject of discussion or investigation. Many people, including some preachers and teachers of theology, might have done well if they had shaped their attitude toward God's Book as did the learned judge. The type of religious teacher who would open for discussion or even question the accuracy of the Bible shows, to put it in the mildest form, a lack of faith in the book he sets himself up to teach. No engineer, for his own safety, should undertake to operate a locomotive he could not trust and, for the safety of those whose lives would be in danger, he should be prevented from running that engine even if he were fool enough to atempt it. It seems almost absurd to entertain the thought that some Bible teachers do not trust their Book were it not so painfully evident that such is the case. If they have no confidence in the Book that is to direct their own salvation how is it to be supposed that there will be safety for the salvation of the souls for whom they are responsible?

It must be said in the interest of our Mennonite people that they want their spiritual leadership in safe hands and that they are in no mood to tolerate ministers or teachers who are not absolutely confident of the Book. For this reason it is important that our schools as well as our pulpits voice their sentiments with a trumpet of no uncertain sound. There are two attitudes toward questions with which one may not agree. The one ignores the whole matter and says nothing, the other is aggressive and makes long and continued protests. Of the former attitude we need only point out that it is either indolent or neglectful and leaves the door open for the thief to enter and do damage. Of the latter we can say that it is necessary. Ezek. 33, To be silent when souls are in danger means that the blood of the victims will be upon the heads of those who do not give warning of the coming of the sword.

THE PILGRIM CHARACTER

(Continued from page 3)

in 1607. There they had been safer and happier than in England, for at that time Holland was more advanced intellectually than any other county of Europe and under the House of Orange, religious freedom was granted alike to Protestant, Catholic and Jew. But though the Pilgrims admired the Hollanders and enjoyed their "faire and bewtifull cities, flowing with all sorts of wealth and riches," they regretted that their own children were destined to lose the traditions and language of England if they remained in a foreign land. After long and prayerful consideration, the forefathers decided that their love of God, their dream of civil government based on Republican equality and the preservation to posterity of their own customs and ideals were dearer to them than peace and safety in Holland; in 1620, therefore, they undertook a second and a greater exile.

How many of us, for the love of God and loyalty to an ideal, would have the courage to part forever from the comforts of civilization, leave many of those who were dearest to us, take a dangerous and seldom tried ocean voyage, and make a home in the wilderness,—in short, voluntarily go into exile?

When they arrived in America "they had no friends to welcome them, nor inns to entertain or refresh their weather-beaten bodys, no houses or much less townes to repaire too, to seek for sucoure." Five months after landing, the Mayflower returned to England, leaving on the American shores only forty-nine of the one hundred and one passengers who had landed, the others having died from exposure to the hardships of life in the wilderness.

The Pilgrims did all of these things and did them cheerfully, bravely, uncomplaining. It did not occur to them that they were martyrs, because their matchless faith in the goodness of God to those who did His will caused them to believe that all things would work together for their good.

In mentioning the indifference of the Pilgrims to material comfort and prosperity and their decision to cross the ocean and settle in the wilderness, Bradford writes, "But they knew they were pilgrimes, and looked not much on those things, but lift up their eyes to ye heavens, their dearest cuntrie, and quieted their spirits; for they had other work in hand, and another kind of warr to wage and maintaine."

We are apt to think of the Pilgrims as a severe, stern people, strictly virtuous, yet lacking in the gentler qualities of the Christian character, but let us recall a well known instance which proves that forbearance, patience and tenderness were their strongest characteristics.

In November, 1621, only a year after the Pilgrims had landed, a ship bearing thirty-five new colonists arrived. Not one of them had tools, food or clothing other than for his immediate needs. Yet the forefathers shared with them as brothers, and as a result there was not a time during the next two years when they were not in great need of food and clothing.

The Pilgrims showed what their standards of character were when they chose their Elder, Mr. William Brewster. He was a Christian gentleman who had gladly sacrificed social position, suffered imprisonment, and gone into voluntary exile for "ye Kingdome of God and Religion's sake."

Bradford's descriptions of his life-long friend is most satisfying. "In teaching he was very stirring and moving the affections; also very plain and distince in what he taught, by the which means he became the more profitable to his hearers." Of Brewster's sympathy and kindliness, Bradford writes, "He was tender-hearted and compassionate of such as were in misery, but especially of such as had been of good estate and rank and were fallen into want and poverty, either for goodness or religion's sake. "But," adds Bradford, "none did more offend and displease him than such as would haughtily and proudly lift up themselves, being risen from nothing, and having little else in them but a few fine clothes or a little riches more than others."

Surely we can tell our children of no nobler heroes than the Pilgrims whose character is best described by those words of James, " . . first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

MAKHUVA GA ALUGWE VUSULA
WORDS OF ALUGWE VUSULA

Mwana we Shimoli, Son of Shimoli

I, myself, in our land was a doer of very much evil but a person named Damba called me saying, "Come and help me weed my Kaffir corn." I went into his garden and helped Damba weed. I began to ask him, "Why do you go to school?" He said, "School is good." I said to him, "If school is good, what good is there in it? I see no gain in school. If school is good, why is it good?" He said to me, "It is well to go to school daily. In the school house we are reading charts; also, the words of Jesus Christ, God's only Son." I asked him, "Where does this person dwell?" He said to me, "He is above the earth and has arranged a place for people who forsake their sins. A long time ago He left His place above, came down here and was born of Mariann (Mary) who was a virgin. The people saw the child. He began to expound the Words of God. Some liked His words and others did not like them. Finally, they killed Him by nailing Him on a cross. They took Him down and buried Him in a grave made of stones. After three days He came out of the grave and remained on earth forty days. Then He went above. He will arrange a place for those who trust in Him. Also, He is to return to earth." When I had heard all these words, I went to my home and slept. Also, there are other words about a person named Segero. He was a friend of mine and a school boy. One day I saw him passing. I called him saying, "Stop at my place. I want to ask some words about school." He came and we talked together, I asking him, "Is school good, or not?" He said to me, "It is good." I said to him, "You enter into my hut and sleep many days." He told me the Words of God and when I understood them, I accepted them. He taught me to pray and I myself tried to pray a little. Truly, this Segero became my friend.

My sheep was very sick and I was beginning to pray that if God and Jesus are above perhaps they will help my sheep. Also, I said, "If my sheep recovers, I will go to school but if it dies, I will not go." The sheep recovered and I fully accepted God and Jesus. I said to Segero, "It is good of God to have helped my sheep. Let us

go to school to the white man." One of my people had opposing words which I did not like but I came to Lirhanda Mission School in the month of May in the year 1916.

When I came in to the school I found Indeherhi who was teaching. He said to me, "If you want to come to school and really learn, you must stick at it." Also, he told me, "If you stick by God you will be evil spoken of by the people of the land." I heard these words.

Having been in school two months I wanted to do away with my sacrificial stone. In the morning I asked my friend, Segero, if it would be well to do away with my sacrificial stone. He said, "If we do it by daylight the people of the land will refuse and make very much trouble and carry bad words to the chief saying that it is not well to allow Alugwe to do away with his sacrificial stone. Others will follow him and our custom will be spoiled. We do not was to stop our belief in spirits." I asked my friend, Segero, to sleep at my hut so that very early in the morning we might take away the sacrificial stone. We did it but the chief heard the news and said I should pay four rupees. I refused to pay. The chief summoned me before his council of elders and told me to pay five rupees. I refused to pay. The chief said, "You will be bound and sent to the prison at Mumias." I said, "I am willing to be bound." They sent me to Mumias, guarded by two of the chief's retainers. I was in prison for two months. Then, I was released to come home. I found my friend, Segero, and another called Mmanyisi, and another called Shimoli, who were having trouble. One had paid eight rupees and another fifteen cents. I said to them, "I want to leave my land and go to live at Lirhanda." After remaining here at Lirhanda for some time my child was very sick. I performed no sacrifice to the spirits for it but trusted God and Jesus only.

Also, my words are these, I rejoice that God and Jesus Christ, His only Son, are guarding me every day. — Alugwe Vusula. — (American Friend.)

THE CHRISTIAN WAY IN RACE RELATIONS

Two impulses of human life—the struggle for selfish interest and the struggle for service to others—have sought the right of way in race relations. The demands for cheap labor to clear the forests and till the tobacco, rice and cotton fields of the white settlers led them to bring the Negro people to America. Almost from the beginning, Christian conscience sought to prevent and correct the evils of slavery, and to serve the welfare of both races by over-ruling selfish exploitation. The profits from unpaid labor, however, so appealed to the lesser impulse of the majority that it often thwarted the claims of justice and mercy. Sixty years ago the Nation paid an awful price in blood and treasure when conscience and justice demanded their place on the highway.

During the years that have followed the spirit of justice and service has slowly but surely gained larger and larger place in the settlement of the many relations of the races in industry, education, government, and religion. It is true that the Negro, like many other repressed groups, has shared unevenly in the wealth he has helped produce, in the schools he has been taxed to support and in the government he fought and died in wars to defend. Yet the glory of the past and the hope of the future rest in the fact that, although often in the minority, there has been a body of Americans who in season and out have labored that Christian goodwill, instead of selfish interest, should determine the relation of our national life to Negro citizens.

Half a thousand missionary schools, institutes, and colleges, have pioneered Negro education when many people did not believe the race could master advanced knowledge. These institutions have equipped an able company of present-day Negro leaders in church, school, and community life. Progress in industry, art, agriculture, literature, science, and religion among Negroes is leading many white leaders to say that the time has come when they should no longer work for the Negroes but with them for the best and largest achievements of the new day. In other words, we have arrived at the time of real racial cooperation. We begin to see that our general welfare cannot be attained without according to all a share in planning and working for, as well as enjoying, the benefits.

We are "finding new appreciation by the white people of the colored people's value as members of the community, taking the best of that race rather than the worst as instances of their worth and progress, . . likewise finding a new appreciation by the colored people of the white people's interest and readiness to cooperate." Organizations such as the Commission on Inter-Racial Cooperation in the South and the Federal Council's Commission on the Church and Race Relations, described in this issue, are outstanding illustrations of this spirit.

The ideals of Christian brotherhood now gain a larger place in the march along the world's highway because they have made clearer to the people that to advance the man behind is to carry forward the whole procession. Has not much of the selfish impulse that led to the exploitation and repression of the weak by the strong, the disadvantaged by the favored, the black by the white, had headway in the affairs of the world because men and women have not realized that we all go up or down together? In the practical life of action no less than in our thinking we are beginning to see that the science which taught the "struggle for existence" as "red in tooth and claw" stated only half a truth. We are now beginning to see that the "struggle for the life of others" is even as deep, or deeper, in the fabric of life and in the structure of human society. The majority are opening their eyes to see that we serve ourselves best when we serve our neighbor.—G. E. H. in Federal Council Bulletin.

DEVELOPING GOOD JUDGMENT IN CHILDREN

Edith Lochridge Reid

Much of the inefficiency throughout the business world today is directly due to the lack of proper early training in the home. No business system or course in salesmanship and technique can ever quite overcome the habits and mind development acquired while the individual was passing through childhood and the most impressionable years of his existence.

One Monday morning I discovered that I was out of laundry soap because Jennie, our laundress, had not reported the fact before she left the previous week. There was just time for Robert to go to the store before school. "Get five bars of M. B. Laundry Soap," I told him as he started off. Meanwhile Jennie sat around waiting, all because she hadn't told me about the empty soap box the week before. However, while this fact is not exactly the point I am making in this article, yet nevertheless it proves that Jennie had not been taught to use her judgment when she was small.

But to go back to Robert. In the course of time he appeared in the kitchen with empty hands. I had told him to get M. B. Laundry Soap but the store had none, and although the grocer wanted him to bring the next best he decided not to spend his money for something I hadn't told him to get. Now Robert is nine years old, and he knew that the washing could not begin until we had the soap. But there were only twenty minutes between then and school time, so I dispatched Jennie herself for the soap and used ten minutes in trying to impress upon Robert when NOT to conform to implicit obedience. I showed him how to reason that the washing was soaking. And that there wasn't any soap in the house. Jennie was waiting. The clothes had to be washed. And to get them clean we must use soap.

Now it would have been much easier to have said, "Oh, Robert, run along to school; you do use such poor judgment." But some day Robert is going to work for an employer. And that employer will not always be on hand to tell him what to do when the right kind of material is not available. That employer will hire him for that very purpose, namely to do his thinking for him and take some of the responsibility of his department. We can't always get the kind of soap we ask for in this world, and we must make quick decisions and wise ones in choosing the next best thing.

But I was rewarded the very next week. The soap ordeal made its impression on Robert.

One evening "Daddy" telephoned out that he was bringing home a guest for supper. My first thought was, "No bread." So I sent Robert to the store for two loaves of bread. But it was late in the day, and the store had nothing left but graham bread. Robert walked out and started home, then he reflected—actually reflected—as I had suggested to him. There was no bread in the house. A guest was due. Something in the nature of bread food was necessary. So he returned to the store and said he would take the graham bread. "Two loaves?" asked the grocer. Again Robert used his brains. Our family does not care for graham bread. So we would not want any left over for the next day, and he came home with one loaf. I was so pleased I could have hugged him for joy if I hadn't been in such a dreadful hurry to get a hasty meal prepared. But the next day I had a nice talk with Robert, and I found that he had reasoned about the bread question just as I have indicated above, and he said, "Mother, I would have come home without ANY bread and the store would have been closed before you could send me back, IF IT HAD NOT BEEN FOR THE SOAP."

How I did feel repaid for taking that few minutes on a busy Monday morning to explain How to Use Good Judgment!

Mothers and teachers can recall instance after instance similar to the two mentioned when a child had to make an independent decision. If he had been wisely trained he made a wise decision. If not, he probably came home without the soap. It pays to have patience and spend a little time teaching logic even to the tots. Eventually the time saved by such instruction will be multiplied a hundred fold, and even though we get no immediate results, we owe it to the future of the boy and girl to expend this energy in stressing the vital importance of using good judgment. If they do not learn to weigh and measure and decide things for themselves at the impressionable age, they will not have this faculty developed when they are grown. Habits are not mushrooms that grow over night. They are oak trees that must be planted many years before they are actually needed for shade. But the acorn must drop where the soil is fertile.

STRAIGHTEN THEM FIRST

By Park Hays Miller

When wood for kindling and for odd jobs about the house was particularly scarce, the timely arrival of some crated furniture brought a goodly pile of odd lengths and widths and thicknesses of boards. The first task was to bring order out of chaos by tearing the crates apart, assorting the pieces and removing the nails.

It is usually a simple matter to draw a stubborn nail from a board with the aid of a good hatchet or hammer; but, when a few hundred nails must be drawn from boards to which they seem to cleave with the utmost tenacity, the task becomes a test of endurance; so the possessor of the store of wood began the study of nails andboards, their nature and mutual relations.

There was a difference in the kinds of wood, just as there is a difference in kinds of people; but, whether the wood was hard or soft, rough or planed, he discovered that it was far easier on his own patience, his blistering hands, and the boards themselves when the nails were straightened first. A few well-directed blows of the hammer straightened out bent and clinched nails, and made it possible to draw them from the boards with considerable ease.

As Bobby Burns reasoned from mice to men, so the student of nail-extraction was set to thinking of human nature. The worker with men will find it a good rule to straighten the nails first. Sometimes a man cannot be convinced of the truth, or be led to see his plain duty. Hours of argument seem to have little effect. The task of leading him anywhere is like drawing a bent nail from a piece of hard wood. But if the man's mental kink can be straightened out first, if his prejudice can be discovered and overcome, the task will be made marvelously easier.

This process may call for a study of the man's disposition, his point of view, his education, his past experience, his philosophy of life, until his peculiar mental twist is discovered; but, when it is discovered, a few blows of the truth wisely directed will save hours of fruitless discussion. A young man who had drifted away from the church, in part because of intellectual difficulties came in contact with a Christian who had passed through a similar experience. A few well-directed words of this new friend, frank and sincere, so straightened the young man out that to his own surprise he was before long back in the church, a happy and active Christian.

Human nature has its kink that must be straightened out before character-building can be successfully undertaken. It requires the grace of God to set men's hearts straight before their living can be made right. The gospel is still the remedy for the perversity of human nature, and what the world needs is not first the hammer-blows of education and the tugs of legislation, important as these are, but the taps of the grace of God on the heart through the gospel of Christ. When the twist of sin in the nature has been removed by God's grace, education and legislation will bring larger results. A quickened conscience gives new force to rules of education and to exhortations to service.

Organizations sometimes possess personality. Institutions and societies have what might almost be called human nature. And this principle applies to them. There are churches and societies in the church with which little can be done unless the straightening-out process comes first. A new motive for service may put new life into a dying institution, but sometimes there is a twist in its nature which must be straightened out before any real progress can be made. Time and effort and prayer spent in straightening out the crooks may be the first and most important step in reconstruction.

We are tempted to pull out the nails by main force, even if the process does tear the wood; but in the long run it is far wiser to take the time and the patience necessary to straighten out the nails first.—Sel.

WHAT TWO YEARS OF PROHIBITION HAVE DONE

According to the estimate of Mr. Roy A. Haynes, Federal Prohibition Commissioner, there is but one drinker today, where there were ten drinkers two years ago —a showing that significantly emphasizes the value of the Eighteenth Amendment. The fact that 18,000,000 drinkers have espoused a life of sobriety and decency, is of itself a most creditable accomplishment. Only ten per cent., at most, of former drinkers are still indulging in the habit, and these are consuming but five per cent. of the quantity of liquor that was formerly disposed of. The entire drink bill of the nation has decreased two billion dollars a year. Still other commendable results—frequently overlooked, but nevertheless of undoubted value—are these: The disappearance of the open saloon, with all its pernicious tendencies; abatement of open drinking in public dining-rooms; the passing of the treating evil; decrease of alcoholism cases, as shown by the closing of Keely Institutes and other places of the kind; largely increased savings accounts, decreased importation of liquor; an improvement in the national health, according to the statistics of insurance companies. It is becoming more evident every day, that thinking people favor the Eighteenth Amendment. The "personal liberty" argument is not as popular as in the days of yore. Of course, there is still someone, now and then, who alleges that prohibition infringes upon the sacred rights of "personal liberty"—so-called—by restricting individual indulgence in stimulants. Such persons evidently forget that every law touches just that point in a larger or smaller degree. Properly viewed, however, these restrictions do not seriously affect the man who puts the community good above his self-indulgence, nor do they greatly embarrass the individual who places the public welfare above his personal convenience. While the progress of prohibition is not as rapid as some of us may desire, it is encouraging, nevertheless, that the forces of law and order are gaining ground. The onward move is insistent, definite and sure, and decrees the final doom of the illegal liquor business.—Gospel Messenger.

SLUMBERING SAINTS

It seems to me that if there be upon God's earth one blacker sight than these thousands of Christless and graceless souls, it is the thousands of dead and slumbering Christians living in their very midst, rubbing shoulders with them every day upon the street, and never as much as lifting up a little finger to warn them of death, and eternity, and judgment to come. Talk of being sickened at the sight of the world's degradation! Rather let those of us who are Christians hide our faces because of our own, and pray God to deliver us from the guilt of the world's blood. I believe that if there is one thing which pierces the Master's heart with unutterable grief, it is not the world's iniquity but

The Church's Indifference

To help another man to God's work is well; but it can never take the place of your own work for God. And are there not hundreds of Christians whom God has blessed with wealth and influence sheltering their consciences today under the purchased labor of a hired substitute? Only let us be earnest, and self-sacrificing, and single-eyed for His glory; otherwise it is useless to begin. He can excuse weakness, and work through it; He can excuse blunders, and overrule them for good; but with half-heartedness, and lukewarmness, and indifference to the value of souls, we may as well make up our minds that He will do nothing.

The excuses which Satan puts into the sinner's heart for rejecting Christ are nothing to those with which he tempts the Christian to abstain from Christian work. We have thousands and thousands of Christians who can tell you in a minute why they are not doing anything for Christ.

And God's people are slumbering on the faith of such miserable subterfuges, while souls are dying in hundreds at their very doors.—D. L. Moody.

"It takes great strength to live where you belong,
When other people think that you are wrong;
People you love and who love you, and whose
Approval is a pleasure you would choose,
To bear this pleasure, succeed at length,
In living your belief—well, it takes strength." —Jones.

THE C. E. TOPIC

April 16

Citizens of Two Worlds.

Rom. 12:1, 2; Phil. 3:13, 14, 20; I Pet. 1:3, 5.

(Easter Meeting)

Not so long ago the Congress of the United States was asked to confer citizenship upon a man whose father, as well as himself, had been born in Russia and had never set his foot upon American soil until he reached maturity. The reason for this was that his family had been representing American interests in Russia and his bringing up, as well as his connections were those of loyal Americans. He lived in Russia, his surroundings were Russians but his interests and his affections were not Russian at all. In a sense the Christian is very much like that. He is in the world but not of the world. His citizenship is in heaven. But this American-Russian, while in Russia, had of necessity to comply with certain Russian conditions. He had to speak the language, live in the kind of houses common in Russia and he was expected to obey Russian law and pay Russian taxes, but his heart was with America and not with Russia. The institutions of America appealed to him more strongly than those of Russia. He loved the land of his fathers better than that in which circumstances compelled him to live for the time being and he looked forward to the day when it should become possible for him to live in his real Fatherland. So, too, the Christian has his heart in his Father's house. He may love to live as other men live. He certainly has a work to do and owes a certain responsibility to the citizens of the world. He even shares the world's citizenship to an extent that enables him to influence it for righteousness if he will do so,—as he certainly should.

But, having said all this, the Christian's real home, is not here. His Father has prepared him abiding places, infinitely superior to earthly places and his Elder Brother has gone on before to make ready this dwelling place, or many mansions. The Fathers of the Faith, who have had long and trying experiences in this world have looked forward to the heavenly abiding place, as their eventual goal and like them he hopes for the final opportunity to enter the heavenly country for good. In this world, though he is active along many lines of pursuit, the Christian knows himself to be an alien and a stranger. He speaks the language of another kingdom, namely, the language of the Kingdom of God. His affections are set "above" and not upon the lowly and base things of earth. His garb, the robe of righteousness, stands out in sharp contrast with the world's garb of selfishness, pride and sin.

The conduct of the Christian immediately distinguishes him as one of those who are different from the citizens of the world. This conduct is due to motives that are not characteristic of those who have not entered the kingdom of God. The Christian's motives are the glory of God and love for Him and the things that pertains to His cause. We therefore find the Christian man or woman delighting in the exercise of prayer and the worship of the House of God. They speak the truth always no matter what the consequences may be. They delight in the fellowship of the saints, not being unequally yoked with unbelievers. Then possessions, whatever they may be, are held in trust as stewards and faithfully administered to the glory of God and the good of humanity, knowing that there shall at some time be an accounting of their stewardship. It is peculiar of the Christian who is a citizen of the better country—the heavenly—that he or she is patiently awaiting the Lord's return and diligently preparing to meet Him when that event shall occur. The absent Lord, when He comes, shall take His own to Himself "to be forever with the Lord".

While waiting for the Lord's coming the Christian applies himself actively to the tasks that Providence has set before him "not slothful in business, fervent in spirit, serving the Lord." And he knows that his particular business concerns the salvation of souls and the care for Christ's little ones, who are the troubled and tried of all classes and conditions of mankind.

It is also noticeable that the Christian while awaiting the call to the Father's house busies himself in testimony. He has a message to bring to the unconverted of a Christ and Saviour whom all men need. His voice must be raised against unrighteousness and at all times he feels the duty strong upon him to cry out against public and private iniquities, warning all of a certain judgment to come and holding out to all who believe and accept Christ the Lord a blessed hope of an eternal and blissful life with God.

THE S. S. LESSON

April 16.

The Love of Joash for God's House.

II Kings 11:21-12:16.

Golden Text: I was glad when they said unto me, let us go into the house of Jehovah." Psa. 122:1.

We remember that the worship of Jehovah had fallen into neglect in Judah because some of its kings did evil in the sight of the Lord. Then, it happened that the government for a number of years had been seized by Athaliah, "that wicked woman" who not only destroyed all but one of the seed royal, but also damaged the house of the Lord and fostered the worship of Baal throughout the land. In those dark hours it is refreshing to note that one man and his pious wife, the high priest Jehoiada and his wife never lost hope and at the opportune time, Joash was brought forward and made king. Young "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest" is the record of what followed as a consequence of the revolution that swept the boy Joash upon the throne that is more greatly to the credit of Jehoiada than of Joash.

The center and strength of the national life of Judah had of necessity to be the temple. To know how they stood in the eyes of God and what was the state of their prosperity one can easily learn by observing their attitude toward the sanctuary and its public worship. A neglected or a closed sanctuary indicated that both national and private life was at a low ebb. A revival that again enthroned God as Lord and purified the nation of its iniquity had of necessity to show itself in a renewed interest in the temple and temple services. Peculiar as was this situation in ancient Judah, its counterpart is to be observed in every age and every so-called Christian land. Decaying and deserted churches indicate a decay of religion and a personal neglect of worship. Where people neglect the house of God and are not diligent in public and private worship there is no religion and morality falls to a low ebb and general misery becomes the common state. The reason, in the time before Joash for the decline of the Lord's house was idolatry and indifference. Idolatry of today takes the shape of unbelief and indifference is the result of thinking everything of material things and nothing of spiritual things. Much of the bad state of the house of God at that time must be blamed upon those of the priests and prophets, who were not zealous enough in opposing their wicked rulers and were not ready enough to even die for their faith, were that required. When Christian leadership begins to get indifferent or half-hearted its effect is apparent. The common people seldom, if ever, are more loyal than their leaders when it comes to their relation to God. In the case of Jehoiada we find a spiritual leadership that was worthy; it preserved the light of truth during dark hours and seized the first opportunity that Providence gave for the restoration of the kingdom and of the worship of the ancient God of Israel. Jehoiada proves what is possible for one determined and faithful leader to do.

In young Joash we find a splendid zeal for God. It is noteworthy because this zeal found its inspiration in the fatherly high priest whose home was the only one Joash knew. Here, then, we see the worth of home training. As a youth Joash might have cultivated a zeal for the other things — honor, greater power, wealth, etc. He started right by his zeal for the house of God. In those days, as today, money was needed in order to keep up public worship. This is far from saying that money is the chief thing, nevertheless it is important. If all are to have a part in the blessings of God's house, all ought to have a share in the pleasures of supplying that money. In any church where only a few are the givers there is certain to be a great lack of interest on the part of those who are no givers.

For a fuller description of this wonderful collection the reader should turn to the account given in the 24th chapter of II Chronicles, verses 10-14. Taking the two accounts we learn that the princes set a good example in generous giving and that the contributions of the people were cheerfully, generously and systematically made. The king, the priests, having the interest of all at heart, dealt faithfully with the workingmen while the masons, the carpenters and the metal workers were enthusiastic and faithful. They realized that it was their own temple upon which they were working and were men who took pride in their work. There are a few general rules in regard to giving that we should keep in mind. (1) What we have we hold not as our own but as stewards. (2) We should give cheerfully. (3) Generously. (4) Systematically. (5) Proportionately. (6) Prayerfully.

CORRECTION

The writer of the Ministerial Meeting report which appeared in The Mennonite of March 16 wishes to correct the following omissions in the copy: On page 4, column 3, paragraph 2, "Rev. Freeman led us," etc., should read, "Rev. Freeman Swartz led us." The second sentence in the same paragraph should read: "On account of the absence of the speakers assigned on the topics as per order of program," etc.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, APRIL 6, 1922. No. 14.

IN MENNONITE CIRCLES

The address of Rev. G. M. Baergen is 2130 Thirteenth Ave., Altoona, Pa., and not 2204 Eleventh Ave., as reported in The Mennonite, the latter address being that of the Workers' Home in connection with the mission.

Recent contributions of cash enabled President Hartzler to purchase a number of valuable books for the library of Witmarsum Seminary.

The Colonization Committee of which Rev. Wm. Ewert of Hillsboro, Kan., is the secretary, has lately issued a circular, "Information for Emigrants" which contains information concerning our emigration laws. It is altogether possible that Mennonites in America desiring to be of assistance to our Russian and other brethren seeking to enter the United States may make serious mistakes in doing so, due to their ignorance of the law, that may make it impossible for such persons to enter the United States. A copy of this circular should be secured and carefully studied before anything is done in this matter.

Dr. Langenwalter of Bethel College is making arrangements with a large number of men, all specialists in their fields, to give short addresses to the student body, portraying the work of the different vocations. In the list are prominent attorneys, physicians, railway superintendents and business men. The plan gives the student opportunity to choose for themselves the compapprative value of the field of life's activity.

A recent letter from a Mennonite brother in Russia states that a pud (half bushel) of flour costs a million rubles, a cow was sold for two millions and a half and a horse that had died of starvation was eagerly devoured.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

THE EASTERN DISTRICT CONFERENCE AND THE THANKSGIVING FUND

At a special meeting of the Brotherhood held at Souderton, at which time some of your officers were present and after hearing the reports of the state of our "Thanksgiving Fund" we felt a conviction that we should call the attention of our ministers to an erroneous idea that seems to be prevalent among our people.

There are still a number of our people who think that this "drive" is a Brotherhood drive, whereas in fact it is a conference matter entirely. The Brotherhood is the appointed agency or committee to gather this fund under full authority of the Conference. They do not now, and never did usurp prerogatives that belong to Conference. If all our members were as faithful and loyal to our interests as these men are, our task would be a lot easier.

We desire, therefore, that you make clear to our members everywhere that the need of our suffering brethren in Russia is desperate and let each minister do his utmost to gather this fund as speedily as possible, by keeping continually before our people the imminent danger of our brethren who are now starving and if help does not speedily come, may perish and whole communities be wiped out. Surely we cannot let them perish while living at ease in Zion.

God forbid that we should invite disaster upon ourselves and our children by our sin of neglecting so important a duty as the present has brought to us.

Conference Executive Com.

MISS LEHMAN WRITES FROM INDIA

Champa, C. P., India.
Feb. 10, 1922.

Dear Christian Friends:

It has only been a little more than nine months since we arrived in India, but during our short stay here many interesting and wonderful occurrences have taken place. Since our arrival in India I have been located in Champa and we were staying and boarding with Bro. and Sister Penner until they left for America. At present I am staying with Bro. and Sister Steiner. The work here has been intensely interesting to me and the Lord has blessed it in a wonderful way.

I shall attempt to relate a few of the events which have taken place in our Leper Home within the last few months. About two months after our arrival Bro. Penner made all necessary arrangements for me to go to Calcutta to take special microscopic and laboratory werk, in the interest of the treatment of leprosy. I was very glad to take work and at the same time found it intensely interesting. Since that time I have watched the treatment of leprosy and have made it a study.

At present we have about 400 lepers in our Leper Home. Of these 13 are now getting intravenous injections of Ethyl Ester and 22 are getting intramuscular injections of E. C. C. O. Great improvements are seen in some of these cases and we are anxious to give the treatment to many more.

You might say, "This is all very good, but what are you doing for the soul?" One of the most, if not the most, impressive service that I have ever attended was when Bro. Penner baptized over 100 lepers. This is the largest number ever baptized at one time, and truly we have great reasons for rejoicing and praising God that so many have left heathendom and have put their faith and trust in the living Christ. It is sad to see their diseased bodies but what a blessed hope that some day their bodies shall be transformed and they shall have perfect bodies, and their suffering shall be turned into joy.

In the afternoon of the 24th of December the Christmas program was held at the Leper Home. After the program the gifts were distributed and every leper received a small gift and some sweets. They were all very thankful for their little aluminum dish or muffler and a few handfuls of candy. But what a blessed Christmas it must have been to the new Christians! Will you not join us in prayer that all of our lepers may soon experience the real joy and peace of Christmas?

Tuesday following Christmas the staff and lepers gave a farewell to Bro. and Sister Penner and Mariam. A program was held in honor of their beloved superintendent and Mrs. Penner who were soon to leave them for their long over-due furlough. Immediately following the program was the "big meal." This they have every year and it is one of the greatest events in their lives. This meal consists of rice, dahl and meat. They all do justice to the meal and as one watches them partake of it one almost wishes that Christmas would come more than once a year.

May the Lord give us much joy as we are here among them, and may we be a real help and blessing to them for has He not said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Yours in the Master's service,
Loretta Lehman.

WHOSOEVER WILL MISSION

The Lord is good....and He knoweth them that trust in Him. Nah. 1:7.

He has been good to us and has wonderfully blessed us for which we praise and thank Him. Each day brings new blessings. No matter how crowded and trying the day His grace has no limit. It had been my intention and great effort to give a report of the Christmas season here at the mission; for we had many manifestations of joy and happiness. But time did not permit. Let me again thank the many friends that helped make it possible.

There has been much sickness in the district and among the church people. Herman Sommerfeld died on Feb. 22 from the flu. Mrs. Sommerfeld was also very sick and was not able to attend the funeral. From Feb. 5th to Feb. 19th we had evangelistic meetings. George Huebert from Reedley was our evangelist and G. Andrews, song leader. Before the meetings started we made a thorough canvass of our district inviting the people. Also had special prayer meetings in the different homes. The Lord has

heard our prayers and blessed us. Bro. Huebert, a Spirit-filled man brought wonderful messages. In every meeting Christ Jesus was greatly exalted. Men came to the meetings that had not gone to church for years. We were glad for such that came, but rejoice much more over those who accepted the Lord Jesus as their Savior. A man and his wife at the first meeting they attended openly confessed that they were backsliders and without any special invitation renewed their covenant. Another man and his wife who were Catholics, but had let their children come to Sunday school, came out definitely for the Lord. Wish that you could hear their testimonies and see the joy in their faces. They are a real inspiration. In another home the mother was studying Christian Science. Now she is praising and thanking the Lord for the revelation of the true light she has received. Another couple came regularly to all the meetings. The mother has testified of her peace, the father has not yet come to the true light. Before this they had been attending the Spiritualism meetings. He was raised a Spiritualist, his mother is a medium, which makes it very hard for him. But we know the true seeker comes to the light. So I could tell you of others who have taken a definite stand. We know the Blood of Jesus has not lost any of its power. The Lord be praised for all that was done. We ask your earnest prayer for all of these and especially for such that are still under conviction. There are many yet in darkness. We would also ask you to pray for the children. Oh, the many temptations they have with no one in their godless homes to warn them. There is much stealing, robbery, drunkenness and even murder going on here. Yes, this is well called the "Black hand" district. In time of four weeks three men were shot in cold blood. Two of them happened two and three blocks away from the mission and the other a little farther. The children cannot help but be influenced. But we know that, no matter how black the sin, it is grace that saves and grace that keeps. We have manifestations thereof. The Holy Spirit is working with some of the children. In one home where they come to S. S., the girls asked us just recently if we would not want to come and have a prayer meeting in their home. They have experienced the joy of it and want more. Neither of their parents comes to the Sunday services. The mother is often out at nights to play for dances. In another home the mother told me that ever so often her son tells her to come to S. S. And she said, "I know I ought to go. If for nothing else but for the child's sake." Our attendance at S. S. has been very good the last few months. We trust the Lord is blessing the seed sown.

Also remember our street meetings we have every Sunday afternoon. A few weeks ago after the way of salvation had been made plain, when asked who wanted to give their heart to the Lord and live for him, about a dozen boys and girls raised their hand. I think I am safe in saying that all these come from non-Christian homes. Most of their parents are foreigners and understand very little or nothing at all of the message given. We trust the Holy Spirit will use the Word as they hear it from time to time.

Yours in the Lord's service,

Levina Burkhalter.

CORRESPONDENCE

Donnellson, Iowa, March 27. Dear Readers of the Mennonite: It is with a feeling of timidity that I take up the duty of Cor. Secy., as it is a new work for me, but why hesitate to do "new things" and "hard things" for "Our Great Helper" is evermore present.

I believe it has been a long time since the Donnellson church has given any reports to the Mennonite, so I fear that some may think we have gone asleep. Nevertheless we are still existing and just as wide awake and active as ever.

Our Senior Christian Endeavor Society has a membership of 37, meets every Sunday evening at seven o'clock, with every member present, unless hindered by sickness or bad weather. At present the Seniors are carrying on a contest, causing a great deal of enthusiasm and very interesting work is done. Every member is a live wire and ready for action when the signal is given.

It has helped them to realize that they are capable of getting up and giving short talks on the topic, where heretofore, when asked to do so, they thought it an impossibility and we trust it will even do more than that, when they fully realize it is the Lord's work, and are serving Him. The contest opened on Feb. 5, "Endeavor Day", with an interesting and helpful program in honor of the forty-first anniversary of Christian Endeavor. A movement organized Feb. 1881, by Rev. Francis E. Clark in Portland, Me. The movement today has spread over all the world. It is found in eighty denominations and numbers more than 70,000 societies. This wonderful growth can only be explained by the fact that God is in the movement.

On Sunday evening, March 26 we had the pleasure to listen to the helpful reports given by our delegates, Miss Etta Gram and Miss Luella Krehbiel, who attended the Fourth District Christian Endeavor Convention held March 18-19, at Muscatine, Ia. One of the principal points brought out at the convention was "Christian Endeavor Foursquare", the 4 goals for 1921-1923, and to organize every society thoroughly and conduct it efficiently. Make every society as good as the best.

We are looking ahead to a good time, when the young people's societies of the four Donnellson churches will hold a union meeting on April 9 at the Evangelical church. Program:

Essentials for the Victory of the Christian Endeavor.

Vision and Inspiration, by Methodist Epworth League.

Consecration and Talents, Evangelical C. E.

Organization, by Presbyterian C. E.

Responsibilty, Mennonite C. E.

Closing remarks by Rev. J. DeBerg.

Chairman, Rev. Benthin.

Prayer, Rev. Basinger.

Each society to furnish a musical number.

Our Juniors under the supervision of Miss Luella Krehbiel are making fine progress. A number have completed the "String of Pearls" and are taking up the Bible Alphabet. Have a membership of 38 and meet every Sunday evening, 7 o'clock, in the basement.

Come, let us hear from other Christian Endeavor Societies what they are doing, prove it that you are wide-awake and active by sending a letter to the Mennonite. How about it, dear Christian Endeavor members that were present at the Middle District Conference at Fortuna. Tell us what you have been doing since we met in that four-day session of blessed spiritual uplift. A happy time never to be forgotten.

And now with spring here and everything coming to life again, let us take new courage and new zeal to go forward to do the Master's work. We must work the works of Him that sent us, while it is day, the night cometh when no man can work.

Cor. Secy. Y. P. S. C. E.

Mechanics Grove, Pa., Mar. 31, 1922.—In a paragraph in a recent number of the Mennonite, mention was made of the dedication of the new church erected at this place under the auspices of the General Conference Home Mission Board, and of the meetings held in connection with that occasion.

Those meetings progressed with increasing interest and attendance notwithstanding the almost impassable country roads caused by much rain. The two visiting brethren, A. S. Shelly and S. D. Yoder, were well sustained by the pastor, S. S. Amstutz, Bro. John Swarr, and several ministers of other churches in the neighborhood.

The main object aimed at in the messages given and the house to house visitations was the reviving of God's people and leading up to making a new start in organized and united effort for the building up of a spiritual house unto the Lord in the new church home. The Spirit-directed messages were blessed of God, and hearts were drawn together in earnest prayer for the Divine Pilot's safe guidance past threatening rocks of discord and disturbing counter-currents of evil example.

Two evenings of the second week were devoted to the considerations of ways and means for the orderly continuance of the work at this place. To this end it was thought necessary first to have a written constitution. A draft for such a basis was presented, fully explained, discussed, and, with a few modifications, adopted. The election which was then held resulted as follows:

For the congregation: To the office of Deacon for three years, Jacob W. Swarr; Trustees, Henry Brown for three years, Alfred J. Eckman for two years, and John W. Swarr for one year; Secretary, Mary E. Swarr; Treasurer, Mrs. S. S. Amstutz.

For the Sunday school: Superintendent, John W. Swarr; Assistant Superintendent, Alfred J. Eckman; Secretary, Ada Eckman; Treasurer, Mrs. S. S. Amstutz.

The constitution provides that in case the pastor in charge is not an ordained Elder the congregation may request one of the Elders of the Eastern District Conference to serve them in that capacity. Accordingly a vote was taken for Elder for this year. It was taken by ballot without nomination, and the choice fell on Rev. A. S. Shelly. Rev. S. S. Amstutz continues as pastor by appointment of the Home Mission Board.

It was voted to have the celebration of the Lord's Supper on Good Friday, April 14th in the evening, with a preparatory service on the evening before.

Following is a brief description of the new church building: The outside dimensions are 30 by 45 ft., not counting the belfry-vestibule which is 8 by 12 ft., nor the pulpit recess, which is 6 by 10 ft. The inside height of the auditorium measures 14 ft. to the square and is ceiled into the roof to a peak 20 ft. from the floor. The building is heated from a furnace in the basement and lighted by electricity from a line connected with the light and power plant in the Susquehanna river below McCall's Ferry. The basement is 8 ft. high and can be arranged to provide suitable room for Sunday school and other purposes.

The greater part of the material for the building was obtained from a chapel about 10 miles away, which was bought for $250, carefully taken down and hauled to the site. This material throughout was found of a quality fully equal to the best on the present day market. Much of the labor and a considerable portion of the needed additional material was donated by the members of the little congregation and friendly neighbors. In this way the cash outlay for the building was kept to the low figure of a little less than $3600.

The temporary shed or tabernacle in which the services for worship and Bible study have been held for several years, stands on the rear part of the church lot. There are various suggestions as to what disposition should be made of it. The question was held over for decision at a later meeting.

EASTER FORETHOUGHTS

Pres. J. H. Langenwalter, D. D.

The time for Easter preparations is at hand. Most of us will make preparations of one kind or another and it is primarily a question as to the kind which they shall be.

There will be physical preparations. Nature will do her part to suggest possibilities to us and to furnish contributions herself. Then there will be the specific personal preparations which we will make which will be suggestive of the type of Easter spirit which interests us most. We may adorn ourselves for our own sakes or because we are the slaves of others' thinking, or we may adorn our homes and rooms and churches and other surroundings in such a way as to suggest an upward type of thinking.

Then there is the intellectual preparation. First we need to know what this is all about. This is a good time to re-read the Easter story and what made it possible, and to do so thoughtfully. Then there is the contribution which we can make to the thinking of others in regard to Easter. There are many who know the name but know not the facts which have made it significant. We can tell them the story. Brains are being used for the purpose of creating a wrong kind of Easter spirit. Why should not consecrated brains be used for the purpose of spreading the information which will help to make for the right kind of Easter spirit?

As one would naturally expect there is the spiritual preparation for Easter. One does well to face oneself squarely and ask himself the question, "What shall Easter mean to me this year?" Without facing that question squarely it is likely to mean very little, for unless we prepare for it the spiritual possibilities are likely to fall upon unprepared soil and the attempts which others make for our good will fail of their purpose. Then comes that other question which is of primary interest to everyone who confesses himself to be a follower of Christ, "What can I make Easter mean to myself, to others and to God?" I can certainly make it mean more to myself than it has meant before by giving myself the opportunity of finding out more about its real possibilities and its reason for being. I can make it mean more to others than it has before because there are so many who do not know what they should about it and I can make it mean more to God in that my contribution to the coming Eastertide shall bring Him the satisfaction of realizing that men are awakening more and more to what He has done for them.

The foregoing program calls for suggestions from someone who has gone into the matter more deeply than we have and we naturally turn to Him, through whom Easter became for mankind what it is now, Jesus Christ. Luke 9:51 reports, "And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face." The word that interests one in this brief passage is "steadfastly". Evidently it took an effort even on Jesus' part to make His contribution to Easter, which lay beyond Gethsemane and the Cross. The mere fact that He was traveling uphill was probably of so little significance as not to have engaged His own thought or that of the writer. The fact that He was going to cross another and unfriendly political division probably gave Him little difficulty. The unfriendliness of the Samaritans no doubt hurt Him but the "steadfastly" to which Luke refers was not used to show the necessity of steadfastness in the face of political opposition. The same may be said of the social distinctions with which He had to combat on this trip. But when we attempt to measure the spiritual force which He must have put forth in order to make this trip in the way in which it was made, one begins to realize that to Jesus the matter of preparing Himself for the Easter-tide was no small affair. It meant the collecting of all of His forces and the marshalling of them with whole-souled faith in the Father and an undying love for humankind, which not only misunderstood but also opposed Him in His purpose.

When we have fully learned to understand what His preparation for Easter meant for Him we almost unconsciously ask, "Was it worth while?" Has it been worth while in history? Would we for a moment have history otherwise that he helped to make it by this steadfastness on His part? And secondly, was it worth while for your sake and mine? The answer to this latter question we will give in attitudes and acts much more than in words, by the use which we will make of the opportunity which He purchased for us.

SEEING GOOD IN OTHERS

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord.—Col. 4:7.

Paul took time before he closed this grand epistle to call Tychicus a "beloved brother and faithful minister and fellow-servant in the Lord." One would almost stop to wonder if this man Tychicus had no faults, no imperfections, no weaknesses, and no mistakes. How could Paul commend him so highly? How is it that he praised him so?

We are quite certain that Tychicus had his imperfections and human failings, and that Paul might have back-bitten him as easily as he praised him. It is always so. It could not be otherwise so long as we are human. So long as we are human we are short-sighted, and liable to err in judgment and to fail.

One thing is always true of every true servant of the Lord. Their shortcomings, imperfections, and failures are always very manifest and evident.

Then again, if they are used of the Lord in any sense, the devil hates them and seeks their harm and ruin, and to this end he often uses other servants and people of the Lord, who unwittingly do His work and often with the greatest sincerity. The zeal, loyalty to Christ, devotion to His cause and prayerfulness of the Lord's true servants and people are often overlooked and understimated. The imperfections are magnified and the good is ignored and minimized.

We may dwell upon either the good or bad in others. What we look upon in our brethren shows with what spirit we are possessed, and by what force we are influenced and controlled. Paul looked upon and rejoiced in the good which he saw in his brethren. We could not think of any one ever leaving Paul after having a conversation or a time of fellowship with him, with a bad taste in his mouth about any of the brethren—no, not even about Barnabas or John Mark. Brethren, the devil is the accuser of the brethren. (See Rev. 12:10.)

Those who always dwell upon the imperfections, shortcomings, and faults of others plainly manifest the spirit of spiritual pride, envy and jealousy. Those who cannot give credit to their brethren for the good they do and commend them for their zeal, loyalty to Christ and devotion to His interests, and who always suspicion their motives and impugn their honesty, sadly betray the evil of envy and jealousy. Flinging mud at each other does not become sinners saved by grace. These are days of self-seeking, pride and strife, and God's people need to give heed to the exhortation given to them by the Holy Spirit through Paul, when he says, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

One has aptly said:

"Don't look for flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.

"How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchers, are foul within,
Whose outward garb is spotless as the snow;
And many may be pure ye think not so."

—Sel.

THE MENNONITE

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EDITORIAL

There is a Dutch saying which goes: "Geef uw ziel een Zondag en uw Zondag een ziel," meaning: Give your soul a Sunday and your Sunday a soul. We hear a great deal about the Continental Sunday and by it is implied a day that mixes secular pleasures with the exercise of religious worship. Those who have this in mind are thinking of the Sundays they see in Paris and other European cities. In these great centres, God gets very little attention and the pleasurers of the world a great deal. But Paris is not France and Berlin is not all of Germany. No doubt in the simpler rural communities are many pious souls to whom the Sabbath is the Lord's day and celebrated as such. But, we are now in the stage where the physical must heal himself. The great cities of America can hardly be any less given to Sabbath observance than those of Europe. Sunday baseball, Sunday theatres and Sunday movies are all too common in many of our larger communities for us to sit in judgment upon others in regard to Sabbath breaking. It means today that we will have a secular Sabbath in every city and town if the Christian people do not maintain the old time way of keeping the Lord's day. In some of our states where there are still Sabbath laws upon the statute books the Legislatures seldom meet without determined efforts being made to wipe off all the laws that protect the Sabbath. In order to keep them there it is necessary to watch the progress of the legislation and be ever ready to fight off powerful attacks. The spirit of liberalism in relgious matters that has been sweeping the country for years is not dying by any means and, even in the churches, there is an element that is ready to concede so much that in time the only Sabbath keeping will be a voluntary one. This is unfortunate. It shows that there is a tendency to ignore the responsibility of the law-makers to keep the people in an outward appearance of righteousness at least. If Christians have any right at all to exercise their citizenship it should be along lines that honor God and keep His commandments.

Surely no self-respecting person would want to live in a godless community and bring up his children there. If there were a town that had no church in it most people would fear for their lives to live there. When there are towns (and villages too) in which the Sabbath has gone by default one finds, first of all, a carelessness in other things relating to the things of God, then, one is sure to find in a little while, a lack of moral restraint and probably a wave of crime. We need the Sabbath for the good of the community and the safety of our children. It has become about the only day in which religious instruction and information becomes available to the people. When the Sabbath goes religion is sure to disappear. Christian voters should keep this in mind continually and none should go to the primaries of their parties without an intelligent understanding of how those for whom they vote stand on the Sabbath Question.

But, apart from what the Sabbath means to the community in general, it is of the highest importance to the individual that he or she have a clear understanding of what it means to him or her. Do we give our soul a Sunday and our Sunday a soul?

STEWARDSHIP MEDITATIONS

By the Rev. Charles H. Gilbert

1. Stewardship of the Mysteries

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." This is an awful stewardship. That God should tell us ministers so many of the hidden things of His word is a wonderful thing. Why does He give us those flashes of inspiration almost like the voice that came to the old prophets? Why does He make us burn with the news of redemption? Why does He burden us with a sense of despair for the souls who are without Christ? Why do we care if souls are lost? It is all because we are stewards of the mysteries. God trusts us to reveal Him and His Word. Jesus gave us our stewardship when He told us to go and disciple the nations. The church members often do not feel concerned even if their own neighbors are lost; but the minister cares. He is a steward of the mystery of souls. And what if a minister is not faithful? The eyes of the world as well as his brethren are full of horror and scorn far more than when a laysteward defaults. The minister of Christ is steward of the mysteries of God.

2. Stewardship of Use and Distribution

The minister's stewardship of property does not differ so very widely from any other man's stewardship, excepting that the minister's salary is sometimes so small that it is absolutely essential that he welcome the partnership and cooperation of God in order to get along. He should remember, too, that his living is furnished from the tithes (the tenth or less!) of his people. So when he spends his money he is spending tenth money. Nor should he hesitate to lay aside a tenth of his salary; for he, too, is a steward of property.

How simple, however, is the ordinary minister's stewardship compared with the stewardship of those ministers and laymen whose business it is to distribute and administer the missionary and benevolent funds of the church. These men are not under the eye of the donors of the funds. The money comes from many a narrow-visioned people who will not bother to inquire how it is spent. These distributors are under the eye of God and doubly are they stewards of the funds of God. This is the church's stewardship. "Moreover, it is required in stewards that a man (or a church) be found faithful."

3. Stewardship of Parenthood

Supposing a minister of Christ be blessed with children of his own, what then? Again he is charged with stewardship, the stewardship of parenthood. His child will be known as "the minister's son" or "daughter." The manners of that child are expected to be angelic, and in spite of the fact that the minister may see in the child a reproduction of his earlier self, his people will be shocked if the child is unruly and will say, "Ministers' children are usually that way." The minister must train his children in good manners. He must be an example for them of a wholesome and jolly piety. To his children it must not appear that father's sermons and father's life are far apart. The minister values learning; his children must have it. He is steward of the mysteries; his children must be partakers. The minister loves his child; but he must not hesitate to offer it on the altar of service to God. Parenthood is a great stewardship. This stewardship also requires faithfulness.

We are born with stewardships. Other stewardships are thrust upon us. We cannot escape them honorably. May God give all of us a Christ-like joy in our stewardship.—Christian Advocate.

WILD BIRDS AS MISSIONARY MESSENGERS

Down in Essex County, Ontario, the southernmost part of Canada, bordering upon the shore of Lake Erie, there lives a man to whom are attracted thousands of wild geese, ducks and other helpless creatures of the air every spring and fall in their transcontinental migratory flight. The heart of this man is so free from guile and deception that these wild creatures have learned to recognize the safety of the acreage surrounding his home. Proudly they stop, enroute from the winter climes of the Southland to the summer climes of the Northland, for a short sojourn with Jack Miner, bringing with them not only their own little flock of young, but their neighbors and friends of the winter time. Should a hunter's aim strike one of these helpless creatures in their flight, they continue on and on, with unremitting effort, until Jack Miner's sanctuary is reached, feebly dropping at his feet, and certain of his aid and kindly ministration.

It is told that one of these wild geese a few seasons ago, cruelly shattered by a hunter's aim, feeble of wing and sore of body, reached the feet of the benefactor of her kind—and died!

Another brave little creature of the air, maimed and bleeding, with a portion of one leg torn away by a shot of powder, with strenuous effort flew to Jack Miner's feet one day. Its bruised and bleeding limb was placed in splints, and the weakened creature cared for until restored to activity. However, maimed and crippled, it later flew away to join its comrades in their flight. This occurred five years ago, and for three consecutive seasons this crippled bird returned to the Miner sanctuary; when lo, two years ago, her comrades flew away without her, and she remained behind at the feet of the man who has saved her life. She hobbles after him wherever he goes, with pathetic gratitude.

Jack Miner not only shelters these wild creatures of the wing and understands them, but he uses them as carriers of the Gospel of God—"missionary messengers" he calls them, for often they pierce into territory, with their message of love, as yet untouched by the human messenger!

Since the year 1915 Mr. Miner has established a systematic tagging system. During the period of their sojourn upon his farm these birds are tagged, i. e., their legs are banded with little aluminum tags bearing the request that the person catching or killing a bird carrying such a band, kindly return the band to Mr. Miner, for which service he pays one dollar for each tag returned. More than five hundred wild geese and ducks have been tagged, and recorded in this manner, and approximately 150 tags have been returned to him.

Of late years this idealistic naturalist, whose faith in all things good is wondrous great, conceived the idea that these birds might spread the Gospel of God, thus creating of them what he terms "missionary messengers," and now each band placed upon the leg of a wild bird by Mr. Miner carries a verse of Scripture, and thus the Gospel is spread into territory where even the Church of God failed to pierce the darkness of unbelief.

Recently an Eskimo in the James Bay territory of the Hudson Bay region returned a tag marked thus:

"No good thing will He withhold from them that walk uprightly."—Ps. 84:11.

Another Hudson Bay Indian returned a tag bearing the inscription:

"Wise men lay up knowledge."—Prov. 10:14.

A man from the state of Arkansas, who had been an habitual drinker, killed a goose bearing a tag with the soothing message:

"He careth for you."

This man wrote Mr. Miner that in all honesty the tag should be returned to him, but he added, "I want to keep it, for it has made a new man of me."

Mr. Miner gave me a letter to read citing an incident that happened in Mississippi, brought about by his Scriptural tag system. It appears that a group of colored boys and men went hunting, and in the group was the colored preacher of the community. To the latter fell the honor of killing the first wild goose, and it bore a verse of Scripture! He thought it was a message direct from God out of the heavens, and there followed one of the greatest colored revivals ever had in that state, for, said the preacher:

"Dis am de message of de Lord! I saw him descending with the fowl in His arms, and it flew right at me! Now de jedgment am coming, and we are the elected, going straight to His arms."

Bird bands have been returned from the agents of the Hudson's Bay Company in the James Bay District in the far North, Alberta and Saskatchewan in the West, Long Island Sound in the East, and from Mississippi and Louisiana in the far South, and from the intermediate territory, and it is safe to assume that these birds with their missionary messages travel into territory where the foot of modern man has not yet rested!—Emmy Matt Rush, in Christian Herald.

YIELDING TO HIM FOR SERVICE

How Christian men and women shrink from yielding themselves absolutely to God lest He require something that they do not want to do—some service that now seems too much of a sacrifice. Who loves like Jesus and who could plan for the highest joy of the trusting child like this loving Father? It is sacrifice that brings the sweetest joy, the most triumphant victory. It is the service in the will of Christ that yields the best investment of the life. Why should there be fear when the One who loves us with infinite love is the one to whom the life is committed.

How many shrink from the call to give their lives for service on the mission field, but how their minds change when they once have the joy of telling souls, for the first time, of this wonderful salvation. Sherwood Eddy, who has been such a success for God in India and elsewhere, gives a bit of his experience, which we quote:

"'Lovest thou Me enough to give thyself?' Our most urgent need today is for men and women who will come out to reap in these white harvest fields. The work is hard; I know of none harder. But it is a work that angels might envy—full of suffering and brim full of joy. I remember the night when, as a student in America, my own life turned in the balance, and I had to count the cost. It was a struggle between an ambition and a mission, between silver and souls, between self and Christ; but the scale turned on the side of Christ, and how I thank God that it did! I was honestly afraid that I might be wasting my life by going abroad. I was willing to pay any price, willing to fall on the ground and die, if only I could be sure that there would be much fruit. But I was not willing to throw my life away gratuitously from a subjective sense of duty upon an unresponsive people, where one would have nothing to show for his life work. How I smile now when I think of that fear! I have been overburdened with the opportunity of the work, crushed by the sense of my own insufficiency, humiliated by my own limitations and inadequacy; but I have thanked God a thousand times that my lot has fallen in the heart of such an opportunity."

We once sat in a great missionary meeting where fifty women, fresh from the field, testified. Nearly all of these said that the seven, ten, fifteen, twenty or whatever the number of years mentioned, were the happiest of their lives. We shall never forget the inspiration of that hour as these women with beaming faces and souls aflame told of their joy in service.

How narrow the selfish life. How little true joy it must possess. God wants to lead us out into a large place, but how often we shrink. The self-life asserts itself and ease bids for recognition, but how much better to go God's way—the old rugged way of the cross. This is the way that leads to a fruitful life.

The church is calling for volunteers. It needs the splendid young manhood and young womanhood of today to be laid upon the altar for service. Doors stand open in every mission field and Jesus is watching from the battlements of the skies to see who will choose this better part and say, "Here am I, send me."—Selected.

THE DOOR SHUT—ALONE WITH GOD

Andrew Murray.

"When thou prayest enter into thine chamber, and, having shut thy door, pray to thy Father, which seeth in secret." Matt. 6:6.

Man was created for fellowship with God. God made him in His own image and likeness, that he might be fit for this, capable of understanding and enjoying God, entering into His will and delighting in His glory. Because God is the everywhere-present and all-pervading One, He could have lived in the enjoyment of an unbroken fellowship amidst whatever work He had to do. Of this fellowship sin robbed us.

Nothing but this fellowship can satisfy the heart of either man or God. It was this Christ came to restore; to bring back to God His lost creature, to bring back man to all he was created for. Intercourse with God is the consummation of all blessedness on earth as in heaven. It comes when the promise, so often given, becomes a full experience, "I will be with thee, I will never leave thee or forsake thee," and when we can say: "The Father is always with me."

This intercourse with God is meant to be ours all the day, whatever be our condition or the circumstances which surround us. But its enjoyment depends upon the reality of the intercourse in the inner chamber. The power of maintaining close and glad fellowship with God all the day will depend entirely upon the intensity with which we seek to secure it in the hour of secret prayer.

The one essential thing in the morning watch or the quiet hour is—fellowship with God.

It is this our Lord teaches is to be the inner secret of secret prayer; "Shut thy door, and pray to thy Father which seeth in secret." The first and chief thing is, see that there in secret you have the Father's presence and attention. Know that He sees and hears you. Of more importance than all your requests, however urgent, of more importance than all your earnestness and effort to pray aright, is this one thing—the childlike, living assurance that your Father sees you, that you have now met Him, and that with His eye on you and yours on Him, you are now enjoying actual intercourse with Him.

Christian! there is a terrible danger to which you stand exposed in the inner chamber. You are in danger of substituting prayer and Bible study for living fellowship with God, the living interchange of giving Him your love, your heart, and your life, and receiving from Him His love, His life, His Spirit. Your needs and their expression, your desire to pray humbly, and earnestly, and believingly, may so occupy you, that the light of His countenance and the joy of His love cannot enter you. Your Bible study may so interest you, and so waken pleasing religious sentiment, that yes—the very Word of God may become a substitute for God Himself, a hindrance to fellowship because it keeps the soul occupied instead of leading it to God Himself. And we go out into the days' work without the power of an abiding fellowship, because in our morning devotions the blessing was not secured.

What a difference it would make in the life of many, if everything in the closet were subordinate to this one thing: I want

through the day to walk with God; my morning hour is the time when my Father enters into a definite engagement with me and I with Him that it shall be so. What strength would be imparted by the consciousness: God has taken charge of me, He is going with me Himself: I am going to do His will all day in His strength; I am ready for all that may come. Yes, what a nobility would come into life, if secret prayer were not only an asking for some new sense of comfort, or light, or strength, but the giving away of life just for one day into the sure and safe keeping of a mighty and faithful God.

"Pray to thy Father which seeth in secret, and thy Father which seeth in secret will reward thee openly." Where the secret fellowship with the Father in spirit and in truth is maintained, the public life before men will carry the reward. The Father who sees in secret takes charge and rewards openly. Separation from men, in solitude with God—this is the sure, the only way to live in intercourse with men in the power of God's blessing. — The Living Way.

JEWS OF NEW YORK

There are 1,600,000 Jews in Greater New York—nearly 30% of the entire population, observes Foreign Language Information Service. This number equals the total population of Philadelphia, or Detroit and Cleveland put together, or Buffalo, San Francisco and Pittsburg combined or twice the population of Boston. The 1,600,000 are distributed as follows: East side of Manhattan, 33,000; Harlem, 232,000; Bronx, 311,000; Williamsburgh, 203,000; Brownsville, 101,000; East New York, 108,000; Borough park, 66,000; Queens, 23,000; Richmond, 5,000, and scattered, 127,000.

This population supports 12 Jewish theaters, 5,000 grocery and delicatessen stores, 300 stationary, cigar and candy stores, 2,400 meat shops, 800 drug stores, 700 shoe stores, 275 hardware stores, 250 paint shops, 240 furniture stores and 150 electrical dealers.

THE C. E. TOPIC

April 3.

How to Overcome Difficulties.
Num. 13:25-31.

One of the disappointments we find in Israel is their cowardly actions in the face of the realization of the land God had promised them. Everything pointed to their immediate entering into the promised land to take possession of their inheritance. But they fell down and failed miserably because they could not bring themselves to have faith in God and go out and face the difficulties that seemed to bar their progress. Only two of the spies were big enough to realize that even though God was calling them to things that seemed hard the time for going up and possessing the land was at hand. Caleb and Joshua, though they had been all through Canaan found their hardest task to be to convince the people that they could enter the land in spite of whatever opposition the inhabitants had to offer, indeed, they did not succeed in convincing them, and endangered their lives as well. The great difficulties to overcome in our lives are often those at home and among our people. It is easy enough to be brave and true and patient out in the world among men but the petty trials and troubles of our private life prove themselves to be gigantic affairs. The rest of the spies, when on their journey, seemed to have carried themselves well enough, but at home they were the biggest cowards of them all.

It is not expected that one should despise or underrate one's difficulties. For one to do so is sheer foolishness. No one who could not swim would venture into deep water before learning how unless he were not in his right mind. God gives us plenty of warning concerning the danger of the devil. He is like a roaring lion seeking whom he may devour. We are to watch continually. We are to be properly armed. We are to be wise as serpents. We are to have faith and pray lest we fall into temptation. Most of us fail because prayer and faith are not in our program. But realizing the might of the evil one, who is the prince of this world, does not involve our surrender to him. It means that we are to take him seriously. If he did not hesitate to plot the destruction of stronger ones than we he certainly will not let us alone. We know, too, that if we will resist him the time will come when he will flee from us. But one cannot make the devil flee by just underrating his power to do evil. One must put up a mighty fight—a fight in which we would be helpless were it not for the wisdom and power that comes with faith and prayer.

The trouble with the majority of the spies and the rest of Israel was that they were afraid of the difficulties that seemed to stand between them and the Promised Land. We must not fear the hard things. To learn a difficult lesson, to undertake some severe physical task, to master a dangerous habit or to throw off some seducing temptation are things that call for all the determination we can command. It is a brave fellow who can stick at a thing no matter how discouraging it may be, yet all the best accomplishments in the world have come about in just that way. All through the Bible we meet with commands not to be afraid, and we are often told to be courageous and sometimes we are expected to be very courageous. God has no use for the coward. He arms his soldiers so long as they face the enemy but there is no armor for the back. Forward is the only command He gives. Retreat in the face of the enemy is always inexcusable and deserving of condemnation.

If there are some people who fall into the error of despising or ignoring their difficulties there are others who go to the other extreme and magnify their troubles. This was what was the matter with the spies and Israel. The difficulties were great enough, but they were able to meet them. When they made them greater than they actually were they defeated themselves and brought the punishment of God upon themselves. The attitude of "I can't" that so many are ready to take in the face of something that is extraordinary utterly unfits them for the task. Suppose Columbus, when he got out of sight of land had said, "I can't," or suppose after his first attempt at laying the Atlantic cable, Fields had said, "I can't" is there any reason to believe that we would remember their names today? Paul's example is helpful here, "I can do all things through Christ who strengthens me." "Never give up" was the motto of a great soldier. It should be the motto of the soldier of Christ.

The failure of Israel at the door of the Promised Land is to be attributed to their lack of faith. They had already forgotten the miracle at the Red Sea and they were still eating the manna but they did not think of God giving them the land. We may lose every earthly thing and still be victorious when we cling on to faith. Faith to the Christian is the victory that overcomes the world. "Without faith ye can do nothing." Only two men retained their faith, namely Caleb and Joshua, and only these two lived to see realized the promises of God that Israel set out to claim.

Our example in the way we meet difficulties is important and has a wonderful bearing upon others. When we see others win we find that we too can win. The one, then, who is half-hearted in the face of difficulties not only spoils his own chances but also throws serious discouragement upon others.

THE S. S. LESSON

April 23.

Uzziah's Pride and Punishment.
II Chron. 26:3-5, 15-21.

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

Uzziah came to the throne as the successor of his father, but he was one of the righteous as well as one of the most prosperous kings of Judah. The fact that his grandfather had fallen from the life of right he had been living and that his father died a violent death must have made a wonderfull impression upon the youth who came to the throne in his 16th year. This is always a dangerous time in the life of any young man and it would become all the more so should that youth come into the power that was Uzziah's. There can be no doubt that influences that were good were at work with this young king. Such a display of character in such an evil time indicates a strong pressure being brought to bear upon him. What was it? It is significant that the name of the mother is given in this connection, as well as the place of her birth. She was "Jecoliah of Jerusalem". In all likelihood a pious woman who grew up under the shadow of the Temple and loved its service. A mother's influence upon a dutiful youth has greater power that the world sometimes suspects. Abraham Lincoln once wrote: "All that I am I owe to my angel mother." Thousands of other good men can say the same things. When a child is led to know God through the efforts of a pious mother the world is doubly blessed with a godly mother and a God-fearing son. This appears to have been the case with Uzziah. As he reigned a long while it is probable that the serious error into which he fell happened long after she had passed away. One is led to wonder if such a fall would have occurred in the lifetime of the mother. Good women have a restraining influence upon their children and upon the age in which they live.

To have it written that he "did that which was right in the sight of the Lord" was one of the noblest biographies ever written. Of all the fame that comes to men for noble achievements nothing is to be compared to this.

Another reason for his righteous life is to be found in the statement that "he sought God in the days of Zechariah who had understanding in the visions of God." The place of a prophet is not always at the foot of the throne where he is welcome. Generally it is with stiff-necked people who despise and persecute Him. But when the minister of God, no matter by what name he is called, gets to hear of those in influence and authority his power for good upon the people of that time is limitless. Fortunate indeed are the nations who have leaders and rulers, who listen to the admonitions of the men of vision that God gives them. It was a great thing to have a righteous king but it was a greater thing for Judah to have a man among them, who had "understanding in the visions of God." He was by far a greater man that Uzziah. Few can be kings or people of public influence but to every one who bears a right relation to God it is possible to cultivate the noble trait of having understanding in the vision of God. Having this trait one has the best that the age can offer and is in a position to give to the age the very best gift.

Serving the Lord brings the best temporal returns. This does not mean that man should serve God simply for the good things in life that may be his—sometimes they are not according to the world's standards, but it does mean that God sends us the best things that are good for us. In the case of Uzziah prosperity seemed to come all around. Judah had not been so prosperous since the time of Solomon, and so the people shared the blessings of their king. Uzziah was a great ruler possessed of many splendid attainments. He was a constructive statesman, he was interested in husbandry and so helped increase the natural riches of the land. His righteous life led him into none of the abuses that brought curses to the people. But the secret of it all was that "he was marvelously helped." Take away all his natural ability and there remained the thing greater than it all, namely the help of the Lord. When one is so helped that one is certain to be a blessing not only to himself but to his age.

Scripture continually warns us against being proud. Pride has ruined many an otherwise hopeful career. This was the case of Uzziah. His pride became his destruction. Some weeks ago we read of Naaman, who had everything, but he was a leper and that condemned him. Here the same thing becomes true. All the previous good that came to Uzziah was undone because of the one thing that made him a leper. A single act in a life may always spell damnation if that act is an evil one. How sad that men should doom themselves so often by one sin. But such is the nature of sin. It is not a matter of a little sin or a big sin, but a matter of sin that destroys the soul.

Having become powerful, great and famous Uzziah fell. He forgot that all he had was the gracious gift of God. He thought himself higher than the law of God and took upon himself the authority of a priest. Thus he became the polluter of the Temple, offered incense, and brought upon himself the terrible curse of leprosy. God makes laws for king and peasant alike. If they break then their punishment is the same. This apparently Uzziah did not realize.

The attitude of the chief priest and his assistants is commended. They were "valiant men". It meant something to defy a king and a warrior. But here it is to their eternal credit that they proved themselves loyal to the higher power than Uzziah, the King of kings.

Leprosy is a type of sin, deadly, incurable and repulsive. With such a mark the king who in his pride dared to set aside the law of God had to go to his grave. Pride gives poor satisfaction when it does such injury.

RELIEF NOTES

(Conducted by Vernon Smucker)

Following is a copy of a letter sent out to the various sewing circles concerning the need for clothing in Russia. We believe it will be of general interest to a large number. Brother Orie Miller is in charge of this phase of the work, to whom all inquiries (except those relating to shipping of clothing) should be addressed:

Sisters of the Sewing Circles:

In a recent letter from our Unit in Constantinople, we note that the clothing distribution department there has been closed. In the face of so much greater need in Russia it was thought wise to send everything available to our workers there. A small quantity has been reserved, however, for the children's shelter. Approximately fifty thousand garments were distributed during 1921. The monthly average was a little over four thousand. About twelve hundred needy people were helped each month in this way. Unless an unlooked for need develops, no further general distributing will be done at Constantinople.

On Jan. 12 Arthur Slagell left Constantinople for Odessa with one hundred fifty-five tons of Relief Supplies, most of which was clothing. Included in this was a part of the original shipment which he had taken across the Black Sea a year earlier, also fourteen cases of clothing bought in Germany last spring by the Canadian Mennonites and shipped from Germany to Constantinople, and ninety-six tons sent from the United States last summer. Most of this last lot was designated especially for Russia and could not be used in Constantinople. According to a cable just received Bro. Slagell was successful in taking his shipment into Russia this time. The cable from Alexandrovsk dated Feb. 24 merely states, "Slagell arrived Alexandrovsk with supplies." This city is in the heart of the south Russian Mennonite colonies. No doubt a goodly portion of this shipment will have been distributed by spring.

The following are a few of the many references made in American Relief Administration bulletins to the situation in Russia, as pertains to clothing:

1. "Reports from Ufa are that clothing condition among children is deplorable. Thirty-five hundred blankets have been shipped to Ufa in three weeks."

2. "As winter comes on it will be increasingly difficult for a considerable number of the children in each village to come into the kitchens on account of the lack of clothing and shoes. I have personally investigated this condition and find it absolutely true. The children are in a very badly weakened condition and there are not enough clothes in the whole house to adequately bundle up one child. Any relief that can be given in the way of old clothing, of clothing and shoes for children, are most urgently needed."

3. From others we learn that clothing is even stripped from the dead to cover bodies of those still alive.

What can we do about it? Every Christian naturally wants to contribute his or her mite. Sister Vesta Zook sends some valuable suggestions along sewing lines.

1. "Practically everything used in the American home can be used here.

2. "The Russian is built physically on much the same lines as the American. Sizes of garments should therefore be the same as for Americans.

3. "Laundry facilities are not good —therefore simple garments and fast colors.

4. "Although people are starving and naked, a garment with good fit and neatly made helps to keep alive the little self-respect they may have left."

The attached list as sent in by Sister Zook gives valuable ideas as to articles needed. The work of the circles for the next six months should be on winter clothing. Shipments leaving for Russia after October can hardly reach there in time to do much good for that winter.

Next month's letter will give the detailed plans of the Relief Commission relative to a campaign for gathering and shipping USED clothing.

Any special information concerning the Russia work will gladly be given any circle which desires and calls for same.

Yours for Russia's Suffering,
Mennonite Relief Commission.
By Orie O. Miller,
Akron, Pa.

Summer Clothing

Women and Girls	Articles
Material	Men
Muslin	Shirts
Gingham (grey, blue checks, plaids, stripes)	Socks
	Boys
Articles	Shirts
Women	Blouses
Underwear	Trousers
Petticoats,	Suits
Work dresses	Stockings
Blouses	**Small Children** (2-5 years)
Aprons	**Material**
Stockings	Gingham
Girls	Romper Cloth
Underwear	Muslin
Petticoats	**Articles**
Simple dresses	Underwear
Aprons	Rompers
Stockings	Bloomers
Men and Boys	Aprons
Material	Stockings
Shirting	**Babies**
Romper cloth	Layettes
Khaki	

Winter Clothing

Material	Articles
Outing and Flannel	Canton Same as for summer
Bedding	
Wool	blankets
Comforters	Sheets and pillow cases.
Quilts	
Wool and Outing	

March 24, 1922.

DEATHS

Hauck—On Saturday, February 18, occurred the death of John Z. Hauck, 2832 No. Leithgow St. Philadelphia, Penna. Brother Hauck had not been well for some weeks but still he was not confined to his bed. On the evening before his sickness took a sudden turn for the worse but his suffering was not to be long. The next day at noon just as the pastor was making a visit and offering a prayer to our Heavenly Father, he departed from this life to be with his Lord and Master. Rev. A. J. Neuenschwander, his pastor, conducted the funeral services, using as a text Heb. 4:9-11.

Fretz—Died at 2550 N. 7th St. Philadelphia, Pa., March 8, 1922, Abraham J. Fretz at the age of 74 years, 10 months, 29 days. The funeral was held from his late residence. A. J. Neuenschwander spoke words of comfort from the text I Peter 1:3-5. Brother Fretz had for years been a faithful member and regular attendant at the First Mennonite church. Our loss is his eternal gain.

Kintzi—Died in the hospital at Fresno, Cal., Rev. Henry Kintzi at the age of 64 years, 4 months, 3 days. He was born at Einsideln, Galicia, Austria, and at the age of 14 years was received into the Mennonite church at this place. In the fall of 1882 he came to America and made his home in Minnesota. Here he united in marriage with Mary Ewy on the 2nd of April 1888 and the Lord blest their union with 10 children, 3 of which preceded him in death. In 1889 he was elected to the ministry by the congregation at Butterfield, Minn., and served them faithfully until in 1909 he removed with his family to Reedley, Cal. Last June he was taken sick with tuberculosis and as there was no improvement in his condition he took the advice of the physican and went to the hospital last Nov. where he died last Sunday, March 19th. Funeral services were held in the First Mennonite church, Reedley, Cal., March 22 at which Bro. H. J. Krehbiel spoke in German on Phil. 1:21 and in English on Num. 23:10. He leaves his wife, 4 sons, 3 daughters and many friends to mourn his death.

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IN MENNONITE CIRCLES

Rev. F. Schwartz of Schwenksville, Pa., is conducting services in the Harleysville Chapel. Harleysville is a nearby village in which there is a union chapel. Many members of the Schwenksville church reside in this vicinity.

Rev. L. L. Miller has resigned the Noble and Wayland, Iowa, charge and accepted a call to the pastorate of the Wadsworth, O., church.

The editor begs to acknowledge the receipt of the Year Books of the Reedley, Cal., and Normal, Ill., churches. Both are attractive little pamphlets containing information concerning the membership and activities of these congregations.

Rev. P. R. Schroeder of Berne, Ind., has recently returned from a visit to his old home, Mt. Lake, Minn., where he conducted a series of meetings.

The Second Church, Philadelphia, is preparing for a special Easter service, on which occasion new members will be received into the church by the rite of baptism. The various classes in the Sunday school are at present in the midst of a contest for an increase of new scholars. The installation of a new seating arrangement is being planned by several classes of the school.

The Eastern District Conference meets May 7 to 9 in the Allentown church. Delegates are urged to come supplied with proper credentials as, according to a resolution of last Conference, only persons having filed such credentials will be recognized as delegates.

BRIEF SURVEY OF CHORTITZA REGIONS

Alexandrovsk,
March 1, 1922.

On February 24 came the first opportunity to visit in the Mennonite colonies. Coming from Moscow the Chortitza groups are reached by way of Alexandrovsk, now the capital of the former Taurien. Slagel arrived from Odessa on this day, and both of us together with the interpreter, Peter Froese, were taken to Chortitza. The one automobile of the government executive department was put at our disposal and we plowed through the snow that had drifted into the country roads of the colonies.

The hungering people were everywhere waiting, had been waiting for months, for the promised help. The news spread at once that the Americans had come. It was reported incorrect, then again confirmed as true. So long had they waited that they scarcely dared to hope or believe that the help had actually come.

Our first work was to organize a committee for the Volost (county), visit the villages and towns where conditions were the worst, appointing a committee for each village, locating the store rooms, kitchens and feeding centers. Thanks to the excellent work of Benjamin Janz and the "Verband" the whole Volost was so organized that the local machinery could be set in motion without delay. Most of the second day was lost because the auto came late and then could not run, but in the next two days sleighs and lean horses relayed us to Chortitza, Rosental, Neuenberg, Neuendorf, Schoenhorst, Osterwick, Kronstal, Nieder-Chortitza and Einlage.

The total population of the Volost is 11,913. The committees had grouped the whole population into three categories: (1) Hungering with no reserve food; (2) hungering, with food left for a week or a few; (3) those who could live more than a month on their own resources if not distributed among all. In the first category are 7,188. Some of these are now scarcely able to walk, many are already swollen from hunger, and the waxen skin of the child's swollen face with the hungry eyes makes the heart throb with pain and haunts one in the dark and quiet hours when sleep should come.

It seems so unusual to find a farmer, and a Mennonite, with empty cellars, empty granaries, empty flour bins. In many Mennonite homes we went through the house from cellar to garret and also the stables and barns. In all of these listed in the first category it was much the same. No meat, no chickens, a peck or so of potatoes the size of hickory nuts. A few had cows that gave milk thus keeping the family alive. People go about begging for cats and dogs, but in all the colonies there are only a few left, kept to guard the cows and house against the thieves that are everywhere active. At one house were over twenty-five cat and dog skins, these animals are now a delicacy. At another place cow hide had been roasted and leather was used to make soup. These starving people look forward with hope to the coming of spring when the snow will melt from the fields and rats and mice can again be found.

About one-tenth of the population are in the third category. They can live if help comes for the others. If not, the majority will starve to death unless the relief organization comes to the rescue.

In the church services the preachers are exhorting the people to steadfastness and courage to face death calmly. It seems like a funeral sermon preached to those sentenced to death.

Will the Mennonites in America save their brethren in Russia? One dollar a month from each Mennonite in America will save all from starvation.

Alvin J. Miller.

BAPTISM AT LAME DEER

Many of the readers are familiar with the terrible stir on this reservation in the spring of 1919, when an initiated priest, convicted by the preaching of the Word not only of his own sin in this particular, but also of the sin of his people, revealed first to us, then to the government, the obscene rites of the Cheyenne priesthood. Detailed reports of this were sent to the Mission Board, but for obvious reasons could not appear in the church papers, the general reports were given both in the Mennonite and Bundesbote.

There has been a continual ferment ever since, and repeated attempts were made to "oust" us. A delegation sent to Washington with this obvious purpose cost these Cheyennes over $1,000, but accomplished nothing. A letter addressed to the president of our Board, with the thumb marks of fifteen Indians in our district was ridiculous because of the false claims, and thus easily refuted.

We were enabled through the prayers of many mission friends to continue our public services without interruption of any kind, and while there was ever the possibility of some dastardly deed, God has graciously protected us and our station thus far.

Quite naturally our Christians have had to feel the brunt of this conflict far more than we have, as they live and move in its atmosphere continually. Some have weakened under it or even fallen away. Others, tested and tried in every imaginable way, have gained in strength to become real champions of the faith.

The church thus became the center of interest for all. Friend and foe flocked alike to our services. We were well aware that some always came as did the enemies of our blessed Master, who ever sought "to catch something out of his mouth."

We have three public services on Sunday, not counting the many private services(?) before and after meetings and during the week. Never in our whole experience have we been so pressed on every side to "give the Word in season and out."

The Sunday school is in charge of the wife of the chief clerk at this agency, and is attended by whites, breeds and Indians. The Indian day school teacher and wife who are also earnest Christians, assist, while one of the government clerks also teaches. Thus we have six classes, two taught in Cheyenne, the others in English. The church service follows, and the day closes with an evening service with the reading of Bunyan's "Pilgrim's Progress" in Cheyenne. The attendance at all these services has been beyond all expectation.

Thus we had the great joy of Feb. 12 to welcome six new members into the church by the rite of baptism. One of these was a

woman who had long been the tool of the medicine men element. It is supposed that they sent her purposely to live in the homes of some of our Christians, to sow dissension from within if possible, since they could accomplish so little from without.

Our Christians lost no opportunity to win her, and brought her to the house as well as to our services. She was in my Cheyenne Sunday school class, but being such a notorious scoffer, I mistrusted her. To our great surprise she came one day and said, "I realize that I am a great sinner. I also feel convinced that the Cheyenne gods are not gods, and I want to be a Christian."

The church was crowded the day of the baptism as usual, and it was with great joy we saw almost the entire congregation press forward at the conclusion of the service to greet these new converts and welcome them into the church.

One of the young men thus received, lost his hearing some years ago, and had to be instructed in the Indian sign language. Yellowfox and Vohokass did this very forcibly, repeating the instruction we gave in Cheyenne. We have learned since that this young man tells his friends in camp, "The missionaries certainly did a great work on me when they instructed me and baptized me. They cut off both my horns and my tail" (meaning he had been a devil before). This is certainly a new and striking testimony to conversion. It has made a deep impression on some. May he ever beware that "horns and tail" do not grow again.

Two weeks later a crippled old woman was baptized in the home of her son, who is a member here. Long before Christmas, after a casual visit in her home, she remarked to her daughter-in-law, "Why does Meneha never speak to me? Maybe she thinks my sin is too great, and God has no room for such as I." Needless to say, baptismal instruction was begun when she desired baptism, even though some of our church members distrusted her motives. Mr. Petter examined her after the instruction and found her ready, so we prepared for the service.

While yet a young woman she had stabbed her father who tried to force her as he had her sister. While she had not intended killing him, he died very soon after this deadly thrust. Naturally she was ostracised from the tribe, for to kill one of their own number is to the Cheyennes one of the greatest sins. The poor woman thus wandered about, often in great need of food and shelter, but finally some of her relatives, knowing how grievously she had been provoked, took pity on her and received her again into their homes.

For many years she had been crippled in hands and feet, so that she never leaves the pile of blankets and comforts that form her bed on the floor. She believes this affliction is a direct punishment for her sin.

The baptismal service on Sunday afternoon following the service at the church in the morning, was also attended by a number of the Christians. It was one of special blessing to us all, her answers being clear with every evidence of sincerity. At the close Yellowfox spoke with his usual fervor, saying to the poor crippled woman huddled on her blankets, "Although your sin is very great, God's mercy is greater. In His Son He forgives you all, and receives you into His family of redeemed ones. Let not the devil trouble your soul anymore. When he comes with his temptations, cling the closer to Jesus who is stronger and will protect you."

The Indian chief of police at the Agency said the next day to one of our Christians, "Did you shake hands with that murderess yesterday? I used to have some faith in you Christians, but now I have none at all."

Strange to say that his wife who is a daughter of one of the Busby Christians now living at the Agency and attending our services, came last week and declared that she and her two sons want to be Christians. They are now being instructed together with others.

We only wish to share these more recent experiences, that your prayers may be the more definite, for so very much remains yet to be done for Jesus on this reservation. These are but evidences of seasons of great refreshing if we but continue steadfast in giving the Word; not our own imaginations in the precious Bible stories, our own interpretations, nor that of some white people at a distance who presume to outline Bible lessons for Indians, but the simple Word without any "frills," **so that it be understood,** and continue in prayer.

Even since I began this letter, a new storm has raged with terrific fury at this agency, because copies of the articles Vohokass (Eugene Standing Elk) and Yellowfox put into the daily Spokesman-Review of Spokane decrying the peyote and other evils among their people. Thus our plea for prayerful support becomes even more urgent, though we take not time to explain more fully now.

In His blessed service,

Bertha E. K. Petter.

BRO. AND SISTER THIESSEN WRITE FROM INDIA

Champa, C. P., India,
Feb. 20, 1922.

Dear Editor and Readers:

Greetings in Jesus' name. "Commit thy way unto Jehovah; trust also in Him, and He will bring it to pass." When we are rooted up from our home country and from the places where we know the customs and manners of the people and suddenly thrust into new conditions of life, one receives many varied impressions. Though one is willing and does commit his ways unto the Lord, yet there are times when one expects to find things just thus and so. We also had all kinds of conclusions ready about how we would find India. But as the real is very often somewhat different from the imagined, so India was found a little different than we had expected.

The first time we put our feet on Indian soil was in Karachi. We expected to find at least the cities full of soldiers and guards; but everything was peaceful and the Indians worked together with the Europeans as though the reports of revolution had been merely rumors. We asked some of the officers what they thought of the non-cooperation movement. They said that they really did not expect any serious trouble, though they admitted that the feeling between Europeans and Indians is less friendly as a whole than what it used to be. Occasional riots are heard of, but it is said they have always occurred as long as the English are in India. I believe it behooves us all to earnestly pray to God that He may guide affairs in India so that there will be no open insurrection; because it would result in great destruction of life in this country.

If it were not for the many colored faces, one would think to be in America when one is in the large cities. There are the streetcars, automobiles, paved streets, high buildings, and all other modern equipments. At the piers in Karachi and Bombay they have larger hoisting outfits than I have ever seen in America. But when we come to the outskirts of the cities, then we see Orientalism as it really is. The houses are built of mud, with straw roofs, and only about five feet high. The inmates are various. Absolute communism is put into practise. There are people, goats, chickens, dogs and also snakes and scorpions if they choose to come in. Since the orthodox Hindu must not take life, the rats, mice, lice, and all other vermin find a happy lodging in the walls and roofs of the houses.

We further expected the Indian to be very sluggish in walking; but here also we found it different. They really walk a half-trot, so that we clumsy Americans would probably have trouble in keeping pace with them. The women and coolies (servants) carry everything on their heads. Men of a higher grade of caste think it degrading to carry things on their heads. When we came to Bombay, one of the coolies took my typewriter and put it on his head; then in each hand he carried a heavy suitcase. I followed him with a throbbing heart and thought, "Now if you will drop that typewriter on the pavement, I shall express my feelings in Hindi at once." But there was no danger. They can keep such a marvelous balance and walk so fast besides, that I almost forgot about my worry and had to hurry up to follow him.

When we travel in America we sometimes enjoy to give a "tip" to the servants on the trains or in the hotels; but in the Orient this tipping is driven to such an extreme that a person gets tired of it. In the first place, the streets are full of beggars who pester especially the stranger for a backsheesh (gift). Some are professional beggars, who can weep at random and act crippled in order to arouse compassion in the stranger. Then certainly whenever somebody does something for a person, he wants more. One fellow in the "Customs" house spied me out and learned from me what the number of our baggage was. When he knew it was No. 33 he ran away. I thought I was rid of him; but after a few minutes he came running back to us and said that he had found all our baggage. I told him as best I could that I knew our baggage was all there and I only waited for the Customs officer. But he kept on coaxing me to come and count our baggage to be absolutely sure that it was all there. Well, I went, and when I had seen it he began to ask for a "backsheesh." I told him, "Nothing doing," because I had never asked him to do anything for me. But he kept on troubling me for something. Finally my heart melted enough so that I handed him a two-anna piece (about four cents), but he refused it, saying that he had to have twelve annas for showing me my baggage. I knew that I would not give him that money; but surely, I did not know how to get rid of him. Then Mrs. Thiessen got her wits together and told me to send that fellow away. Well, it was my last resort and I sternly said: "jau, jau, jau," which means: go, go, go. Then he turned around and sobbed like a child when sorely disappointed, but he went. The incident shows that we sometimes really must harden our hearts more than we like or what we are used to from home. The great game in the city is to "milk" the stranger on every hand, and we must be on our lookout lest our supplies run out before we realize it.

Some of our older friends had taught us three Hindi words which proved to be our passwords in traveling with so much baggage as we had. These words were: "au" meaning, come; "lau," meaning, bring, when we pointed to the baggage; then when the baggage is brought to the place where we want it we give the carrier a backsheesh, but, of course, he always wants more from a stranger, and then comes the last of the three words which is "jau," meaning, go.

From the foregoing description some of you readers may think that it is enough to be discouraged in the Orient; and ask the question, "How can such people be transformed?" But come with me now to Champa to our mission station. Here we see what civilization as a product of Christianity does to people, though to be sure civilization and Christianity are not necessarily identical. Here you see the Indian Christians; gentlemen and gentlewomen and courteous children. No one hollers for a "backsheesh." All are decently dressed, though they are poor and most of the clothes come from mission friends in America. They are willing to lend a helping hand without being paid for it. Some Christians gladly carried our trunks from one veranda to the other without extra pay. The other day I wanted to take our heavy wardrobe trunk into the house from the veranda. It was almost too heavy for me alone and several women came walking by. They saw that I tussled with the trunk. At once they came running to me and offered their assistance. Such an experience is hardly made among non-Christians.

On Sunday, father, mother and all the children come to church. No member of the family needs to stay at home to cook the dinner. The children all sit on the front benches and are quietly listening to what is said. Maybe some of our American boys and girls could learn something from these youngsters. It is very often said that the Oriental people do not want foreigners in their land. That may hold true to a large extent; but we also see how attached, especially the Christians, are to the real Christian foreigners. When P. A. Penner's said goodbye to the Champa Christians, one could see many a man and woman wiping a tear from the eye. In the leper asylum we see how the native people appreciate the work of the foreigner. Here in our asylum are about 400 lepers, and most of them keenly realize that they would be a miserable outcast if it had not been for the Christian spirit of sympathy through which they can now be in a well-organized asylum under human care. These lepers also welcomed us with joy and enthusiasm.

Ignorance and superstition always run parallel, and both are vary strong in India. Not very long ago a greedy, money-thirsty Mohammedan, here in the Central Provinces, had issued letters to the villagers, stating that Ghandi (the non-cooperation leader) had decreed that the people should dispose of all living animals which are used for food. If they would not, then Ghandi's youngest daughter would become a demon and come to plague them by killing the first-born in the family. Fear overtook the poor people and they foolishly disposed of all their chickens and goats. This Mohammedan merchant then went to the different villages and bought these animals for about one-tenth of their real value. It is also said that many people drove their chickens into the forests or jungles where the wild beasts will receive them with gladness. Later, the villagers began to see that they had been deceived, and would gladly have their goats and chickens back, but most people are too poor to pay the standard price for them. We hope that the Ghandi movement has, through this, been discredited among our own people.

At this time of the year the climate of India is very agreeable. It is very much like our Kansas climate in October, though the nights are even cooler. We also have many of the common vegetables which we have in America, such as lettuce, carrots, cabbage, radishes, etc.; but it is necessary to have American seed, because these vegetables are not native of India.

From our observation thus far we can glean that India is a country of great possibility. If these three hundred million people will aceept Christianity we will certainly see a different India in the future than we see now. We know this to be true because we can see the enormous difference between non-Christians and the Christian communities in miniature at the mission stations. Therefore, let us all lend a helping hand to bring India to Christ. This is our purpose here in this country and we trust that our dear friends at home in America will back us up with their prayers and sympathy.

Very cordially yours,

John and Elizabeth Thiessen.

A VISIT TO THE BARRVILLE CHURCH

Sunday, April 2nd, was the date decided on by the Barrville congregation for their spring communion services, so upon the earnest solicitations of Bro. Jacob Snyder elder in charge of the work there, the writer consented to make a visit to this field of labor and observe the Lord's supper with them. After arranging with Rev. C. C. Hoffman and my son Jacob R. Fretz for pulpit supplies at home, the trip to Barrville was made on Friday, March 31st for said purpose. Deacon S. R. Moore had come to Reedsville in a white topped buggy that he had borrowed from his Amish neighbor to meet me, the first ride I ever had in just that kind of a conveyance. As on all previous visits to this place, the weather was wet and cold, not so desirable as we thought, for the visit, but the Lord was with us, and so the cold was changed to a warm fellowship. A fairly good audience attended the services on Friday evening, the text on the occasion was Rom. 1:8-17. The spirit of Christ and Christian brotherhood was manifest.

On Saturday were funeral services of a young man, Charles Webster Wilson, who on Sunday previous, three days before his death was led to Christ and to his church by Bro. George Bradley, the pastor of the church during the past year. Bro. Bradley with Bro. L. L. Shaw came from Altoona to conduct the services. We rejoiced in the eleventh hour conversion, but we could not refrain from urging upon young people the need, the benefit and the pleasure of an earlier consecration to Christ in times of health. I was sorry Bro. Bradley had to leave us again in the afternoon, so he could make the appointment in another field of labor which he was led to accept from the M. E. Conference. Bro. Shaw remained till Sunday afternoon. On Saturday evening were preparatory services, Bro. Shaw gave the message to a well filled church.

Sunday morning dawned somewhat brighter, with the mountain tops back of the village robed in white. While we were still enjoying our morning meal, my attention was called to the Amish white-topped buggies passing along the road to the Sabbath services, which are held at some member's home, as they do not have church edifices, nor do they ride in automobiles, hence the old time white-top is much in evidence, as are also "hooks and eyes" and long hair. Their services begin early and are continued to half afternoon when we may see them return home. The noon meal consisting principally of bean soup, pickles and half moon pie is provided for at the home where services are held.

At 9:30 A. M. we were at Sunday school of which Bro. Wallace Smith, at whose house I am a guest is the efficient superintendent. The Sunday school is an evergreen live one, all the services are opened with a live song service. Every one present is a member, all study the Word, and all sing to the utmost. Communion services followed the Sunday school session; as to the significance and import of this, we were instructed from Luke 22:19, 20. Nearly all the members were present and at the Lord's table. It was a real feast of Christian fellowship. At the home of Deacon Moore dinner was served. Sister Moore not being able to attend the morning services on account of failing health, a brief communion service was held for her in the home, also at the home of Elmer Cutman, for Sister Cutman. In company with Deacon Moore I also visited at the home of Samuel Heims, an invalid who with his good wife was my generous host on a former visit to Barrville. We read the Word and prayed together. Bro. Heims assured us, we need not worry as to his future, he had made his calling and election sure. After a visit, and the evening meal, at the home of William B. Shaffer, four-year-old Fay Shaffer whose confidence I had won gladly joined me in a one-fourth mile hike toward the church ahead of the rest of the family; we however soon discovered that one-third as long legs required correspondingly longer time to make the trip, so slacked our pace accordingly and still had ample time to get to church to enter into the song services of the C. E. services. The C. E. meeting was a good one, many took part either in reading Scripture passages or comments or both.

(Continued on page 5)

THE MENNONITE

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RELIGIOUS EDUCATION

Sometime ago, Roger W. Babson, head of Babson's Statistical Organization, sent out a letter to his clients on "Christian Education" which embodied so much of real value that the writer asked permission to reprint the letter, which was cheerfully granted. Later an expanded form of the letter appeared in Babson's new book "Enduring Investments" just off the press. I am sure the readers of the Mennonite, interested in religious education, will appreciate Babson's statements and some may wish to read the book, which is full of good things, although this does not appear as an advertisement for the book.

Babson says of religious education, "Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of religious education. With the forces of evil backed by men and money, systematically organized to destroy, we should back with men and money campaigns for religious education.

"We are willing to give our property and even our lives when our country calls us in time of war. Yet the call of religious education is today of even greater importance than was ever the call of the army or navy. This is true because we may never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

"I am not offering religious education as a protector of property because nearly all of the great progressive and liberal movements of history have been born in the heart of religious educators. It, however, is a fact that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the priests, rabbis, and preachers rather than to the influence of the policemen, officials and lawmakers. Yes, the safety of our nation, including all groups, depends on religious education. Furthermore, at no time in our history has it been more greatly needed.

"We insure our homes and factories, our automobiles and our business establishments through mutual and stock insurance companies. But the same amount of money invested in religious education would give far greater results. Besides, religious education can insure what no corporation can insure; namely, prosperity. Statistics show that while the people of the United States are paying nearly $1,000,000,000 a year for life insurance, they are paying less than $400,000,000 a year for the total expenses of our churches, including all religious activities both at home and in foreign lands. Just think of it! We are willing to pay only 40 per cent. as much for soul insurance as we are for money insurance.

The Need of the Hour

"As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. Surely the need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more religious education!

"This book has referred heretofore to the men or women who already have all the money they need. Don't think for a minute, however, that they are the only ones who should give. Few indeed are too poor to give something to what they believe is God's work. I have known a great many 'tithers', but I have yet to find one who felt he had lost anything by dedicating a definite part of his income to God. To everyone rich and poor—the statement of the Wise Man regarding 'bread on the waters' has a very real application in this matter.

"Let's think for a moment what would happen if every church member in the United States should actually do as the Bible suggests and set aside one-tenth of his income for God. There are about 40,000,000 members in our Christian churches, with about $40,000,000,000 total annual income. Calculate the tremendous power summed up in one-tenth of that amount $4,000,000,000. Spent honestly and wisely such a sum would establish all the additional schools necessary to fit our young men and women for a religious life. It would operate all the hospitals and training schools needed to treat all those who must go through life with physical handicaps. It would furnish sufficient money in a few years' time to teach every living soul the principles of righteousness.

Spending $4,000,000,000 a Year

"Would this money be spent wisely? you may ask. No, it would not, if each church member simply sent his check or money order to some central committee and left it to a few people to spend. But if each giver took the same care in investing money for God that he takes in investing it for himself—then I say most of this money would be spent wisely. Surely it would accomplish more good every year as we investors became wiser.

"After all, I am less interested in what could be done with the $4,000,000,000 than I am in the effect which giving one-tenth of his income would have upon each of us 40,000,000 givers. Where your treasure is, there will your heart be also. Just shut your eyes and try to imagine what kind of a country this would be if our church members should really take the Bible seriously enough to follow it even in this one suggestion.

"Now you and I know that we probably shall not live long enough to see all our good church people change their ways so radically. The point is, what are we going to do ourselves? Maybe it's 10 per cent. of our income we ought to invest for God—maybe much more—but surely we all ought to invest in this way more than we are now investing. We ought surely to use as much discretion and pains in making such investments as we do when we make our less enduring investments.

"Perhaps the above suggestions sound impractical. The average business man who has won success and independence has done it only through the hardest work. The thought of turning around and dispensing with the further profits which his labors may bring at first seems ridiculous. What, however, is the prime purpose of life? 'What shall it profit a man if he gain the whole world and lose his own soul? This is the problem which has beaten more men than adversity. Shall we escape the poison of lust and the mania of accumulation which has shriveled the souls of so many men before us?"

S. K. Mosiman.

THE CONSECRATION OF CHILDREN

In the early Anabaptist circles the question, "Are the unbaptized children when they die, lost or saved?"

Already in 1525 Pastor Hubmaier in writing on Christian baptism, asks, how is it with the unbaptized children, are they damned or saved? He answered his own question by saying, God in His grace can save the young children who know nothing of good or evil. Then in a letter, January 17, 1525, in a letter to Okelampad writies, "I have the congregation to assemble, receive the child and explain the gospel." Children were brought to Christ, then the name is given and the entire congregation kneeling pray for the child that he may be gracious to it.

In the same year at Nordlingen, Swabia, an agreement was made with such as have come out of the church of Rome, that all who accept adult baptism, that they bring their children to the service, that with laying on of hands and prayer they be commended to Christ.

Jeremias Felbinger, in his "Christlichen Handbuechlein," 1661, writes: "The minister after a brief address takes the child in his arms and in prayer commends the child to the Lord and then hands the child to the parents and consecrates it by laying on of hands."

The Mennonite minister, prominent in his day, John Deknatel, writes in his book, Menno Simons im Kleinen, page 169: My dear brethren, we do not baptize our young children since Jesus did not do it nor command it, nor do they have the faculty to understand. Would it not be well that they were consecrated with laying on of hands, as Jesus taught in His example.

Rev. Peter Beets, pastor of the Hamburg Altona Mennonite church in 1776 commended the consecration of children, with thanksgiving for the recovery of the mother in our public services. He however advocated the consecration of the children in the home of the parents by the minister.

N. B. Grubb.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word;
Make friends of God's children;
Help those who are weak,
Forgetting in nothing
His blessing to seek.

CORRESPONDENCE

Salem Church, Ruff, Wash., March 26, 1922.—Dear Readers of the Mennonite: A fourth of the year 1922 has passed into eternity and no correspondence has appeared in the Mennonite from here, therefore it is about time that we let ourselves be heard.

The past winter has been an exceptionally long one and out of the ordinary. Many a person thought the frigid zone had moved farther down towards us. The real winter began about the middle of December which entered with a three-day snow storm mixed with dust from the northeast. After the first snow we received every now and then snow and sometimes with wind that would blockade the roads for several days. The thermometer stayed most of the time somewheres from ten degrees above to seven degrees below zero. Sleigh roads were excellent for ten weeks, but car riding was left for summer pleasure. Finally the weather changed and the snow melted very slow, but still on rolling fields lots of damage is done by the water.

Most of the farmers around here have at least two more weeks of spring work, where other years spring work would all be over by this time of the year.

Our church work was also somewhat hindered by the severe winter. Our Rev. M. J. Galle, who serves the two churches namely at Menno and at Ruff, and lives at Schrag, was compelled to stay at home several times, for the distance of fifteen miles to go through snow drifts is also too much for a Ford even if it is a faithful traveler. On February 26, March 2, 3 and 5, Brother P. R. Aeschliman visited our congregations and conducted services. God richly blessed the short time that Brother Aeschliman was with us and I'm sure every one felt richly repaid who attended the meetings.

We have S. S. regular every Sunday morning, C. E. every two weeks and church services two Sundays out of every three Sundays which are held in the afternoon, and once in three weeks we have Bible class which is led by Rev. M. J. Galle. The Ladies' Aid also meets once a month and is doing splendid work.

We are grateful to our heavenly father that no death cases have occurred in our congregation in the past year and that we can report of very little sickness in the New Year up to now.

With best greetings,

P. C. Jantz.

First Mennonite Church, Bluffton, Ohio. Dear Friends: Spring, with its new life budding forth on every hand has arrived, to gladden the hearts of the children of men. This is the season of the year when men take a new lease on life, when their spirits are revived with the resurrection story, the story of a resurrected "Saviour".

With the coming of spring, came also a near epidemic of the "Grippe", many of our members in Bluffton and vicinity were sufferers of this disease, but nearly all have fully recovered at this writing.

Rev. J. W. Kliewer, President of the Foreign mission board, was a welcome visitor to the Church, the Seminary and the College, several weeks ago, when he gave in detail his experiences and the conditions and needs of our mission stations, in China, in India and among the American Indians. He brought to us a picture of the mission fields, as seen by one from the outside, portraying to us very vividly the great need for the gospel story, and the wonderful sacrifices made by our Missionaries in every field. His account of the great need for missionaries, especially in China and India cannot help but be a stimulus to many of our younger people, throughout the conference, to prepare for the work of bringing the gospel to the heathen, and also creating a greater desire on the part of those who are not able to go into the field to contribute more freely, both in money and prayers.

Several weeks ago the Men's Glee Club of the College had charge of the Sunday evening service, when they rendered their sacred program to a large crowd of worshippers. The College choral society, of about 125 voices will render Rossini's "Stabat Mater" Oratorio in the College gymnasium, on Palm Sunday evening. These services of song are very much appreciated and inspirational.

Communion services have been announced by the pastor for Easter Sunday morning. The Sunday school is in the midst of the Four Square campaign, this campaign, for ten weeks, has been helpful. The two outstanding features of this campaign are, regular church attendance and Bible study, these two features have been stimulated to an appreciable extent, and special efforts are being made to conserve what has been won during these weeks.

Dean N. E. Byers, of the College, gave an address on "The Aims and the Means of Religious Education" at a meeting of the Worker's Conference on Thursday evening, March 30. Dean Byers, who made a study of this subject, said that the aim of this program was the making of the finest type of Christian character, he emphasized particularly, the need of Religious Education for the children and youth. And felt that the church did not give the emphasis this program deserved. This is something to think about.

Two months more when another College year will be history, this has been the best year, in point of students, having the largest enrollment in the history of the institution. It has been reported that more than half the rooms in Ropp Hall, the girls' dormitory, have been reserved for next year, the prospect for next year is very promising, both in the Seminary and College, for an increase in students.

Correspondent.

Zion Mennonite Church, Donnellson, Iowa. Despite the bad roads and a number of rainy Sundays a live interest has been shown in all church activities this winter.

During the past six months we have been putting forth special efforts to raise our Sunday school up to the international standard. A teacher's training course has been started for which a number of young people have enrolled. This course is to be a three-year course and it is hoped will fill a long felt need, namely, more and better trained teachers for our Sunday school. We have also organized several of our classes and are starting a home department.

During the winter months our minister, Mr. Basinger has been conducting a Thursday evening Bible Study class. The study of Rall's "Life of Jesus" is being taken up and great interest is manifested by both old and young. No one can help but feel nearer to their Lord and Master in taking up a study of this kind.

Our Christian Endeavor is particularly active at present and is doing exceptionally good work. The four Young People's Societies of our town have decided to hold a union meeting next Sunday. Each society is to be represented by several of its members and a program of addresses and music has been prepared. The Junior Endeavor now has an enrollment of thirty-eight members who meet at the same time the Senior Endeavor does.

Owing to the crowded conditions it was decided last fall to finish the basement of our church. This has been done and five Sunday school classes are accommodated there in the morning and the Junior Endeavor in the evening. The Ladie's Aid also have a kitchen there which they are furnishing at present.

Henrietta Gram.

A VISIT TO THE BARRVILLE CHURCH

(Continued from page 3)

After the C. E. meeting I gave the message for the visit, to a full house from Ps. 130. Monday morning early I left Barrville accompanying Bro. Smith, my host, to Lewistown, where the brother is employed in an axe foundry, them homeward rejoicing.

Reflections: 1. The Barrville church is prayerful, prosperous promising.

2. The church had a good worker the past year in Bro. G. W. Bradley, who, I am sorry to say, has now left them.

3. I am glad to note that Bro. L. L. Shaw, a conference licensee, proposes to take up the work, and give the church regular every two weeks services. Bro. Shaw asks for our prayers, for himself and the church. I bespeak success to him.

4. An unsolicited testimony from a sister: "Since you people commenced the work here, we had good gospel preaching."

5. The "come soon again," farewell words, show the true spirit, and a cord of attachment and brotherhood that deserves to be recognized and responded to by all our churches.—A. M. Fretz. Perkasie, April 7, 1922.

WORLD-WIDE SUNDAY SCHOOL NEWS

A World Sunday School Leader Crowned

News of the death of Frank L. Brown, LL. D., General Secretary of the World's Sunday School Association, brought letters, telegrams and cables of sympathy and appreciation from all parts of the world. Dr. Brown went to his heavenly home on March 23rd after a brief illness. He had been away from his office in the Metropolitan Tower only eight days. The funeral was held in the Bushwick Avenue Central Methodist Episcopal Church, Brooklyn, on Sunday, March 26th. Dr. Brown was one of the founders of that church and had been Superintendent of the Sunday school for the 36 years of its history. At the service all the former pastors were present and took part. Bishop Luther B. Wilson of the Methodist Episcopal

Church and Marion Lawrance, Litt. D., General Secretary of the International Sunday School Association also participated in the service. The church and the connecting Sunday school rooms were thronged to capacity with those who personally knew Dr. Brown, the service being held at the Sunday school hour. At least four-thousand people viewed the remains. The members of the World's Sunday School Association in attendance acted with the church officials as honorary pallbearers. As the thousands viewed the remains and left the church they congregated in the streets intersecting in front of the church that they might show their personal appreciation and respect as the body was carried out. It was a most remarkable testimony. Dr. Brown is survived by his widow, a daughter and a son.

Dr. Brown has been connected with the World's Sunday School Association since 1911 when he was made a Field Secretary and began his trips to the Orient, which, with the last one, at the time of the Tokyo Convention, totaled four. On these various trips he was instrumental in organizing National Sunday School Unions in Japan, the Phillippine Islands and Korea. He also participated in a Sunday school visitation to South America. In 1914 he became General Secretary of the World's Sunday School Association.

Dr. Brown held a unique position in the Sunday school work. As Superintendent of the Bushwick Avenue Methodist Episcopal Sunday school, which at one time was the largest in America, he was thoroughly conversant with every detail of organization and methods. This experience he shared with others through the numerous books which he had written. In the organized Sunday school work he was related to the County, State, International and World's Associations. Then he held a prominent place in his own denominational work and was affiliated with many religious and benevolent organizations.

Formal resolutions will be adopted by the Executive Committee of the World's Sunday School Association when the Annual meeting is held at the Hotel Pennsylvania, New York City, on Thursday, April 27th.

At the funeral Dr. Lawrance said: "I do not know of any man who has been so well loved. He has been an inspiration to thousands, not only white people, but also to people with colored faces, in the South and in distant parts of the world. His greatest monument will be the Bushwick Avenue church and the Sunday school here. Years later thousands of boys and girls will stop him on the golden streets and say, "If it had not been for you I would never have come here."

World's Sunday School Pilgrims at Kansas City.

At the Kansas City Convention of the International Sunday School Association, the World's Sunday School Association will have a definite part. On Saturday evening, June 24th, a banquet will take place at the City Club, 1021 Grand Avenue, Kansas City, Mo., to which all delegates to the eight conventions held by the World's Sunday School Association are invited. These eight conventions took place as follows: London, 1889; St. Louis, 1893; London, 1898; Jerusalem, 1904; Rome, 1907; Washington, 1910; Zurich, 1913; Tokyo, 1920.

A similar banquet was held at Buffalo in connection with the International Convention in 1918. The World's Pilgrims will be requested to wear the badges which they received when they attended the respective conventions. Some were delgates to a number of these great world's Sunday school gatherings, and Dr. Marion Lawrance was present at seven. A leaflet will be mailed very soon to all delegates to former World's Conventions whose addresses can be obtained. Anyone who was present at any of these conventions and can participate in this reunion in Kansas City is requested to write for information, to the office of the World's Sunday School Association, 216 Metropolitan Tower, N. Y. C.

On the Sunday evening of the convention, June 25th, the entire program will be in charge of the World's Sunday School Association and speakers of special prominence and world-wide experience will participate. A special exhibit is being prepared for the Kansas City Convention by the World's Association which will display Sunday school material gathered from world fields. As opportunity offers during the days of the Convention, June 21-27, the Sunday school work in many lands will be portrayed by means of stereopticon slides and motion pictures. For the exhibit and lectures two large rooms have been assigned to the World's Association in the great Convention hall in Kansas City.

Carlyle: "Man always worships something". What is your God?

"Never ask what other people will say; ask only what Christ will say."

THE C. E. TOPIC

May 7.

Better Sabbath Keeping.
Jer. 17:19-27.

(Consecration Meeting.)

This is a topic that should receive the careful consideration of the whole Christian world today. The Sabbath is one of the foundation stones of our faith and if it is neglected or if it loses its spiritual significance the whole church will suffer one of the worst calamities it ever had to endure.

Note that God, in the beginning, made the Sabbath a part of His program concerning the world. He rested, not that He needed it, but to give us an example and to make the Sabbath a part of our very being. Much has been said and written concerning the value of the Sabbath to the physical man. God, who is the God of our bodies as well as of our souls, combined in the keeping of the Sabbath a blessing of such worth that no one has been able to estimate its value. Both the health of the body and the soul depend upon one day in seven being peculiarly set apart.

That God intended that the Sabbath should be a principle to be respected for all time is seen in the fact that He included it in the Ten Commandments, which are the underlying principles in all civilized law. That it was to be strictly observed is to be seen in the way Moses enforced it in his time and in the way it was respected in later centuries. There is nowhere to be found in Scriptures anything that can be regarded as setting aside the law of the Sabbath. True, in Christ's time there were those who made the Sabbath absurd by surrounding it with various artificial rules, but kept their hearts unfit for any honest service of God. Jesus rebukes them and points out that the Sabbath is made for men that they could get the highest good out of it.

In the early part of the Christian Era the first day of the week came to take the place of the sixth as the one day in seven to be devoted as sacred to the Lord because on that day occurred the greatest of miracles, the resurrection of Jesus, and so our Sunday has become to mean more to us than a day out of seven devoted to the service of the Lord. It is the weekly celebration of the resurrection as well as the day set apart for rest and the exercise of special religious duties.

It was as early as the time of Jesus that the people had to be reminded by Him that there was a better way of keeping the Sabbath. In our time we see a great need of championing the Sabbath. For one thing, we are not all Christians and the non-Christian element is doing all in its power to take Christ out of the Sunday. For that reason there are some cities and towns in which there is a great neglect of the House of God on the Lord's day and in which Sunday baseball, Sunday moving picture shows and theaters, as well as dance halls, do their largest business. Surely we could hardly say that America was Christian so long as such things are general. Scarcely a legislature meets but what strong efforts are made to wipe off of our statute books the few laws that still stand for a decent Sabbath. It is only the active interest and watchfulness of the faithful few that so far have prevented the utter destruction of our Sabbath laws.

Perhaps all the Sunday laws in the world will not bring some people into having respect for God and His institutions even if the law does compel them to give up certain tasks and pleasures because they are not at heart children of God. The only sure way of having a decent Sabbath is to have everyone recognize the kingship of Jesus. This means that they become converted. The best Sabbath reform is that which works for the salvation of souls. The saved person is the one to whom a proper observance of the Sabbath will be a delight. He indeed it is who is the only one who can really know what Sabbath joys are.

It is essential that better Sabbath keeping begin with better church going. A Sabbath spent by a Christian outside of the House of God is not a proper Sabbath. This is the time and occasion of realizing the blessings of Christian fellowship, for being instructed in the Word of God, for drawing near to Him with the brotherhood in sweet worship and prayer. An empty church in a nominal Christian community is a crying indictment against the insincerity and the hypocrisy of the community.

Some people seem to think that they should sleep longer on the Lord's day and take things easy, even to the extent of being neglectful of their duty as church members. If they feel so, and do so, they indicate that there is an interest lacking that should be revived. Nothing makes a better impression upon the world than when all those who profess to be Christians make special efforts to be true and loyal to the regular program of worship.

THE S. S. LESSON

May 7.

Isaiah's Ideal for a World of Strife.
Isa. 2:2-4; 11:1-9.

Golden Text: Come ye, let us walk in the light of the Lord.—Isa. 2:5.

The two passages brought together from the Prophecy of Isaiah in the lesson, though widely separated in the book of Isaiah, may well be studied together. The title given by the committee in setting out the lesson might have been more fortunately chosen since the passages are not ideals for a world of strife but sure prophecies of God. Ideals are a good thing to work toward but prophecy is better in that it is the certain assurance of what God will certainly bring to pass. The prophetic work of Jesus was accomplished at His first coming, the atoning work, His high priestly work is now accomplished since His ascension and in His second coming He shall reign as king. It is to the work of His Kingly office after His second coming that the prophecies of our lesson refer. In His coming Zion shall be His literal throne and from Jerusalem shall go the law to the ends of the earth. In the meanwhile waiting for his coming, the faithful shall make Jesus their king. In the olden time a king was the actual owner of the land, the people and all their possessions. When we crown the Lord our king we surrender our all to Him to be absolutely used in His service. Earthly kings, being human, are subjected to human faults and failings and for that reason their time has long passed and men no more trust them with absolute authority. But, given a perfect King, one who can do no wrong and is all wisdom and love there could be no better government under which to live. Men cannot furnish such a king. But Jesus is such a king. The golden age of humanity will only appear when He is enthroned at Jerusalem and rules all nations with the power of His might. This, as we have noted, will occur only after His second coming.

Our Lord was the shoot out of the stock of Jesse. The figure suggests a tree that had been cut down, destroyed so far as human purpose was concerned, but from that root or stock there grew up another tree, of the same stock, nevertheless a new tree. Near the writer's window there stood a beautiful tree, frost seemed to have killed it and it was cut off by the gardner near the ground but from its stump another tree shot up, this was carefully protected and tended by the gardner and now it gives promise of becoming a graceful and useful tree again. In the birth of Jesus from the Virgin Mary the old princely stock of the royal house of David again manifested itself. This tree has borne fruit already in the giving of the regenerating gospel to the world but it shall fructify in its greatest glory after the Lord had come again and established His kingdom on David's ancient throne in Jerusalem. At baptism the Spirit of the Lord came upon Jesus. This is the Spirit that shall be upon the Lord Messiah. It is described in three forms, namely, "The spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and fear of the Lord." Wisdom, counsel, might, knowledge represent different phases of the work of the Lord. Because of the possession of this Spirit He shall know all things correctly. His judgments are to be altogether righteous because of His wisdom He shall not judge by appearances only but by the truth which He shall know perfectly. Men judge by what they see and hear, but we all too well know that sight and hearing are not always reliable. God knows because He is omnipotent and omnipresent and His Son, being divine, has the same attributes. Today there seems to be no greater farce than the administration of justice. Poor men with no influence or wealth stand a poor chance of getting justice in this age. There can be no injustice in the age and kingdom over which the Lord Jesus reigns supreme. The power with which He shall overcome will not be the force of arms but He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked." It shall be the time when the anti-Christ will be overcome.

False religion always looks back to a golden age which is forever past. Not so with the religion of Jesus Christ. There are always better times ahead and the best time will be this golden age of which the prophet speaks when swords will have become plowshares and spears will be pruning hooks and violence of all kind shall have ceased and the little child shall be safe and the vicious things of earth shall have become mild and subdued so that peace and harmony is possible everywhere.

MARRIAGE

Trump-Lowenberg—On Wednesday, March 29, the marriage of Earl P. Trump and Lillian E. Lowenberg was solemnized at the Mennonite parsonage at Donnellson, Iowa.

DEATHS

Wismer—On March 4, 1922, near Plumsteadville, Pa., Clara, daughter of Harvey M. and Amanda Wismer, aged 11 months and 5 days. Services and interment on the 9th at Deep Run, Pastor A. M. Fretz officiating.

Fretz—Elizabeth, wife of Elias Fretz of Bedminsterville, Pa., March 6, aged 58 years, 1 month and 14 days. Services and interment on the 11th at Deep Run (old church). Services by Jacob Rush, Enos Wismer and A. M. Fretz.

Stauffer—On March 17, 1922, in hospital in Bethlehem, Pa., John K. Stauffer, aged 68 years, 7 month and 9 days. Services and interment on 22nd, at Souderton. Services by R. F. Landis and A. M. Fretz.

Wilson—On March 29, 1922, in Barrville, Pa., Charles Webster Wilson, aged 19 years, 5 months and 2 days. Services on April 1st in the Barrville church, interment at Belleville. Services conducted by the brethren, Bradley, Shaw and Fretz.

Wartman—On April 3, 1922, in the Mennonite Home at Frederick, Pa., Sophia Vogle Wartman, aged 87 years, 8 months and 24 days. Services were held at the Home on the 6th by Revs. N. B. Grubb and A. M. Fretz, interment at Bertolet's meeting house.

Schmidt—Gertrude Edella, daughter of Rev. Edward D. and Mrs. Ella (Lichti) Schmidt, was born March 23, 1922. She was the sunshine of her parents and grandparents, in the latter home, Medford, Okla., but for only 6 days. She died March 29, 1922, of yellow jaundice. The Lord gave, the Lord has taken away, blessed be the name of the Lord. Services were conducted by Rev. Lichti and Rev. Friesen, at the home and at the Mennonite church at Medford, Okla., Interment in the Mennonite cemetery.

CONTRIBUTIONS

FOREIGN MISSIONS

March, 1922

General Fund: Friend, Plymouth, Nebr., $75; Bethesda ch., Henderson, Nebr., $188.11; mission boxes, Berne, Ind., $15.10; birthday money, Berne, Ind., 11c; Menn. ch., Berne, Ind., $784.09; Menn. ch., Hutchinson, Kan., $9.90; Bergtal ch., Pawnee Rock, Kan., $32.75; St. John S. S., Pandora, O., $100; Bergtal ch., Corn, Okla., $23; Menn. ch., Fairmead, Cal., $11.36; Menn. ch., Bowmansville, Pa., $10; Malcolm F. Yost, Deep Run, Pa., $2; friend, Halstead, Kan., $75; Bethany ch., Freeman, S. Dak., $70; Menn. ch., Buhler, Kan., $38.66; J. E. Langenwalter, Wayland, Iowa, $10; birthday money, S. S., Wayland, Ia., $1.15; Primary S. S. class, Wayland, Iowa, $10.12; Salem Menn. ch., Freeman, S. D., $150; Hoffnungsau ch., Inman, Kan., $14.52; First Menn. ch., Reedley, Cal., $106.03; Grace ch., Pandora, Ohio, $66; West Zion ch., Moundridge, Kan., $42; S. S., Bruderthal ch., Hillsboro, Kan., $59.23; S. S. and First Menn. ch., Phila., Pa., $87.55; S. S. and Menn. ch., Pratum, Ore., $9.35; Bethany Menn. ch., Quakertown, Pa., $24.45; Mrs. August Leisy mission fund, Wisner, Nebr., $50; Christian ch., Moundridge, Kan., $13.25; Menn. ch., Inman, Kan., $11.50; Menn. ch., Halstead, Kan., $25.40; Sichar ch., Cordell, Okla., $6.17; First Menn. ch., Upland, Cal., $71.57; Menn. ch., Hillsboro, Kan., 052.87; Tabor ch., Goessel, Kan., $45; S. S., First Menn. ch., Aberdeen, Idaho, $75; Menn. ch., Lehigh, Kan., $14.21; S. S., Swiss Menn. ch., Alsen, N. Dak., $3.30; Bethel ch., Fortuna, Mo., $23.31; S. S., First Menn. ch., Upland, Cal., $36.87; Conference funds, int., and rents, $769.83; First Menn. ch., Bluffton, O., $300; Menn. ch., Trenton, Ohio, $21.40; S. S. and Menn. ch., Wadsworth, Ohio, $25.85; I. A. Sommer, Glendale, Cal., $20; S. S., Bethany ch., Kingman, Kan., $11.49; Joe R. Krabill, $5; friend, Dalton, Ohio, $1. Total, $3,598.50.

Special Fund: Jac. W. Penner, Hillsboro, Kan., for India, $250; sewing soc., Alsen, N. Dak., for China, $30; ditto, for India, No. 226, $30; S. S., Menn. ch., Bluffton, O., for Gilwa (bal.), $35; First Menn. S. S., Aberdeen, Idaho, for Kliewer, Mont., $15; E. B. Steiner, Champa, India, for H. J. Brown, China, $25; S. S. class, Noble, Iowa, for No. 229, India, $40; Golden Hour S. S. class, Deer Creek, Okla., for orphan, China, $25; ditto, for orphan, India, $25; H. P. Goertz, Canton, Kans., for orphan, India, $30; First Menn. ch., Aberdeen, Ida., for Russian Bibles, $31.92. Total, $536.92.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Balance, Mar. 1, 1922	$ 368.00
Receipts during March:	
General gifts	3,598.50
Special gifts	536.92
Girls' School, China	163.64
A. D. Friesen, credited	39.00
Total	4,696.06
Money borrowed during the month	1,000.00
	5,696.06
Paid out during March:	
General expenses	2,913.80
Paid on money borrowed	2,500.00
Total	5,413.80
Balance, Apr. 1, 1922	$ 282.26

On April 1, 1922, our Board has a debt of $3,000.00.

Gratefully acknowledged,
Gustav Harder, Treas.,
Whitewater, Kan.
J. G. Regier, Asst. Treas.,
Newton, Kan.

AN ERROR CORRECTED

Readers of these columns will please note that an error appeared in reporting receipts of the Emergency Relief Commission for February. We are obliged to Bro. C. F. Claassen, the treasurer of the commission for the following letter which corrects the mistake:

"Several parties have come in and told me there was an error in the report of the Emergency Relief Commission appearing in the Mennonite for February. After looking the matter up I found the error, but it was not made by me. If you will investigate the matter you will find that in the second column the 19th line from the bottom ought to be printed between the 31st and the 32nd line from the bottom and these people from Goessel wish that the error be corrected in the papers."

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VOL. XXXVII. BERNE, INDIANA, APRIL 20, 1922. No. 16.

IN MENNONITE CIRCLES

The First Church, Allentown, Pa., in which this year's session of the Eastern District Conference will be held, reports a very successful series of meetings preceding the communion held on Easter Sunday. There were 12 accessions to the church, eight by letter and four by baptism.

The Zionsville, Pa., church has installed a new electric light system, which was used for the first time on Easter Sunday.

Missionary P. A. Penner has been visiting churches in and about Newton, Kansas. Sister Penner has just recovered from an operation which is reported to have been a successful one.

Rev. J. W. Kliewer who has recently returned to his home in Kansas after a visit to the churches of the East, has again left home on a trip to the Pacific coast where he will visit the churches, bringing to them his missionary message.

The Ebenezer-St. John congregation, Bluffton, Ohio, reports that the contributions for last year amounted to $8,459.58, of which $3,898.67 went for missions.

The basement of the St. John's church, Bluffton, Ohio, has been fitted out as a place for special meetings and Bible study and is to be the home of the Junior C. E. society.

The enrollment of the Sunday school of the First church, Philadelphia, exclusive of the Home Department and Cradle Roll, is 404.

RELIEF WORK

Constantinople, Turkey.
March 21, 1922.

Dear Editor: As it may be weeks before I shall again be able to send word to you and the readers of The Mennonite, it may be well to write you briefly now before we start on our way across the Black Sea to Russia.

In my first letter I wrote you of the first part of our journey and of some of our experiences on the Atlantic. Tomorrow we are to go to Odessa on a U. S. Destroyer by courtesy of Admiral Bristol stationed at Constantinople.

We stopped one day in Holland after we had spent five days in London waiting to get necessary papers to go on. In Holland we called upon the Dutch Relief Committee and had a six-hour session discussing plans for relief of the sufferers in Russia. Then we went on to Berlin where by a coincidence we met the brethren Unruh, Esau and Fast and again discussed the relief problems before the Mennonites of the various nations in the light of information gleaned from various sources. From here we went by rail to Constantinople. We chose the southern route for various reasons, among them the cold weather and ice around Riga, the desire to save time and the further intention to see the work in Constantinople and to work into Russia from here if possible. The American Relief administration has assisted us very materially and continues to do so as you shall see. But first let me tell you a little along the way.

After we had left the steamer at Plymouth we had to wait a few hours for a train to London. While thus "pleasantly" occupied the report was circulated that a ship had gone on the rocks and soon the name "Centennial State" our ship, was connected with the disaster. We had intended to cable our safe arrival home from London, but now decided the report of the disaster would reach our home before our cable in that case and there would be anxious hours for our loved ones at home, which we desired to forestall by deciding to cable at once.

But going to inquire we learned that it was not the Centeinal State that had floundered, but a French coaler and that fortunately all of the 20 men abroad were rescued. It was reported the next day in a London daily that the captain had strapped his young son, who was with him on the boat, to his own back and was about to take to the restless waves when both were rescued by seamen, who had been attracted by the S. O. S. of the unfortunate freighter.

In London we spent some time in Westminister Abbey and there saw the burial places of many celebrities. How different, I said to myself, are these buried here, from the one we saw let down over the side of our steamer into the very deep; and yet when the life stories of many of those connected with Westminister and especially of the Tower were recalled or recited to us by guides it seemed that many of these, could they have had their choice, would gladly have shared the lot of the almost unknown Italian chef, who was buried with honors by the representatives of his adopted country. I picked up a little pebble in the dungeon where our own Sir Walter Raleigh spent years as prisoner. I touched the walls where the two young princes were smothered. I saw the blocks on which Queen Ann and others were beheaded and I shuddered.

I also stood at the place where on March 1, 1922, the Princess Mary was married and saw the chair on which English kings for the last 600 years have been crowned and which the suffragettes tried to destroy by placing and exploding a bomb next to it. Then we went on to Berlin and saw the fallen splendor of former days. Saw that bright and spiffy metropolis of 20 years ago with its elbows out and its trousers baggy at the knees and its toes out of old shoes, but working hard. Then we went on through Vienna, a city of more splendor, but almost bankrupt, and going on through Budapest, Belgrade, Sophia and other Balkan cities we seemed to be moving backward rapidly in history. Saw houses changed to hovels; saw Holsteins, changed to Guernseys, then to yellow and later to bluish scrubs and finally to black buffalo "cowpower". There was a similar transition among the people too both in color and dress and habits and language.

But I must not be too long. As stated Admiral Bristol has told us we could leave tomorrow afternoon on a Destroyer and we expect to be in Odessa in about 17 hours.

Thus far the Lord has prospered our journey and we ask a continued interest in the prayers of all of you at home.

Sincerely,
C. E. Krehbiel.

BRO. AND SISTER ISAAC IN INDIA

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. Rest in the Lord, and wait patiently for Him.—Psalm 37:5, 7.

To God belongs the glory and the praise, for He has surely brought it to pass. We have fully experienced this within the past year.

To rest in the Lord is not according to our nature, but since we had committed our way unto Him, He has taught us some things about resting in Him and waiting patiently for Him; and this has certainly been a blessing to us.

The Lord prepared the way for us so that we have arrived safely in India. And He has done this because there are those everywhere in our churches who have learned to rest in the Lord and to wait patiently for Him.

And now that we have begun to study the Hindi language, we feel that we need the Lord to bring it to pass—yes, we do not even wish to try it without Him. Sometimes it seems almost unbearable that we cannot speak to the people about us; but in this, too, we will have to learn to rest in the Lord and wait patiently for Him. Pray for us—He will bring it to pass.

F. J. and Anna Isaac.
Champa C. P. India.
March 3, 1922.

CHICAGO MISSION

I was privileged on the first Sunday in April to present to our people here, a message on Christian working and waiting, based on the words of Paul, "Having done all to stand." I made no mention in the course of my message of what those Pauline words have meant to me in my very close and intimate relation with two important institutions, about which

I desire to say a word for obvious reasons. The first is that of Bluffton College. It seemed that a blessed day had dawned upon Mennoniteism when after many lively board meetings and conferences and discussion, the present institution (college) was dedicated to the service of God for a high and noble purpose in Christian education, away back in 1899. It was an undertaking fraught with many doubts and fears. The brethren who then composed the board of trustees, all of whom are still living, with the exception of Father Showalter of Donnellson, Iowa, well remember the many times we met in Pres. N. C. Hirschy's office to work and pray and wait for the final development of an institution that we felt had a right to live. So after working hard, early and late and then waiting, we have lived to see this educational child of the Middle Conference, grow to become such, that has not only attracted the attention of the General Conference, but has won the respect and support of the Central Conference, together with members of other Mennonite bodies, making it the first of its kind in Mennonite history, college and seminary combined. Christian working and Christian waiting, it occurs to me, is the secret of the whole matter. May God bless it richly. The second institution with which I have been especially intimately connected is the First Mennonite church, Chicago. Well do I remember when soliciting for the work here, that a good brother remarked to another that he feared that the Chicago undertaking could never be carried out; but with hard work, early work, late work, "instant in season and out of season," with much prayer, and then like Moses on the banks of the Red Sea, just waited to see the salvation of the Lord. Out of it all thus far, has come the erection of a modern lighthouse, an organized church membership, and a Sunday school, second to few in point of membership, average attendance, weekly contributions, and spiritual interest. Not many converts to report, but who can tell what may be going on in the minds and hearts of the many boys and girls, young men and maidens, and older ones into whose faces we are privileged to look Sunday after Sunday, and to whom we may teach the real gospel in such a way that it may prove to be, in many instances, seed sown in a fruitful garden where souls are grown for the shores of eternity. The fruit of our labor may not always be seen here, for God comes a long way with His best gifts, and it will not matter much whether we receive them here or there, on this side of the river or on the other side. Who knows but that over yonder, into the arms of a sorrowful father, or a broken-hearted mother, or disappointed worker, may be placed the loved ones for whom they were long agonizing, with words like this, your work did it, your prayers, your patient waiting. You did not know it, but I did. Let us work on to the end. The best works are slowest, the most precious things often come latest. The reapers may follow close onto the heels of the sower. Oh, it is a happy faculty to know how to stand, after having done all. Recently at the close of a Sunday school session Mr. Lehman, our superintendent, asked that all who loved the Lord and knew it, should come forward. They did so. An invitation was then given to those who desired to live for Him to come to the front, and as a result some forty or fifty came. A beautiful demonstration of what seemed to be uppermost in the minds and hearts of most of them; of course, some came for divers reasons, but they were set to serious thinking as we were privileged to talk to them and pray with them. Did we rush them to the altar, insist upon immediate baptism and church membership? No, we are praying and waiting for a deeper Christian experience, and when the proper time comes we hope to see some of them under real heart conviction come into the fold and become a part of it, knowing full well that no sudden impulse, or emotion, or merely mental resolution can possibly sign away or do away with a thing so deeply rooted and grounded in our natures as sin. It is the work of grace and cometh not by observation. For these precious jewels we can afford to wait. The work of the quarter has been one of encouragement, and our gathering-word, we trust, shall be, "Having done all to stand."

Yours for continued service,

W. W. Miller.

1500 W. 72 Place.

WERE THE DISCIPLES OF CHRIST MISTAKEN?

When the Lord Jesus Christ came down to this earth in human form He came primarily to lay down His life as a ransom for the sins of the whole world. But He found the Jews waiting for a redeemer from Roman oppression, and a king of the Jews who should establish a kingdom of righteousness in which the Jewish people would take first place and be restored to their national life and their enemies, the Gentiles would be subject to them. This was their hope of a kingdom established under their Messiah. We hear so often from the pulpit and the press that this was a false hope, a preconceived idea, and that the disciples themselves were mistaken in their expectation of an earthly kingdom, and that it was one of the difficult tasks of our Lord to teach them that He had not come for such a purpose and that His kingdom was only a spiritual kingdom. It is our purpose to discuss this question from a Biblical point of view and find out who is mistaken, the disciples of Christ or these preachers and teachers.

We are willing to admit that the disciples had their heart fixed on a physical salvation to the exclusion of a redemption from sin. This blinded their eyes to the real purpose of Christ's mission to the world. It is this physical redemption that is still uppermost in the minds of the world and a worldly church. One of the chief aims of the professing church today is to create better conditions and improve the environments and make this world a better place to live in. With these aims accomplished the world will have little use for a Savior from a corrupt heart. No more prodigals will then return to the Father's house. But were the disciples absolutely in error in their hope? Where did they get it? Could they come to any other conclusion when they read Isaiah 9:6-7, where it says that the government shall be upon His shoulders and He shall sit upon the throne of His father David? David's throne is not in heaven. If the wisest theologian of today would read Jeremiah 3:17-18 and Daniel 7:14, 27, and Zechariah 14 and would be unbiased by prejudice, would he understand it any other way? And if he had heard the angelic announcement in Luke. 1:32-33 would he not have been convinced that the word of the prophets had been fulfilled in Christ? How could anyone hope differently if he believed the prophets? Where did Christ attempt to disengage their minds of this hope? Why did He not rebuke them for having this hope? No, He encouraged them in their hope. Luke 19:11-27 He speaks of going to receive a kingdom and give authority to His faithful ones to reign over five and ten cities when He returns. Does He not promise His disciples (Matt. 19:28) that when He shall sit in the throne of His glory they shall sit upon twelve thrones and judge the twelve tribes of Israel? When Pilate asked Christ whether He was a King He answered, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Of this period of time the prophets had no vision, they saw the gap but they saw not the church that was filling the gap, therefore the church was a mystery until she was revealed unto the apostles. The church is a spiritual body and has spiritual promises. Israel is an earthly body and has earthly promises. These promises of the kingdom are still good and when God gathers His people into their inheritance as He speaks by the mouth of His holy prophets then will also the King come back and their long-delayed hopes will be realized and their prayer (Matt. 6:10) will be answered. Nobody denied this hope until Origin came (about 200 A. D.) and began to spiritualize Scripture, but he has many disciples. And in order to substantiate their theory they invariably question the inspiration of the prophetic books. They talk of the Psalms as poetry and the prophecies as fancy dreams.

The difficulty with the Jews, therefore, lay not with their hope but with their limitations. They had studied the prophets and had neglected Moses. Moses stands not only for the law but preeminently for the service in the sanctuary and the Levitical Sacrifices which were to be kept alive as a constant reminder of the coming Lamb which was to be sacrificed for the sin of the world. In their exultations over the hopes of Israel they had been blinded to this. Therefore did the heart of those disciples on the way to Emmaus burn within them when He opened unto them the Scriptures "and beginning at Moses and all prophets He expounded unto them in all the Scriptures the things concerning Himself." Notice the "all" in this verse. So Christ had to be sacrificed first and then glorified. We are living in a day when these limitations are again placed upon Christ and His Word. Not the whole counsel of God is declared, only that which appeals to the human mind and the spirit of the times. The omissions are greater than they were with the Jews. The atonement is belittled because sin is made insignificant. Regeneration is only a change of thinking because man is divine. And the blessed hope is only a revival of a false Jewish idea because we have come to the time when scoffers are here. They who preach these doctrines have a more sandy foundation than the Jews had who hoped for a literal kingdom which did not come but is sure to come, and it will come in a way we are told it would not come: viz, by a sudden divine interference when the King comes to destroy His enemies and the enemies of the Jews. Rev. 19:11-21. And it will all happen quickly (Matt 24:27; Rev. 22:20), for "quickly" also means soon as every language student will know.—W. S. Gottshall, in Home Visitor.

CORRESPONDENCE

Wadsworth, O., April 12, 1922. As Rev. Lehman is concluding his work Easter Sunday, as pastor of the Wadsworth Mennonite church, the correspondent wishes to say that the majority of the members deeply regret it, and feel confident that all of them wish him well in any field of service to which he may be called.

Among those who will most feel the loss of Rev. Lehman's teaching of the Word are the members of the Personal Workers class and they who availed themselves of the opportunity of attending the mid-week prayer service and Bible study.

The first Sunday in April the Lord's supper was commemorated. At that time the congregation witnessed an impressive baptismal service.

Three young men and two boys were baptized. Each in turn gave a testimony—a reason for their desire to become members of the church. Three persons united by letter.

For some time past the subject of our pastor's sermons has been "The Fruit of the Spirit."

Those who have heard the discussion surely will desire to bear that fruit. One can not close this correspondence without adding that Rev. Lehman's interest in the mission movement has been an inspiration to us to pray more and to give more for the work.

Mrs. W. B. Schaub.

WAR AND THE WAY OUT

S. Parkes Cadman

Until these diseases of the spiritual nature are cured wars will be. The makings of the next holocaust are just around the corner. Altruistic utterances cannot stop it any more than they could stop the bubonic plague. Should it break loose the white race may become reprobate to the Eternal Will. Hence the widespread desire of the American people for a revival of genuine religion—evangelical, ethical, eduational religion, which overlaps creeds and sects and imparts to the anemic life of the churches the vigor and the pulse of their conquering Redeemer. Just now the preponderant religious sentiment of my nation moves in the channels of mass betterment. But the progress of this laudable movement is hampered by a rampant individualism and a consequent absence of the sense of personal responsibility. It is not formal but real religion which is for the moment eclipsed by dogmatism, by fanaticism, by secularism, and, most of all, by popular indifference. Yet out of the darkness in which unsafe pursuits and pleasures revel arises the gathering light of one truly religious resolution in America. It springs from the heart of the plain folk, with whom I have had fairly large contact for the last few years. Churchmen and nonchurchmen are a unit for Christianized education. They are not more set for the abolition of militarism and the culture of pacific measures than they are for a state whose glory consists in the knowledge of God by his children. They resent the further secularization of their schools and colleges.

Observation of the difficulties attending this question no longer dismays us. It may be a hard matter to install religious instruction in our public schools, but the perils of leaving it out compel us to reconsider the constitutional attitude of the republic. Protestants have enthusiastically supported the state system of secular education with the outcome that 20 million of their children are today in no ostensible relationship with the Church, while the Protestant child receives on an average only eighteen hours of religious instruction during the year. This appalling neglect of primary Christian training has deprived our children of some of the richest values of life. And I can assure you we do not intend to practice religious self-extinction upon this scale any longer.

We shall not permit minorities to domineer over majorities in this regard, nor further sacrifice the dearest interests of national life at the behest of the few. For there are millions of people in the world who would be safer neighbors if they knew less and believed more. Science without ethical control accelerates the downward pace of men and nations. Of what use is an erudition which waits on the nod of diabolism or an ordered knowledge exploited in wholesale slaughter? There are signs that scientists themselves are weary of being asked to devise fresh methods of extinction for the human family. We, as churchmen, propose to retrace our steps and turn our faces toward the Prince of Peace.—From an address delivered in London at the recent Ecumenical Conference of Methodism.

HOW TO KNOW THE WILL OF GOD

The Scriptures make it very plain, that we may know clearly and unmistakably what the will of the Lord is. We are not expected to be guided or governed by uncertain impression, but "prove what is that good, and acceptable, and perfect will of God." To "prove" means to demonstrate the certainty of a thing beyond the possibility of a doubt.

There are many instances in the Old Testament where the mind of God was clearly ascertained. How much more may we expect this under the clear light of the gospel and the fullness of the Spirit? "In all thy ways acknowledge Him and He shall direct thy paths." "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with Mine eye." "Be not unwise but understand what the will of the Lord is."

There are a number of instruments for finding out the will of God. One of them, however, as Henry Drummond notes, "is a great instrument, so far surpassing all the rest in accuracy that there may be said to be but one which has never been known to fail. The ultimate appeal is always to the one great instrument. It is like some great glass that can sweep the skies in the darkest night, and trace the motions of the farthest stars while all the rest can but see a faint uncertain light piercing for a moment here and there the clouds which lie between. And this great instrument for finding out God's will, this instrument which can penetrate where reason cannot go, where observation has not been before, and memory is helpless, and the guiding hand of circumstance has failed, has a name, which is seldom associated with any end so great, a name every child may understand."

The name of the instrument is obedience, a willingness to do God's will, a single eye. In connection with the Scripture referred to above, where we are asked to prove the will of God, definite direction is there given, as to how we are to do this. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2. As we yield ourselves unto God, this very act of submission brings a moral fitness for proving what the will of God is. Never did a soul so intelligently consecrate their life to God's service, without finding that there followed, as a result, an illumination by the Spirit enabling one to discern more clearly the will of God.

Again we are told if man willeth to do His will he shall know of the doctrine. (John 7:17, A. S. V.) "The word doctrine here is not to be taken in our sense of the word doctrine. It is not the doctrine of theology. It is God's teaching—God's mind. If any man willeth to do His will he shall know God's mind; he shall know God's teaching and God's will. The whole sense of the passage turns upon the word will. If any man wills, or if any man is willing to do, he shall know."

There is one more Scripture we would refer to that more clearly, perhaps, than all others proves the importance of a single heart in obtaining a knowledge of God's will.

The sun is the source of all light. The eye is the medium through which the light of the sun reaches the body. No matter how bright and clear the sun may shine, my physical body will remain in darkness, I will walk in darkness, if this little organ, the eye, is closed to the light of the sun. Or I may see men as trees walking, if this organ is only partially open. Christ beautifully applies this in a spiritual way. He is the Light of the world—the great Sun of Truth. Willingness to obey, a pure and single intention is the organ of spiritual sight, the medium through which the Light of the world reaches the spiritual man. If therefore "thine eye (intention) is single, thy whole body is also full of light."

While submission and willingness prepare the way for knowing God's will, the light and knowledge of that will is communicated to the soul by the Holy Spirit. He is sent especially to guide us into all truth. "When He, the Spirit of Truth, is come, He will guide you into all truth." Paul and his company "assayed to go into Bithynia: but the Spirit suffered them not." They were also forbidden of the Holy Ghost to preach the Word in Asia. How clearly this Scripture illustrates the guiding Spirit of God teaching and instructing them in the way they should go. "As many as are led by the Spirit of God, they are the sons of God."

The Holy Spirit guides us, largely by the Scriptures which He has inspired men to write. The more carefully and prayerfully, therefore, that we study the Bible the more clearly will we obtain

(Continued on page 5)

THE MENNONITE

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EDITORIAL

A clever florist invented the phrase "Say it with flowers" to promote his business. Since this came out numerous imitators have used the ideas in various ways and generally they met with response. Some months ago, when an effort was being made to send a large quanity of flour to the starving Armenians the country was flooded with circulars that urged the public to "Say it with flour". Indeed we do say many things without words and sometimes we say it more effectively. Jesus reminds us that a tree is known by its fruit. The Christian says it in good works. There is nothing more hollow than a life of professions that is not a backed up with deeds. If we had more "living epistles" and fewer sounding brasses the cause of our Lord would advance with greater rapidity.

The time of celebrating the Lord's Supper varies in many congregations, but in most of them it is observed some time during the spring, generally near Easter, if not on that Sunday. We are willing to permit every church be it's own judge as to the time or number of times this holy feast is to be celebrated, but the custom of observing it only once a year, as is done in some quarters seems to us to be hardly sufficient in the light of the fact that the primitive Christians celebrated it as often, or nearly as often, as they came together. A monthly celebration, as they have it in other places, appears to make the celebration too commonplace to have the membership look forward to it as a festival of unusual significance. The happy medium might be a quarterly celebration.

Sometimes the question is raised as to what the position of the Mennonite church is on the Lord's Supper. Being a denomination that does not bind itself absolutely to any formal creed or statement of doctrine there may be same latitude, but the general acceptance seems to be that the supper is simply a Memorial Feast participated in love by the brethren. At least, it is a feast that is to be frequently observed after careful self-examination and with it there is always an anticipation of the Lord's return since we are to keep it till He comes again. The one great idea associated with the communion is the fact of the Lord's suffering. It is a sad feast calling to mind the saddest event in all history. For this reason it appears to us that an Easter celebration of the Communion is rather inopportune. Easter is the gladdest day in the year. It suggests life rather than death, joy instead of sorrow, a triumph rather than a sacrifice. For this reason the two celebrations should be separate.

HOW CAN PASTORS HELP YOUNG PEOPLE TO FIND THEIR LIFE WORK?

1. By making clear to them that God has a perfect plan for every life. Many young people grow to maturity without realizing this. Is it any wonder that there are so many misfits and failures and so much unhappiness in view of the spirit and method in which many life-plans are made?

2. By remembering that all young people help in this realm. Not only those who are to give their lives to Christian work, but also those who are to go into business or professional life need guidance. There is no other matter in which young people generally are more deeply interested than in finding their life-work. Approaching them from this vantage-point of interest, many other helpful influences can be brought to bear upon them. They can also be led in this most natural way to an understanding of many of the deepest facts and principles of life. Can anything be more important than helping young people to find what they can do best and do with largest measure of personal development and happiness? Surely all of this is in the will of God for every life.

3. By recalling the fact that life-choices are often made at a very early age. Though not then made known, very many of them are arrived at between twelve and eighteen years of age. This emphasizes the great importance of bringing proper influences to bear upon young people during this period, as well as throughout the later year of preparation.

4. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured. This instruction should include an occasional series of sermons, systematic instruction in the Sunday school, periodic discussion in Young People's Societies and Mission Study Classes, the circulation of carefully selected literature among young people and a vast amount of personal conference with individuals.

5. By arranging for systematic, comprehensive, and thorough processes of education upon the the total task of the church in this world of need. These should show the wonderful opportunity for the Christian solution to be applied to all problems in our own land and among all the nations of the world, and also the way God uses individuals in expanding His kingdom.

6. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere. This is one of the greatest services that can be rendered both to the young people themselves and to the kingdom of Christ. One of the brief aims of Christian colleges is to train an adequate supply of leaders for all kinds of Christian callings.

7. By placing definite responsibilty upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work. These individuals should then be brought together occasionally in District Conferences with others and thus multiply the number of recruiting specialists and vocational counselors.

8. By following up carefully those who show special interest. This may be done with suitable literature, Bible Classes, Personal Workers Groups, Mission Study Classes, and other forms of Christian education and activity, so that the interest that it once awakened may be fed and developed. Most of this follow-up work can be done only by local leadership either by the pastors or others working closely with him in these matters.

9. By practicing the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

10. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their children.

11. By promoting vital religious faith and life in the homes of the people. This may be done in such a way that, from childhood, the young people shall be living in an atmosphere which breathes the habitual prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven." —Visitor.

COMING INTO THE GOSPEL MINISTRY

This May Be Your Call.

A great cry is going up to heaven from thousands of burdened Christian hearts, beseeching the Lord of the harvest that He would send forth laborers into His harvest. "Send us more good preachers and pastors," is the pleading call that comes from almost every one of our own annual conferences to the chief pastors and editors of our church. And still the demand continues from year to year. There are many fields with shamefully inadequate pastoral supplies, and many open doors with no one fit to enter in.

How will it be at the coming sessions of our annual conferences? Will the stationing board find enough wholly consecrated Spirit-filled ministers to supply every field of labor to the best advantage? Or must they impose upon the long-suffering people of some mission fields such pastors who have never "made good" anywhere, on the plea that anything is better than nothing? And must they leave some fields altogether unsupplied? We can not think of such experiences of the brethren of the stationing board without a heart-ache. We know all about it. God pity them and help them!

We believe in a divine call to the ministry of the gospel and a divine equipment for it. We believe that God now as ever selects, elects and calls whom He will to serve as His ambassadors to men. Of course, we know too that when God calls, men are free to obey or to refuse, and to Him they are accountable in either case.

O the honor, the privilege, the responsibility, the opportunity, of such a call from God! Who can measure it or over-estimate it? That seraphic preacher, Bishop Simpson, at the close of his Yale lectures on preaching, cried out with intense feeling, "Could I live a thousand years, I would proclaim the great, divine message. Had I a thousand lives, they should all be spent in the ministry of the Word!"

Bishop Thompson, in one of his addresses to ministers, said, "You have a great calling, the greatest on earth. Angels in heaven envy you your places to work on this planet! You are called to dispense God's greatest benefaction to morals! You are His ambassadors to this earth! If I were a young man today, and felt no call to this work, I would kneel down this moment and ask God to give me some little spot on this globe where I might preach His gospel."

A minister, whose name we do not recall, relates a little experience which deeply influenced his own life. He says, "When I was a student at Emory and Henry college, an incident occurred that impressed itself deeply on my mind. I had an appointment to preach at Saltville, a village nestling in a lovely little valley in the bosom of the mountains about ten miles away. One day as I went to my appointment I fell in with Dr. White, a Presbyterian clergyman, who served several churches in that region; a most accomplished gentleman, a devout Christian and an eloquent preacher. When we reached the summit of a mountain ridge we drew rein for our tired horses to blow awhile. During our rest Dr. White told me of a call he had received to become president of an important institution of learning. It was a very tempting offer, a wide field of usefulness, a far larger salary, or as we should say, 'a better support,' and a prominence in the world he could never hope to attain by riding a circuit in the mountains.

"I said, 'Of course you will accept it.' 'No,' he replied, 'I have declined it.' 'What!' I exclaimed in surprise. I shall never forget his answer. Looking out over the magnificent sweep of mountain scenery that unrolled before us, where range after range and height after height went billowing away in the limitless blue, he was silent a moment, and then, with a tear in his eye he said: 'My brother, I would rather preach Jesus to the simple-hearted people living in these mountains, than to be the president of the United States.'"

Dr. David Nelson, author of "Cause and Cure of Infidelity," mighty minister of the Lord Jesus Christ, on the occasion of visits to the United States Senate, heard the oratorical giants of those days —Webster, Clay, Calhoun, and others. Referring to his experience, afterwards he said: "I could not help pitying those men, that they wasted such talents and so much time about such trifles."

To this truly great, zealous servant of Jesus Christ the discussions and oratorical triumphs of those giants seemed as mere trifles in comparison with the lofty, sublime themes of the gospel minister.

"Dr. Nelson," said a friend to him one day, "you are the most ambitious man I ever saw—I believe the most ambitious man in the world." "Why?" asked the doctor, startled, and fearing that perhaps his friend had discovered some worldly pride in him. "Because," said his friend, "you are satisfied with nothing that this world can give—nothing less will content you than a kingdom, and a throne, and a crown, all in heaven!"

Now the call of God to this exalted service of gospel ministry comes to different persons in various ways Our Lord has no arbitrary or stereotyped ways in dealing with His children. The human experiences differ in this as they do in conversion. Some are led in strange ways, through trials and sharp discipline and sufferings of many days. Some come to the door, they hardly know how. Some are conceived and born in consecration to the holy office. These Samuels, and John Baptists, and Matthew Simpsons come by the shortest, plainest, directest way to the open door. And if we had more Manoahs and Hannahs, there would be more Samuels for the sanctuary! But in whatsoever way the divine call may come, the Lord will not fail to make it understood.

Reader! Has the Lord of the harvest spoken to you? Have you answered His call? Almost pitiful is the amazing cry that comes sounding through the years from the very heart of God. "Whom shall I send, and who will go for Me?" Blessed are they whose hearts will leap with the glad response: "Here am I. Send me." —The Evangelical.

HOW TO KNOW THE WILL OF GOD

(Continued from page 3)

light upon our pathway. While the Spirit may speak to us at times and guide us independent of the Scriptures, yet always in harmony with them.

Again, the Holy Spirit guides us by appealing to our understanding and reason. "I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee with Mine eye upon thee." What a precious promise! As we live a prayerful and well kept life the Spirit teaches us and counsels us in the way we should go, as referred to in the case of Paul and his company. In the next verse we are asked not to be as the mule or horse, without understanding; governed merely by outward circumstances.

We are also to take into consideration certain circumstances in determining God's will. Wherever the Lord is really leading, a favorable opportunity will be given for carrying out His purpose.

Again, earnest prayer and fasting prepares our hearts to find out the mind of God. Ezra and his company proclaimed a fast and earnestly sought God for a right way for themselves, their little ones' and their substance, and God answered their prayer.—Wesleyan Methodist.

HELEN KELLER AND HER BIBLE

A. Wesley Mell.

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In Him was life; and the life was the light of men. That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His life is the light of men."

CHRISTIAN DUTY

Every Christian has a two-fold obligation to fulfill: he must "render unto Caesar the things that are Caesar's, and unto God the things that are God's." Read carefully and prayerfully the following references in regard to our duty toward the State: Matthew 22:15-22; I Peter 2:17; I Timothy 2:1-8; Romans 13.

THE S. S. LESSON

May 14.

Hezekiah Leads His People Back to God.

II Chron. 30:1-13.

Golden Text: "God is gracious and merciful, and will not turn His face from you, if ye return unto Him." II Chron. 30:9.

Hezekiah had a proper idea of how the Lord should be served. He believed in doing it in the way God commanded that it should be done. Some people have the notion that they can improve on God's way. It leads into sin and the utter neglect of God. If we cannot please Him in His own way we surely cannot please Him at all. In every service we should inquire whether this is in accord to the directions that Scripture gives us. If it is not, the safest thing to do is to abandon it and get back to God's way again. The Passover was commanded by God to be kept by Israel at all times. It had fallen into neglect and finally was abandoned. No wonder that the spiritual condition of God's people at that time had fallen to such a low leavel. The Passover had a distinct meaning. It celebrated the passing over of the angel of death in the land of Egypt and then it kept in mind how Israel passed out of over the Red Sea and out of bondage into freedom. But the chief interest in the passover centred in the lamb in whose shed blood there was safety and life. This was not a symbol of the Lamb of God through whose blood there was to be atonement and salvation. Israel's national life depended upon the proper celebration of this feast. It linked them vitally with the past and the future as they were in God's hands. They were to be reminded of all that God had done for them in all past ages and of what He had promised He

would do for them and all mankind through the Redeemer who was to come. To have lost the Passover then meant that they had forgotten the marvelous story of God's dealing with them in the past and that they were no more building their hope upon what God had assured them in the future. It only goes to prove the love and the patience of God when we note that a people, who had so far cast Him off still found a way by which they might return to Him and again enjoy His favors.

We observe that when He was about to reestablish the Passover service Hezekiah showed that he was possessed of a true missionary spirit. Not only did he propose that he and his people should enjoy the blessing that God was making possible for them, but he was determined that others, less fortunate than Judah, should also have an opportunity to share the blessing with them. In every Christian land there are large possibilities for enjoying God's favor in an especial manner. But the enjoyment of these blessings can only be fully realized when they are shared with others less fortunate. The real proof of a live spiritual condition is always to be in the way missionary work is carried on. Hezekiah recognized that the field of his efforts lay in the next country to him. We recall that this was the order of the early New Testament missionary program which was to begin in Jerusalem, be carried to Samaria and from thence to the uttermost parts of the earth. Missionary efforts will lack sincerity if they do not begin with an effort to reach those who are at home and next door.

The king took council in regard to the matter, taking the princes and the congregation of the people into his confidence. This showed that he recognized the right of the people to have something to say in the spiritual matters that concerned them. This was an advance. Ordinarily kings took such matters in their own hands. But even a king needs the counsel of others. Religion is a matter that concerns all the people and they should have an active part in its advance. This move of the king fostered the interest of the people and made them his loyal supporters and made them also feel that the work was theirs as well as the king's.

It was discovered that they could not keep the feast at the proper time because the priests were not ready for it. What a sad statement! When the ministers of God are not fit to take up their work properly it shows how low spiritually the nation had fallen. In our time we must have a ministry that is fitted to do its work and it is the business of the church to insist that its spiritual heads keep themselves right so that they can consistently do their duty. A minister's duty is to live so close to God that, no matter what the emergency may be, he is ready and prepared to do all that is expected of him in the public and private functions of his office. However, the feast was arranged for a later time. "Better late than never", but, "Better never late."

The Passover was ordained by God to be kept by the entire people of Israel and so the whole land from Beersheba to Dan was invited as well as Judah. Let us remember that in our time it is expected that the Gospel invitation be sent throughout the whole world and messengers carry it to every corner. The message was to return to God—the God of their fathers. It reminded then that they were a remnant that had escaped, that their fathers had been unfaithful. It called upon them not to remain stiff-necked but to yield and become sanctified and held out the assurance that, if they returned to God, they would receive compassion. What better message could come to a people that had fallen away? Then, as now, there were two ways in which the invitation was received. Some rejected it to their own damnation, others accepted it to their own salvation.

THE C. E. TOPIC

May 14.

How Can We Help Our Church and Get Help from It?

Psa. 122:1-9.

We take it that when we speak of "our church" we mean, first the particular denomination with which we are associated and, secondly, the local congregation of which we are members. There are various reasons why we are members of the Mennonite church, or whatever church we are identified with, but, perhaps the best reason is that Providence has placed us in our own particular church because there is a work there to which we are suited and which has been prepared for us. It is absurd to insist that there is but one church to which a Christian can consistently hold, seeing that the Holy Spirit has blessed the efforts of many churches and made them powerful agencies in the salvation of souls and in ministering to the needs of distressed fellow-men. But for us there is one church that demands our loyalty and our undivided support, and that is our own church. The one who divides his or her interest scatters the help that might be made to count for greater usefulness.

How can we help our church? Let us remember just what the church is. It is the community of saints of which we are a part and, as such, we must bear, our share of the community burdens, whatever they may be. To it we owe the limit of our financial support. In its efforts to maintain worship our place is always ready for us and if we absent ourselves from the service, when physically able to attend, we hinder instead of help and set a bad example to the community, especially the young. Then, the church is to be compared to a building being erected upon the foundation of Jesus Christ. In the construction of a building a variety of talents and abilities are required, some must dig, others must lay the walls and others again must be the hewers of wood and carriers of water. No place is unimportant, Drones are out of place in the church. "We are workers together with God." We are to be, "Not slothful in business, fervent in spirit, serving the Lord." The talents or pounds we have may be compared to our abilities, opportunities and our skill. All must not only be consecrated, but be actively occupied. Again, the church has been likened to the body of which Christ is the head. In the body there is absolute obedience to the head. It is the vital and the directing force. A live Christian is in lively relation to his Lord and the Lord's will is obeyed absolutely. As members of the Lord's body we have His honor in keeping. A church member always, if he is true, will walk worthily in the Lord. The greatest hindrance to the progress of the church is the inconsistent Christian. He is the modern Judas in the company of God's people. No one can be of the slightest use to his Master who is not true to Him in all that He expects.

How may I get help from the church? If the church has reached that stage where it is no more helpful it has fallen from its high calling, the church endeavors to do the work of Christ upon earth, and so, is interested in everything that Jesus set out to do for men. It is the body that calls men and women to come out of the world and give themselves to God. The sinner may rightfully expect that the church will be the instrument that points out to him the way of salvation and when he gives himself to Christ it should extend to him the hand of fellowship into the company of saints. The church recognizes that it has to maintain the testimony of the gospel and for that reason it makes special efforts to declare it so that all who will may hear. When the pure gospel is preached one may expect to receive from the church that edification that makes him the most useful for God here and prepares him for His presence hereafter. Anyone who needs the physical assistance that Jesus gave to man while upon earth may justly feel that the church is still in the same business. All who have trials of mind and soul can look to no better source for assistance than to the church that bids men and women in Christ's name to "Come unto Me."

In my church service there is opportunity for instruction in the deep things of God. It offers a fellowship that brings the ties of friendship into closer bonds than anything on earth. At it follows the purpose of Jesus, namely the salvation of souls, it is in the noblest occupation. No better thing is offered to the Christian than to walk in the footsteps of Jesus in the saving of sinners from eternal destruction. Then, here is the privilege of prayer. If we were to get nothing else from our church than a part in the prayers of the saints we still would enjoy one of the greatest things that God has seen fit to place within the reach of men.

RELIEF NOTES

The following cablegram has been received which gives information on the work in Russia.

"Food shipments arrived Alexandrovsk March eleventh. Begin immediately feeding five thousand daily Chortitza, and about equal number Molotschna."

Following is a cablegram received by the American Relief Administration in New York a few days ago from one of their representatives, which gives some light on the activities of the members of our unit:

"Mennonites began feeding ten thousand children and adults March 15, region between Alexandrovsk and Sea of Azov under direction A. R. A. without distinction, race or creed, feeding those most needy. Mennonites continuing to contribute ten thousand dollars monthly these new Ukraine districts. Miller of Grantsville, Maryland, Mennonite representative, returned Moscow after month this region, leaving Arthur Slagel, Ill., in charge. Miller reports people eating boiled harness and hides. Peasants state only way keeping cow if they have one is to take into house with them to sleep nights."

We pass the above cablegrams on without further comment. But knowing that it will be possible for the Mennonites of America to save their brethren in Russia if we but contribute the small sum of one dollar per month per member for this purpose, what will be ours to answer for if we fail to respond?

March 31, 1922.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies During March, 1922.

For the Girls' School, China: Sisters of Vona, Colo., church, $14.10; sew. soc., First Menn. ch., Newton, Kan., $103; sew. soc., Berne, Ind., $40; sew. soc., Hampton, Neb., $12; sew. soc., Aberdeen, Ida., $15; sew. soc., Henderson, Neb., $15; sew. soc., Blumenfeld, Goessel, Kan., $14; sew. soc. Hoffnungsau, Buhler, Kan., $7; sew. soc., Hillsboro, Kan., $25; Sr. sew. soc., Halstead, Kan., $30; Menn. Mis. soc., Trenton, O., $8.19; Women's S. S. class, Herold ch., Bessie, Okla., $11.50; sew. soc., Bethel Col. ch., Newton, Kan., $24.25; First Menn. ladies' mis. soc., Aberdeen, Ida., $25; Menno ladies' aid, Lind, Wash., $10.50; sew. soc., Goessel, Kan., $16.25; Bethel mis. soc., Mt. Lake, Minn., $20; sew. soc., Emmaus, Whitewater, Kan., $20; sew. soc., Los Angeles, Cal., mission ch., $11.

For Russian Relief Work: Sew. soc., Bethel Col. ch., Newton, Kan., $22; women's S. S. class, Herold ch., Bessie, Okla., (for Molotschna) $39.36; sew. soc., Dalton, O., $25; sew. soc., Arlington, Kan., $21; Menno ladies' aid, Schrag, Wash., $10; sew. soc., Neuhoffnungstal, Meno, Okla., $25.

Sew. soc., Neuhoffnungstal, Meno, Okla., Bibles for Russia, $5; sew. soc., Upland, Cal., Bibles for Russia, $37; sew. soc, Berne, Ind., moving chapel, P. A. Kliewer's sta., $15; sew. soc., Henderson, Nebr., Hutchinson mis., $25; sew. soc., Corn, Okla., Orphan Budhin, Korba, India, $30;First Menn. ladies' mis. soc., Aberdeen, Ida., rest home, India, $25; Menno ladies' aid, Lind, Wash., do, $2; Menno ladies' aid, Schrag, Wash., do $3; Bethel mis. soc., Mt. Lake, Minn., clothing for Chinese women, $50.

For Postage and Printing Expenses of Ex. Com.: Sew. soc., Alexanderwohl ch., Goessel, Kan., $1.35; sew. soc., Hampton, Neb., .60; sew. soc., Aberdeen, Ida., .75; sew. soc., Hendersen, Neb., $1.50; sew. soc., Hoffnungsau, Buhler, Kan., $1; sew. soc., Hillsboro, Kan., $1.05; women's S. S. class, Herold ch., Bessie, Okla., .60; sew. soc., Goessel, Kan., $1.30; sew. soc., Inman, Kan., $1; sew. soc., Dalton, O., .90; ladies' aid, Pandora, O., $5; Menno ladies' aid, Lind, Wash., $1; Gnadental sew. soc., Goessel, Kan., .70; sew. soc., Gretna, Man., $1; Bethel mis. soc., Mt. Lake, Minn., $2; Menno ladies' aid, Schrag, Wash., $1.45; sew. soc., Emmaus, Whitewater, Kan., .75.

Gratefully acknowledged
Mrs. J. G. Regier, Treas.

FOR CHICAGO MISSION

Since October, 1920

J. G. Regier, Newton, Kan., $10; S. S. by D. Kirchhofer, $21.50; C. E society, Beatrice, Neb., $5; J. D. Epp, Chicago, $5; J. H. Regier, Newton, Kan., $40; H. K. Penner, Beatrice, $5; H. Riesen, Mounridge, Kan., $25; A. C. Neuenschwander, Berne, Ind., $5; Miss Alda Sprunger, Berne, Ind., $1; Miss Frieda v. d. Smissen, Berne, Ind., $1; Ellis Sprunger, Fort Wayne, Ind., $2; Sister Amalia Lehman, Newton, Kan., $5; Caroline Lehman, Berne, Ind., $1; friends from Berne, Ind., $3.25; S. S. class, Noble, Iowa, $10; Matilda Sprunger, Berne, Ind., $5; C. E. society, Beatrice, Neb., $5; Lizzie Reese, Pulaski, Iowa, $5; S. S., Delft, Minn., $37; Mary S, Welty, Bluffton, O., $1.00.

Gratefully acknowledged,
W. W. Miller.

EMERGENCY RELIEF COMMISSION

March, 1922.

For Russia: H. H. Dirkson, Moundridge, Kan., $5; Jacob Stoesz cong., Mt. Lake, Minn., $44.26; Gustav Selke, Newton, Kans., $3; Menn. ch., Halstead, Kan., $700; Eastern Dist. Conf., $1500; Bethany ch., Freeman, S. D., $72.71; Mauhadei Mission ch., Birra, C. P., India, $29; P. J. and Agnes Wiens, Birra, C. P., India, $25; George Wilhelm, Halstead, Kan., $40; Eden Menn. cong., Inola, Okla., $22.80; Ben P. Miller, Marion Jct., S. D., $20; Johann Harder, Mead, Kan., $20; Mrs. Katharine Sawasky, Mt. Lake, Minn., $20; unknown, Deer Creek, Okla., $20; Gleaner Girls S. S. class of Bergtal Menn. ch., Pawnee Rock, Kans., $6; Rosenorter Menn. cong. Laird, Sask., $196.80; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Wm. Andres, Beatrice, Nebr., $100; Menn. cong., Lehigh, Kan., $49.23; Saron Menn. cong., Lehigh, Kan., $49.23; Saron Menn. cong., Orienta, Okla., $26.67; Lizzie Heimer, West Philadelphia, Pa., $10; Dr. J. E. Langenwalter, Wayland, Iowa, $20; Peter Nachtigall, Hydro, Okla., $15; R. J. L., Newton, Kan., $10; P. A. Schellenberg, Rosenfeld, Man., $50; Sister Gertrude Penner, Bethel Hospital, Newton, Kan., $10; Garden Tp. S. S., Hesston, Kans., $20.10; J. J. R. Claassen, Beatrice, Nebr., $20; W. J. Braun, Winkler, Man., $4.75; Edw. P. Waltner, Marion, S. D., $25; Bethel Mission Fund. Mt. Lake, Minn., $77.09; Ebenezer cong., Mt. View, Okla., $262.30; Bergtal cong., Corn, Okla., $37.47; M. J. Kreibnill, Canton, O., $20; Anna and H. D. Voth, Los Angeles, Cal., $10; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $25; Abraham Janzen, Mt. Lake, Minn., $10; Schweizer cong., near Whitewater, Kan., $63.21; Arlington cong., Arlington, Kan., $11.50; Menno ch., Lind, Wash., $16; Mrs. H. K. Janzen, Hydro, Okla., $10; J. H. Ensz, Visalia, Cal., $10; San Marcos Mennonite congregation, Paso Robles, Cal., $61.79; Kidron Menn. cong., Taloga, Okla., $11.10; Joe Buller, Goltry, Okla., $5; J. H. Ediger, Inman, Kan., $10; Paul B. Maendl, Doland, S. D., $8.50; H. C. Loewen, Peabody, Kans., $50; Mary Bestvater, Newton, Kan., $20; Gnadenberg ch., near Whitewater, Kan., $28.47; David A. Schmidt, Goessel, Kans., $10; Abraham Becker, do., $50; Cornelius H. Koop, Henderson, Neb., $15; Emmanuels cong., Aberdeen, Ida., $69.29; Canton cong., Galva, Kans., $77.53; E. J. Waltner, Hurley, S. D., $20; Sidney S. Borneman, Norristown, Pa., $10; Salem Menn. ch., Wisner, Nebr., $40; H. H. Toevs, Parsons, Kans., $1.00; Aron A. Derksen, Lost River, Sask., $8.38; Pratum Menn. ch., Silverton, Oreg., $51.50; Tabor cong., Goessel, Kan., $74; Peter H. Heide, Mt. Lake, Minn., $20; Rudy H. Gehman, Adamstown, Pa., $1; John G. Wiebe, Newton, Kan., $10; Peter Jansen, Beatrice, Neb., $30; anon., Pretty Prairie, Kans., per J. B. Epp, $40; D. E. Boese, Springfield, S. D., $5; Isaac Boese, do., $10; H. A. Boese, do., $5; Rev. D. A. Schultz, Avon, S. D., $20; J. H. Koehn, do., $20; Friedensberg cong., do., $22.95; D. A. Goertz, Mt. View, Okla., $20; First Menn. ch., Monroe, Wash., $72.10; Emmanuels ch., Aberdeen, Idaho, $25; P. F. Funk Grain Co., do., $50; S. S. Class No. 33, Berne, Ind., $31.06; Emil Flueckiger, do., $30; Senior C. E., do., $5; Johannestal cong., Hillsboro, Kan., $102; Menn. C. E., Monroe, Wash., $18; K. A. Richert, Newton, Kans., $10; Roscnorter Mcnn. ch., Sask., $365.16; W. F. Wilkowske and family, Calumet, Okla., $9.20; Ebcnezer Jugendverein, Mt. View, Okla., $25; anon., Wayland, Iowa, $25; Amos Gerber, Colfax, Wash., $10;A. D. Hilty, do., $5; Abr. Janzen, Mt. Lake, Minn., $10; Martin Klassen, Halbstadt, Man., $4.40; P. P. Janzen, $10; West Zion cong., Moundridge, Kans., $78; Joseph A. Goering, do., $25; Jacob Dyck, Elbing, Kan., $10; Oliver M. Landis, Pipersville, Pa., $10; Peter Penner collection at Wasco, Cal., $5.89; P. D. Voth, Canton, Kan., $5; Menn. Mission ch., Los Angeles, Cal., $25; Menn. cong., near Watova, Okla., $9.50; First Menn. ch., Monroe, Wash., $1; Bethlehem ch., Bloomfield, Mont., $187.04; H. K. Penner, Beatrice, Neb., $10; Adam Ratzlaff, Orienta, Okla., $50; Heinrich Unrau, Mt. Lake, Minn., $10; H. P. Balzer, Newton, Kans., $30.00; A. K. Toews, Alta Loma, Calif., $50; Henry Bestvater, Newton, Kans., $5; J. J. Krehbiel, Moundridge, Kans., $25; J. J. Schmidt, Goessel, Kans., $10; Emmaus cong., Whitewater, Kan., $830.42; G. Wiebe, Sr., Beatrice, Neb., $50; Jacob P. Tieszen, Marion, S. Dak., $34.30; Talita Neufeld, Newton, Kans., $10; Bethesda, cong., Henderson, Neb., $263.74; Andreas Waltner, Moundridge, Kan., $10; P. A. Goerz, Volt, Mont., $20; J. A. Neufeld, Shafter, Cal., $40; Tabor cong., Goessel, Kan., $52.50; Alexanderwohl cong., Goessel, Kans., $138.80; P. P. Klassen, Goessel, Kans., $10; Nordstern cong., Drake, Sask., $151.20; Hoffnungsfeld Menn. ch., Moundridge, Kan., $175; Buhler Menn. cong., Buhler, Kan., $45.70; H. K. Janzen, Hydro, Okla., $11.00; P. H. Dirkson, Moundridge, Kans., $100; anon., Paso Robles, Cal., $100; Burrton, Kans., Menn. congregation, $5; Bethesda cong., Marion, S. D., $300; Johann H. Schmidt, Hillsboro, Kan., $5; Wilhelm Rothermel, Elbing, Kans., $10; Isaac Krahn, Mt. Lake, Minn., $10; John Jantzen, Plymouth, Nebr., $10; Aletta H. Krehbiel, Clarence Center, N. Y., $20; C. S. Paulus, Watts, Cal., $20; Salem Menn. ch., near Freeman, S. D., $300; Peter Miller, Marion, S. D., $25; John B. Friesen, Henderson, Neb., $10; Jacob Miller, Butterfield, Minn., $5; John Peters, Goessel, Kans., $1; anon., Newton, Kans., $25; Helena Goerz, Upland, Cal., $200; M. S. Landis, Philadelphia, Pa., $5; Bethanien cong., Lost River, Sask., $4.00; Daniel Peters, Henderson, Neb., $20; Cornelius Peters, do., $20; Florence Augspurger, Middletown, O., $25; Christian Mosiman, do., $10; Estella Mosiman, do., $2; Lester Kennel, do., $1; Otto Augspurger, do., $1.00; Mrs. Samuel Kinsinger and sister, Collinsville, O., $5; Lisette Kinsinger, do., $5; Katie Holly, Trenton, O., $10; Mrs. Esther Vegelin, do., $5; Moses Meyers, do., $5; Mrs. J. J. Kennel, do., $4; Katie Schertz, Overpeck, O., $2; anon., Trenton, O., $3; First Menn. ch., Reedley, Cal., $1,000; D. G. Dyck, Lamanda Park, Cal., $15; C. E. Voth, Elyria, Kans., $25; Rev. Gustav Enss, Moundridge, Kans., $5; Sister Anna Gertrude Penner, Bethel Hospital, Newton, Kans., $10; Josua P. Stucky, Moundridge, Kans., $30; First Menn. S. S., Aberdeen, Ida., $23.27; Friedensfeld cong., near Lorena, Okla., $32.96; Hillsboro Menn. cong., Hillsboro, Kans., $120.59; Sichar Menn. cong., Cordell, Okla., $24.42; P. W. Enns, Newton, Kansas, $20.00; Derk P. Tieszen and Jacob P. Tieszen, Marion, S. Dak., $60.20; Heinrich Unrau, Mountain Lake, Minnesota, $20; Jacob J. Schmidt, Canton, Kans., $10; P. W. Enns, Newton, Kans., $20; C. Fast, Hague, Sask., $40; Bergtal coug., Pawnee Rock, Kans., $57; First Menn. ch., Geary, Okla., $65; Bruderta1 cong., Hillsboro, Kans., $139.77; Deer Creek cong., Okla., $81; Friedenstal cong., Tampa, Kans., $76.25; Sued-Quaker cong., Salem, Oreg., $12.11; orphans at Bethanien Hospital, do., $35; A. W. Reimer, Newton, Kans., $60; P. H. Unruh, Newton, Kans., $10; Alexanderwohl cong. and privatc, Goessel, Kans., $118.35; Burrton Menn. cong., Burrton, Kans., $3.30; Mrs. H. J. Schroeder, Goessel, Kans., $10; H. P. Nickel, Mt. Lake, Minn., $10; Garden Tp. cong., Hesston, Kans., $34.34; H. G. Epp, Henderson, Nebr., $10; Jacob B. Friesen, do., $10; Springfield school, Canton, Kans., $5.45; Gus Selky, Newton, Kans., $5; D. A. Schmidt, Goessel, Kan., $10; Hoffnungsfeld ch., Moundridge, Kans., $73.75; Hoffnungsau ch., Inman, Kans., $30; Zion Menn. ch., Donnellson, Iowa, $24.81; Rev. J. E. Entz, Newton, Kans., $20; First Menn. ch., Bluffton, O., $119; Mary Bestvater, Newton, Kans., $20; Elizabeth Voran, Moundridge, Kans., $5; Escondido, Cal., Menn. ch., $25; John T. Gross, Bridgewater, S. D., $3; S. S. at Fairmead, Cal., $8.05; John Thiessen, Whitewater, Kans., $40; John Harder, do., $50. Total, $11,580.03.

For Germany: First Menn. ch., Upland, Cal., $61.82 (Lechfeld); P. Nachtigall, Hydro, Okla., $10; Mrs. K. Busenitz, Newton, Kan., $50; a friend, Upland, Cal., $10 (Lechfeld); H. R. Voth, Goltry, Okla., $2; P. R. Voth, Buhler, Kan., $2.50; J. J. Voth, Canton, Kan., $1.50; Jacob Isaac, Moundridge, Kan., $2; P. P. Schmidt, Hillsboro, Kan. $2; John H. Schmidt, Gotcbo, Okla., $2; J. J. Voth, Goessel, Kans., $2; H. J. Voth, Hillsboro, Kan., $2; Widow H. Lehrman, Goessel, Kans., $2; Joe H. Buller, Hillsboro, Kans., $1; John H. Voth, Goessel, Kans., $2; Cornclius Voth, do., $2; anon., Dallas, Oreg., $40; Mrs. Cath. Dueck, Beatrice, Neb., $2; Sisters of Bethel Hospital, Newton, Kans., $10; anon., Newton, Kan., $50; Mrs. K. M. Krchbiel, Halstead, Kans., $30.25. Total, $287.07.

For Europe: Rev. P. P. Tschetter, Bridgewater, S. D., $15.

For Fordson Tractors for Russia: Hoffnungsfeld-Eden ch., Moundridge, Kans., $611; Miss Lena Neimann, Halstead, Kans., $200; D. G. Dyck, do., $500; Salem Menn. cong., Freeman, S. Dak., $500; Benj. Zeiger, McPherson, Kans., $10; Tabor cong., Goessel, Kans., $1,000; First Menn. ch., Mt. Lake, Minn., $500; First Menn. ch., Pretty Prairie, Kans., $500; Goesscl Menn. ch., Goessel, Kans., $60; Friedensfeld congregation, Lorena, Okla., $221.50; Hoffnungsfeld-Eden ch., Moundridge, Kans., $30; Hoffnungsau ch., Inman, Kans., $431.-50; First Menn. ch., Upland, Cal., $500. Total, $5,064.00.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., April 6, 1922.

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VOL. XXXVII. BERNE, INDIANA, APRIL 27, 1922. No. 17.

IN MENNONITE CIRCLES

Rev. J. B. Epp is at present in the East visiting churches.

The program for the Eastern District Conference to be held in the Allentown, Pa., church provides for a Communion service on May 7 at 10:30 A. M., a Sunday school and C. E. meeting at 2:30 P. M., in charge of Jacob R. Fretz and Wm. Geisinger. The Conference sermon will be preached at the evening service by Rev. Victor Boyer, the retiring president.

Twenty-eight new members were received into the fellowship of the First Church, Philadelphia, on Good Friday evening.

In connection with the Easter service of the Second Church, Philadelphia, six were received into its membership.

The Educational Committee of the Eastern District Conference held a meeting last week with the purpose of considering ways and means for giving financial support and recognition to Witmarsum Theological Seminary.

IN OUR CITY MISSIONS

Gleaned From the Workers' Reports.

Los Angeles: Students of the Bible Institute give valuable assistance in the work. H. B. Dirks taught the Wednesday evening Bible class for boys. He has the gift to interest the boys and hold their attention to the Word. Miss Gillom gave Bible helpful messages to the women's class on Thursday evenings. On Sundays the Brethren Nichol, C. N. Hiebert, and John Baergen take turns in the preaching services, while some of the Sisters assist in the Sunday school and also in the work during the week. Work like this in different Missions in the city is done by the students as a part of their required course of training. In the absence of a regular Pastor for the congregation connected with our Mission this service has proved specialy helpful. This vacancy came about by Bro. Penner's leaving for his field in India. After July 1st it will be filled by Bro. Albert Claassen, who has accepted the call of the Board.

Eight definite conversions are reported as a fruit of the revival meetings held in February. These converts are being given special attention by way of establishing them in the Christian life.

Chicago: Twenty-two persons, of those who have during these years become more or less definitely identified with the Mission, were in December organized into a congregation. Nine joined by letter, six by the right hand of fellowship, and seven by baptism. More than half of this number are making here their first acquaintance with Mennonite teaching and practice, with which they all profess to feel themselves quite at one. Six heads of families are included in the number. "On the whole there never has been a more wholesome spiritual outlook for the extension of the work in this place", writes Bro. Miller. "There is a notable increase in numbers and interest at all the services."

Four young girls and four young men from the Sunday school have professed faith in Christ as their Savior.

The members of the mission joined with other Christians in bringing Christian ministry to the poor in the Oak Forest infirmary. Out of over 600 Christmas boxes given by the Englewood division, 108 were supplied by our people. Many lonely hearts without any one in the world from whom they could expect Christmas remembrances, were thus cheered and made to feel that Christian love was wide enough to reach to them also.

Hutchinson: The work is progressing and the forming of an organized congregation is being considered. The ladies have organized a Missionary Sewing Society. There are a goodly number of young people among the regular attendants at church, and special meetings for them are being planned.

Altoona: Forty-seven is the number of those who as charter members united in forming the congregation which was organized in March. This is a substantial nucleus for what promises to be a growing organization.

As a result of the revival services held recently, sixteen professed conversion. The regular services and personal work during the quarter have added to this ingathering of souls.

The work at the mining town of Coupon continues. Four converts from there joined the congregation at Altoona as charter members.

The S. S. enrolment number 130, with an average attendance of 90. An Intermediate C. E. Society has been started.

A. S. Shelly.

THE SUFFERING OF OUR MENNONITE FOREFATHERS IN SWITZERLAND

Müller, Rupp and the Martyr's Mirror all give extracts from several letters written by Jacob Everling from April 1671 to January 1672, describing the condition and the suffering of the Mennonite brethren about that time in and about Bern, Switzerland.

In the first letter, April 7, among other things, he says: "As to the request of our friends, concerning the situation of our Swiss brethren in the Bern dominion, the facts are, that they are in a very sad condition, as we have learned from the lips of the fugatives that have arrived here, some of whom are still in my house. They say that they are daily hunted by the constables, and, as many as they can get, taken prisoner to the city of Bern, so that about four weeks ago about fourty men and women were in confinement there. They have also scourged and banished them from the country, one of whom has arrived here. They also scourged a minister of the Word and then conducted him out of the country into Burgundy where, when they arrived there, they first branded him and let him go among the Wallons. However, as he could talk with no one, he had to go about three days with his burnt body, before his wounds were dressed and he obtained some refreshments, being in such a condition, that when they undressed him for the purpose of binding his wounds, the matter ran down his back, as a brother who helped dress his wounds told me himself. This friend arrived in Alsace together with two women and a man, who had also been scourged and banished, Hence they proceed very severely, and, as it seems, will not desist from their purpose until they shall have utterly banished from their country and exterminated this harmless people.

It also appears that nothing further can be done in favor of these persecuted brethren: for besides that, the friends of Amsterdam and elsewhere labored for several years in the matter, so that several favorable letters of recommendation from the Lord's States of Holland, as also in particular from the city of Amsterdam, and also of other persons of quality, were sent thither to the magistrates. Also in the year 1660, an express, named Adoff de Vreede, was sent to them; however, he did not effect much for the benefit of our friends there. Hence, I cannot see that these friends will be able at present, to effect any thing that would tend to the relief of our persecuted brethren there. We will have to wait with patience the delivery which the Lord our God may be pleased to grant them."

In his letter of May 23, he says, "The persecution of our friends continues as rigerous as before so that we are surprised that they do not make more speed in leaving the country. Now and then one or two come straggling down, but most of them stay above Strasburg in Alsace. Some go into the woods and chop wood, others go into the mountains and work in the vineyards, in the hope, as it appears to me, that by and by tranquility will be restored, and that they might be able with the greater convenience to return to their forsaken bodies, but I fear that it will not pass over so soon,

and that they will find themselves deceived in their hope.

The magistrates at Bern caused six of the prisoners, among whom was a man with nine children to be fastened to a chain, and to be sold for the sea, to be used as galley slaves, between Milan Malta, but as to what they propose to do with the other prisoners cannot really be learned. One of the prisoners, an old man of about eighty years, died in prison. May the Lord comfort them in their sorrow and strengthen them in their weakness, so that they may patiently bear the cross and strive faithfully unto the end, for the truth of the gospel, and thus be enabled ultimately to obtain the promised salvation and crown of life."

In his letter of October 13, to Henry Backer, or Baker, he says, "Hendrick de Backer, most estumed friend and beloved brother in Christ. I wish you and yours much grace and peace through our Lord Jesus Christ, as a friendly greeting. Amen.

This in reply to your request touching the condition of our persecuted Swiss brethren. The facts are, that on the 11th it was resolved in the full council at Bern, to send the male prisoners that are young and strong also upon the galleys, even as they have before this done to six of them. But the old and the feeble they would either send elsewhere or keep them in perpetual confinement. Learning of this resolution and being moved to compassion, a certain gentleman in Bern went to the magistrates and requested them that they would be pleased to postpone sending away the prisoners until he could go to their fellow-believers, residing in Alsace, and see whether they would be responsible for the prisoners, by promising that the later, after leaving the country should return no more without consent. This he obtained and coming into Alsace to our friends, he presented the matter to them, who, as soon as they had heard it, forthwith accepted the conditions and promised, in case the authorities in Bern should be pleased to send the prisoners to them, that they would be responsible for them, and aid them in obtaining other bodies. This our friends, as I understand promised this gentleman (his name was Beatus) not only oraley, but also gave it to him in writing. Thereupon he promised them again to do his best with the authorities of Bern and hoped to obtain so much from them, that they should bring the prisoners as far as Basle, from where their friends might take them away with them. Hence, we long to meet them, daily expecting to hear that they have arrived in Alsace, or that they shall come over here to us.

At this moment there have arrived at my home four Swiss brethren with their wives and children, who say that many others are on the way, since the persecution and search are daily increasing concluding herewith I commend you, after a Christian and brotherly greeting, to the Most High, for your eternal, salvation. Your affectionate friend and brother in Christ. Jacob Everling."

In his letter of November 2, he says, "Concerning our Swiss friends, they are now coming this way in large parties, so that there already arrived over 200 persons, and among them are many old grey-headed people, both men and women that have reached seventy and eighty, yea ninety years. Also a number that are cripple and lame, carrying their bundles on their backs with their children on their arms. Some of good cheer; some also with tearful eyes, particularly the old and feeble persons, who now in their great age are compelled to wonder about in misery, and go to strange countries, and many of them have nothing on which to sleep by night, so that I, and others with me, have now for about two weeks had to make it our regular work to provide shelter and other necessaries for them.

We are also in daily expectation of still more, so that we hope, when the people have mostly left the country, the prisoners will also be released."

Referring to their "coming this way" means coming from Switzerland around about Bern toward Obersultzen, which is a small town where Everling lived, about 10 miles northwest of Manheim, on the Lower Rhine in the very heart of the Palatinate, into which the Swiss Mennonites were swarming.

In his letter of Jan. 5, 1672, he says: "There has arrived in the region about Heidelberg, a man being a minister in the North, having twelve, mostly very young children, but having, as I understand, only brought four six-dollars in money and a very poor horse. Some others have brought with them some money, but many have nothing at all, so that, after close examination, there was found among two hundred and eighty-two persons one thousand and forty-six six-dollars. And in the Alzey Bailüwick there were found one hundred and forty-four persons; but as to what their means are I have not learned; but from appearance I judge them to be most indigent. In short, we find that their number consists of about eighty-four families, then further, widows, single persons and husbands and wives that have forsaken their companions because the latter, being attached to the Reformed religion, could not make up their minds to leave; in all, six hundred and forty-one persons, whose funds amount to no more than the little sum already stated; so that you can easily calculate that considerable assistance will be necessary. Beside these, we understand, there are about one hundred persons more sojourning in Alsace, whom we also expect by the forepart of the year. Farewell."

Subsequently the brotherhoods residing in the provinces of the United Netherlands, in March of the same year, 1672, sent some from their midst to the Palatinate, who traveling everywhere to the persecuted brethren and hearing and seeing them not only found the above related to be true, but also, that already some of the last mentioned had come over from Alsace, who, bringing also, like the others, no funds with them, were together with these, aided and comforted by the common assistance of the wealthy churches or brotherhoods of the United Provinces.

Moreover they learned from some of the forty persons themselves that they had all been released, and according to the request of the above mentioned gentleman, been brought to Basle, and there turned over to their brethren, with whom they then together removed. But when the chiefest of them were asked why they had not left sooner and sought such places, where they might have lived with more freedom,. According to their conscience, seeing the authorities had not prevented their leaving, they gave different reasons for it of which the following ones were not the least.

1. They said that they say that the churches greatly waxed and increased, so that, though under the cross, they nevertheless flourished as a rose among thorns, and that further increase could daily be expected because many persons manifested themselves, who now saw the light shine out of darkness, and began to love the same and seek after it; that the ministers considering this in their heart found themselves both to leave the country, fearing that thereby this promised harvest might be lost, and thus many fall back from their good purpose, and hence they choose rather to suffer a little than to leave in order that they might yet rescue some souls from perdition and bring them to Christ.

2. A second reason was, that they could not so easily take their departure to other countries because there are among them many divided families, of whom the husband or the wife is still in the church, while the compaion still attends the public church, in which case, if the latter would not follow their persecuted companion, also to forsake everything and forsake the country it caused great inconvenience and sorrow, that there were even divers ministers not exempt from this difficulty, and there were also two ministers there in the Palantinate, who had wives that were not in the church, and whom they (having secretly been warned by a good friend) also had had to leave by night, and take to flight, without knowing as yet whether their wives would follow them, or whether they, loving their property more than their husbands, should remain there in the land and forsake their husbands. That such cases created more sorrow and difficulty, because the authorities granted liberty to such remaining persons, whether women or men, to marry again and seek other companions. These and other reasons had prevented them from departing uncompelled out of their earthly fatherland, but induced them rater (as they had none done) to wait until they should see that they could no longer remain there and preserve a good conscience. (Martyr's Mirror 1067).

The excuse for devoting so much space to these letters is that the people of whom Everling (now perhaps Everly) writes is that they are the ancestors of at least 90% of the German and Swiss descendants in our country. (Lancaster Co., Penn.) H. Frank Eshleman in Historic Background and Annals.

A LAUGH

A laugh is just like music,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its poyful notes to greet—
A laugh is just like music
For making the life sweet.

OUR WOMAN'S WORK

Wisner, Neb.

Dear Friends: Our Mission Sewing Society averages about twenty members. During the winter months we meet from one to four o'clock and during the summer months from two to five o'clock.

We are sewing for India and we all take great interest in that work. Mrs. Regier sent us a list which stated what was needed so we have a great many articles to sew during the year.

Our collection amounted to $90, of which $45 was sent to the Girls' school in China and the remainder was used to buy materials for sewing.

In June we have a society picnic at the home of one of the members, to which everyone in the Sunday school and church is invited.

Our meetings are closed by Scripture reading and prayer.

In the name of the society,
Lena Boehr.

Mission Sewing Society of the Emanuel Church, Aberdeen, Ida.

Dear Readers: We meet the first Wednesday of every month at the home of one of the members, beginning the meeting at two o'clock and closing between five and six after having read a suitable Scripture passage followed by prayer.

Our society has a membership of fifteen, but we live a considerable distance apart so our attendance is seldom full.

During the past year we sewed for India and Ashland, Montana. We sewed 49 women's and girl's dresses for India which we sent to Rev. P. W. Penner's at that time in Los Angeles, Cal. To Ashland we sent twelve head shawls, twelve petticoats, thirty-six children's dresses and twelve pair knitted wristlets.

Our society receives the proceeds of a special collection held on the first Sunday of each month in our Sunday school. We also take a collection at our regular meetings.

Besides purchasing our material for sewing, we have undertaken the support of an orphan in India. We also gave $10 towards the purchase of an auto for Miss Agnes Williams. We have sent in the dollar per member for the erection of the girls' school in China as requested by the executive committee.

Trusting that our heavenly Father will bless the work of our hands and give us willing hearts to do more for Him in the future.

In the name of the society,
The Secretary.

The Womans Missionary Society of the First Mennonite Church of Berne, Ind.

Dear Readers: Our hearts are filled with gratitude and praise unto God for the manifold blessings which He has bestowed upon us in the past year. Three members of our society have entered into mission work during the year. Two have gone to foreign countries and one has taken up city mission work.

Our society has a membership of four hundred seventy-five. We meet once every month at the church where a program is given by some of the members. The program consists of prayer, Bible verses, discussions, mission letters, songs and occasionally we have the privilege of listening to some mission worker. A collection is held at each meeting and material for sewing or knitting, which has been prepared by the purchasing committee is distributed.

These articles are sent to Janjgir and Mauhadei, India, Busby and Ashland, Montana, and Tuba City, Arizona. One day in June the members gathered in the basement of the church to make quilts and comforters. 1,214 pieces of clothing, 34 quilts, 31 comforters, 20 blankets, 74 yards of drygoods, 93 toys, and besides other smaller articles and some personal gifts were sent to the above stations.

Money was sent to the China and Oklahoma stations, also for Miss Williams' auto and for moving the church in Ashland, Montana. A special collection was taken for the girls' school in China. Small gifts were given to the outgoing missionaries.

In February we held our thirty-sixth annual missionary festival. We had the privilege of having Rev. J. W. Kliewer with us at that time. He gave very interesting and inspiring mission addresses which we hope will induce all of us to greater work in the coming months.

Sincerely yours,
Mary Burkhalter.

NATURE FOR CHILDREN

By Edith M. Patch.

Mystery and Surprise. A tied package or a locked room or a shut drawer has an attraction for a child because it contains something unknown and stimulating to his curiosity. Any mystery fascinates him, and most of all the mysteries of life itself. Fortunately he is surrounded by miracles that he can watch, for life is everywhere abundant. The mystery of a plant, with roots and leaves and blossoms sealed within a tidy box called a seed or folded in a tightly wrapped brown parcel called a bulb; or the secret that the cocoon holds, from the remarkable creature that spun itself inside to the same creature, wonderfully transformed, that will make its way out; or the egg under the patient breast of old biddy, from which the new biddy breaks its way into a larger world than the locked shell, are matters such as the questioning mind can pry into with no harm to its own healthy growth. To see a life developing is an experience stimulating to knowledge and imagination alike, and one which is easily within reach of any child. For a country child can gather seeds from the fields and sow them, or transplant bulbs to a wild-flower garden of his own; while a city child can discover the curious habits of a sprouting bean or find out what beautiful green member of the lily family is hidden within an onion bulb, joy to be had with a garden no bigger that handful of dirt in a vegetable can.

Interest and Companionship. The faithful care of a pet, whether it be a plant that was once a seed, a caterpillar that will one day be a butterfly, or a chicken that loses its fluffy down and sprouts funny feathers that look like tiny paint brushes, will awaken an interest in the thing watched and tended, which will grow into a sense of companionship in its presence. Many an otherwise lonely hour is eased in some such simple way. If we grown-ups are prone to overlook the importance of such a possession, the child's own estimation of its value comes home to us with startling illumination now and then, as was illustrated by the small boy who took his treasures to a dearly loved neighbor whose husband had recently died. "Aunty," se said earnestly, "I've brought you my tadpoles 'cause I thought you'd be lonesome."

Responsibility. The interest in one life, intimately watched, naturally reaches out to other live things not so near. The bird in the bush, the whistling way of some wing in the air, the hoppy tracks of a rabbit in the snow, the friendly squirrel in the park, —become matters for sympathetic attention—a feeling that, if rightly guided, develops into a proper sense of responsibility for decent treatment of bird and beast and blossom doomed to dwell with us on this earth and in need of protection against the ruthless hand of man.

Free Instruction. In this school, enriching the pleasure of the child and making him a broader-minded denizen of the world, tuition is free to all, for the teacher, Mother Nature, charges no fees and her lessons may be read by any child, young or old, who watches well.

THE ORNAMENT OF CHRISTIAN WOMANHOOD

Elsie E. Egermeier.

One generally recognized characteristic of women is the irinherent desire to appear beautiful. This manifests itself even in the tiny tot, who, when attired in her newly-made frock, toddles proudly to grandfather's chair and asks of its occupant, "Grandpa, pretty?" and, upon receiving a reply in the affirmative, turns away with an air of supreme satisfaction written upon her baby countenance.

The desire to appear beautiful is accompanied by an instinct that teaches womankind to know that within themselves alone they are lacking an indefinable "something" which is very necessary to render them truly beautiful. And so, as in all other cases, necessity has become the mother of invention; for centuries past beauty shops have been established, and innumerable beauty aids have been concocted, all intent upon supplying this deficiency. Indeed, such importance is attached to the subject that many individuals make it a lifetime study, only to meet in the end with the disappointment that invariably follows in the wake of a misspent life.

As Christian women we with to avoid the errors of our worldly-minded sisters, therefore we must know the proper attitude to hold in regard to the subject. In the first place, we must know whether or not it is sinful to desire to appear beautiful. A thoughtful reading of the Scriptures will help to answer this as well as all other questions pertaining to the Christian's life. First, we read that God created the beautiful world in which we live and our natural surroundings, which have a tendency to awaken in us an appreciation for harmonious color-blending and orderly arrangements. We learn that His holy servants of old prayed thus: "Let the beauty of the Lord our God be upon us." Psa. 90:17. We conceive the idea of beautiful heavenly beings and beautiful creations in the glory world. And though the natural man is depraved, the heart still clamors for the recovery of the lost beauty which sin has caused us to lose. The sinful mind, however, can not com-

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THE MENNONITE

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EDITORIAL

Americans, like the people of Athens of old, are very much given to listening to new things. Sometimes these new things are interesting, sometimes they are useful, often they are just startling and sometimes they are only foolish. It is bad enough to give time and thought to a useless matter, but when it is a silly thing it is worse. It then betrays a lack of good sense. We might go over a long catalogue of absurd things of which the American people are ashamed today and we might also name some silly matters which many of them do not have sense enough to be ashamed of. During the last few months European freaks have been furnishing material for the front pages of our daily papers. Some weeks ago a witty English woman, highly connected in her own country, circulated about the country giving her impressions about things American, especially prohibition and making a shocking spectacle of herself smoking cigaretts. Crowds paid good money to hear her and she returned to her native country carrying with her the proceeds. But our Margot did not aim her shafts at the faith of the people, and, in that we were spared. Not so with two other Englishmen, conspicuous because they were knights and had to be addressed as Sir Oliver and Sir Conan. These men, one distinguished in science and the other in literature, came not with an interesting message along the lines in which they were experts, but to tell the American people about spooks. Sir Oliver Lodge did write a book on spiritualism to which he gave the name of Raymond after his son, killed in the war, with whom he claimed to have had communications. Being a scientist, one would at least expect that Sir Oliver would come before the public with demonstrative proofs. We have read the tiresome book and if it carries conviction with it to any one, that one is liable to swallow anything, hook, line and sinker, as the boys would say. But America had plenty to "fall for it" because as Barnum would say: "The more you fool the American people the better they like it." It would be funny if it were not so pathetic, because by advancing such impossible ideas, as the spiritualists do, and by being duped themselves by the so-called mediums, the faith of many has been undermined so that they turn from the clear word of truth to the utterances of unreliable persons for their consolations concerning the hope they have for those of their dear ones who they have loved and lost the while.

Sir Conan Doyl is a writer of literature, particularly detective stories, but if the scrutiny of his favorite character Shyrlock Holmes, were turned in the direction of his theories of spiritualism he would pick them all to pieces. Doyl claims that the "Clergy" do not know their Bible of else they would accept the theories concerning spirits he holds. Time does not permit us to go into details, but briefly he asserts that the spirits in the spirit world begin a sort of progress, advancing to higher stages in time. He tells us that their condition is pretty much as it is here, only the young will advance to a certain age (30, we think it is) and the aged will become young. That they are in a position to communicate with the living and do so now, he, of course, believes. One's general impression as one reads the reports of his speeches is that he has written so much fiction that he has come to believe in fiction rather than in truth. What a hard-headed public calls for and what the celebrated knight does not offer is proof. We can understand how one who lives in an imaginary world will come to a pretty imagination of some things beyond experience, but that is far from discovering truth and demonstrating it.

HOW AMERICA IS SAVING THE RUSSIAN PEOPLE

A graphic and picturesque account of the way in which the funds furnished by American generosity are being used to save the lives of millions of Russian children and peasants has just come from a member of the staff of the American Relief Administration. Mr. Harry L. Cilchriese, who during the latter part of February made a long sled trip through the heart of the famine area. His letter describing his experiences for ten days in a literal "Valley of the Shadow of Death," presents a vivid picture of living conditions here. He writes:

"Famine has wrought an indescribable havoc in the Volga Valley, has brought infinite suffering and bitterness to the hearts of the peasants, and death to their hearts. Stalking relentlessly through countless villages, towns and cities, starvation has exacted a toll heavier than the war and pestilences combined have demanded heretofor, whole villages have been depopulated. New born republics and free states are being decimated. Picturesque and quaint races are being wiped out. Boarded doorways, deserted streets and an ominous silence greet the traveler as his sleigh scrapes over the trail of a main thoroughfare through a once happy hamlet. A stray dog slinks by occasionally, nondescrippt curs with lean and shaggy bodies, and one wonders how even they manage to live.

"This is the picture as it appeared to us as we journeyed southward from Kazan into the outlying cantons of the Tartar republic, across the Volga into Chuwash, and back up the western bank of the river. Village after village along the route presented the same isolated appearance. Crude little huts standing out stark and barren against a lowering February sky, tombstones, most of them, marking the graves of dead families. But not all of them. Here and there along a street pale and wan faces pressed against frozen windows to stare in wonderment at the Americans as they made their way toward the governmental office.

"Far and wide in the Volga Valley it had been rumored that America is coming to the rescue of the peasants;—is going to send enough gift corn into the famine regions to stay the hand of death until the next crop can be harvested in the fall. So little groups would wait patiently—sad-eyed mothers with nursing babies, and anxious fathers and ragged, shivering children—until the Americans finished the odious business of statistics and frightful mortality rates ,of crop failures and expectations. Then as they emerged from the office they would be plied with questions.

"'Were they sending food to the village for the older folks?'

"'Would it soon arrive?'

"'Could the kind American send a little more for the children of the village?'

"And so on. Tearful mothers would fall on their knees and beg to be allowed to kiss the hand of the American who assured them that corn would reach them soon. Aged peasants would cross themselves and offer up a silent prayer to the God they had not forgotten through their privation and suffering.

"Thus has the Russian come to believe in America. Looking back over that long trip—ten days of travel by sleigh and ten nights of sleeping in peasant huts, except when night traveling was the fashion—this same picture comes to mind, repeated a dozen times. Other more gruesome pictures come, too. But the terrible details of swollen joints, distended stomachs and famished bodies have long since become matters or record. Sorrow and death and disease have not been exaggerated no matter how often repeated. It is not the intention to dwell on them here except as thy have a part in the story.

"The question has been asked, 'Are the Russians appreciative of what America is doing for them?' Had we entertained the remotest doubt on this point when starting on the trip down the Volga, it was banished long before we came back into Kazan. Hospitality, under circumstances most trying, was given us without restraint.

"Throughout the entire trip, when stops were made to lunch, mine peasant host would clear the room of chicken, calf and children, when he was so fortunate as to have the first two, which was rarely,— spread the table and insist on placing his meager supply of black bread at our disposal. Before we could stop them, often, our housewives had prepared tea for us using acorns and other equally undefectable substitutes in the line of tea. The rule in such cases is to bring forth one's own black bread and tea, condensed milk and sugar, and perhaps a little cold meat which has been preserved in a newspaper, and invite host and hostess to sit down to this sumptuous repast. Black bread is taken usually by Americans for two reasons; first, it has the undesirable properties of sogginess and density, keeping better as a result, and secondly, it is decidely embarassing to break white bread in peasant's house, where wheat flour is an unheard of delicacy, especially as there is usually a small group of curious and hungry onlookers in the rear of the room watching the performance.

"A brief recital of what the American Relief Administration is doing in the Tartar, Chuwash, and Mahri republics—one of the largest famine areas,will indicate the nature and extent of our work. During the winter more

than two hundred fifty thousand children have been given a free daily ration through three thousand kitchens. Considering that all food supplies for this district, which embraces an area nearly as large as the state of Ohio, have to be hauled by sleigh from Kazan, the capital and rail head of the Tartar Republic, this achievement is little short of remarkable. Six Americans have organized and put the machine into operation—a machine necessitating the employment of ten thousand Russians in kitchens and warehouses, all of whom are paid by the government, and twelve thousand volunteers who serve on committees and in administrative capacities.

"Each kitchen employs from three to five workers, depending on the number of children it feeds daily. With few exceptions the employees are women, designated as managers, baker, cook and server. A local committee, usually a doctor and several representative citizens, select the most acute hunger cases in the village, irrespective of race, creed, or politics, always provided they are under fifteen years of age, and they are given cards entitling them to a daily ration for one month, at the end of which they are issued new cards for the next month. No child is ever dropped from the list once he has been accepted by the committee unless improper choice is established by the inspectors. The ration consists of a quarter of a pound of bread, a large cup of cocoa and rice. Or sometimes it is varied, beans being given.

"The child comes to the kitchen with his little pail or plate and cup, presents his card which is punched, and passes into the serving room. Some ingenious peasant conceived the idea of making cups out of empty milk tins and about every other child carrys one. With his cup full of steaming rice flavored with chocolate and a large piece of white bread, the child goes to a long table and engages in the serious business of eating. No one is allowed to take his meal away from the kitchen. Mothers who have sick or poorly clad little ones, or babies under four years of age, are the exceptions to the rule, being permitted upon presenting a doctor's certificate, to take the meal home to their children."

Similar narratives come from the Quakers, both American and British who, in certain areas for which they have exclusive responsibility, are feeding nearly three hundred thousand children daily.

Nearly four long months have still to be endured before the first wheat of the new harvest will ripen. It is estimated that upwards of twenty million dollars is still needed to complete this noble work of mercy. One dollar will save a life for a month. How many lives of little children are we spending in a evening's amusement or needless luxury?

Contributions forwarded to Carl E. Milliken, Treasurer of the Federal Council's Committee on Russian Relief, 105 East 22nd Street, New York, will be distributed through the American Relief Administration and the American Friends' service Committee.

THE ORNAMENT OF CHRISTIAN WOMANHOOD

(Continued from page 3)

prehend the things of the Spirit of God; hence it seeks to restore this lost beauty through the agency of material things.

In the wonderful restoration plan God has not overlooked this very important feature. He has arranged to "beautify the meek with salvation." Psa. 149:4. No longer need the godly woman patronize the beauty-shops nor resort to the use of beauty-aids, for she has found the true source from which emanates all that can supply this long-felt lack. Of course, she will need to give attention to her personal appearance as before, but henceforth she will be guided by the principles of godliness rather than by an impulse to obey the vain and frivolous dictates of the goddes of fashion. She will esteem her virtue so highly that , if thoughtful, she will not follow the fads or customs instituted by those who have no pure motives at heart, lest she be considered by strangers as a creature of questionable character herself. And, though avoiding these extremes, all the while she can be attired in "modest (not necessarily old-fashioned) apparel, ... which becometh women professing godliness." I Tim. 2:9, 10.

So long as God's love rules the heart, the love for worldliness will find no place therein. Things belonging strictly to the wardrobe of the unregenerated will eventually find the way to the dump-pile," to be discarded for all time.

That the subject of the Christian woman's apparel demands attention may be deduced from the fact that the apostles Peter and Paul found time to comment upon it and to give suggestions which are applicable to the present generation. And we, as humble followers of the Lord Jesus, shall do well to heed their advice and see that our adorning is not that outward kind, which savors of worldliness, but rather, "let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter 3:4. —Gospel Trumpet.

"BEHOLD MY HANDS"

By Odessa Rayle

Once on a time, in the great city, a mother died and left a family of small children. The eldest, being about 12 years of age, felt the responsibility of caring for her little brothers and sisters, and, as day after day she worked in the care and for the comfort of the family, she grew tired and thin. The work was far too heavy but nobody seemed to notice it and after a few months, because of lack of proper nourishment, fresh air, outdoor exercise and relief from constant hard work, she began to cough and as the cough grew more pronounced she knew she was going to die of "consumption," that dread disease of the congested tenement districts of the city.

The "little mother" had given up her school, her play, and all that is dear to the childish heart, but she still had one friend, about her own age, who came to see her every day to sit by the bed and cheer her as best she could. One day the sufferer said, "What shall I tell Jesus when I get to Heaven?" The little visitor asked, "Why?" Then she explained that she was always too tried to say her prayers. She worked so hard all day that when she would lie down at night she would drop asleep immediately, before she had time to pray. "It looks as if I had forgotten." Her little friend studied a few moments, then as she held in her own the small withered hand of the sick child she said, "Don't tell Him anything. Just show Him your hands and He will understand."

The Christian's hands should be like Christ's in their helpfulness. The hand of Jesus was never too proud to help the needy or suffering; ever ready to make clay to anoint the eyes of the blind; it went forth willingly to give encouragement and help to those in trouble or who were friendless. You and I cannot do in detail the same things Christ did in the same way, but we can live in His spirit. "Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that hath clean hands." By God's help we can keep our hands clean from the smut of dishonesty, or the clutch of ill-gotten money, or the deadly paralysis of idleness.

The hands are the executive power of the body. Most of the orders that come from the brain for the safety and control of every day life, come to the hands. Christ said, "Behold My Hands." Hands of service; hands always ready to help others; hands of love and tenderness. Christ has given us His Holy Spirit, let us have it in abundance, since Christianity is the best thing that ever comes into our lives, let us have all the grace there is for us. Grace to keep us sweet in the testing time; grace to help others, and make us happy in the helping; grace to do the next thing, even when the way is blocked and we cannot do anything we want to do. "Something must go wrong your whole life long and the sooner you know it the better." Then add to your prayer by asking for grace sufficient to do the next thing, though it be far from the thing you most wanted to do. Jesus pleased others, not himself. God is love, and I am glad He sent the Saviour to help us over the hard places in life. He forgot self in loving service for others. This is His plan for us, God is making us every day, and some folks get "peeved" at the process. Seek the kingdom of God and find Jesus, your Saviour; grow in grace; develop the Holy Spirit within you; find your ideal in yourself.

"Behold my hands." Hands that smooth the wrinkles out of life for the invalid; hands that mend the broken toy, which brightens the little face; hands that grow tired in business and are weary, but after prayer and a night's rest are ever ready for service again. There will be no talking in Heaven. We will just show Jesus our hand.—American Friend.

MOVE ON!

It is the command of the policeman to the corner loafer—"Move on!" One has to give a reason to the authorities for lack of motion. If he is too long in one place, he awakens suspicion, or becomes a nuisance. The policeman saunters up, his club swinging suggestively, and gives the order, "Move on!"

But the same order comes to us from a higher, more significant law. We have no right, as a matter of fact, to stop anywhere. Does not life spell motion? Even the right sort of rest is only a change in the form of motion. Whenever we get to the point where it seems easier to quit, or appears to cost too much to go forward; whenever we are tempted to delude ourselves with the idea that we have "arrived"—then a chorus of voices begins to clamor this or-

der into our ears. "Move on!" cries Ambition. "There is more in store for you. Don't stop here." "Move on!" thunders Conscience. "You've only made a beginning." "Be thou faithful unto death, and I will give thee the crown of life" —thus woos and warns the Word of God.

"Move on!" That is Nature's order. Look around you and see its lessons everywhere. When a tree stops growing, it begins to die. When water stops flowing, it becomes stagnant, offensive, full of scum and miasma. When a limb or any member of the body is unused, it becomes paralyzed and atrophied. Not to use is to lose.

For a church to be satisfied with last year's record is evidence of serious disease, perchance of senility. Voices of every-day practical life, voices that speak out of the deepest mysteries, all unite in giving the same order, "Move on!"—Reformed Church Messenger.

THE HOME

Rural life ought to be as pleasant and happy as city life. While some will argue that there are more advantages in the city, it must not be forgotten that there are advantages in the country that cannot be found in the city.

Where is the city man who really lives in the heart of the city who can go into the garden and get a fresh supply of all kinds of vegetables at any time or go to the smoke house and get a ham of meat or a leg of beef, or go to the potato bin and help himself? Take the milk and butter question in the cities. While there have been laws and rules made and enforced to keep the product up to the standard, still the fact remains that the farmer has it all over the city man when it comes to fresh milk and cream at the milk house.

But these of themselves do not make happiness. If we endeavor to carry the spirit of the Master with us into our work and into our homes, we will bring sunshine and cheer everywhere we go. By lightening each others burdens, holding out a helping hand to those less fortunate than we, we shall find that spirit of peace in our homes which is above price. The home environment is largely controlled by our characters and temperaments. Young people as a rule long for glitter and push of the cities and every year some of the sons of the soil get the fever to become great in the city on short notice. In many cases the discouragements and rebuffs that they receive do not compensate them for the energy expended. It is far more honorable to become a good farmer than a poor mechanic. The mistakes that our young men and boys make is that they do not put the proper estimate on real manhood. They may have a longing to be lawyers, doctors, ministers or politicians and as that involves a good deal of study and the cost of an education, they give up and float along without any definite object in view.

It is no honor to become a lawyer or doctor unless you possess real manhood. There are politicians who may have become successful, yet so destitute of principle and honor of having so few of the true elements of real manhood that nobody will trust them. On the other hand, have you not seen men carrying hods, driving drays, working in ditches or at the mechanic's bench, who were noble men, the soul of honor and honesty and who had the good will and confidence of all with whom they came in contact? Is it not more noble to be a man doing your duty well and faithfully in the circle you are called to move, respecting yourself and compelling the respect of others in the humble walks of life; than, in what is falsely called the higher circles, to be known as a knave and a cheat?

If the young men of today will fix their eyes on real manhood and determine to have it, to bring out and develop to the highest degree the gifts God has given you, you will be in demand in the coming future. An observing world will compel the incapables to stand aside and make a place for you.

The world needs more men in all walks of life. We need more men in the church who do not regard the church simply as a ship to carry them safely over the troubled sea of life and land them safely in heaven with as little expense and self-sacrifice as possible. Religion languishes today and the church is shorn of her power not because so few men belong to the church but because there are so few who really comprehend the value of the religion of Christ to themselves and to the world, and who put so low an estimate on its value that they are not willing to sacrifice much to promote it.—J. C. Smith in The Indiana Farmer's Guide.

DON'T

In C. E. work, so I've been told,
The greatest word is "do";
But uses for the other word
There are, perhaps, a few.
So I shall try to name them o'er,
And if you will attend,
And mark my words and heed them well,
Your ways, I'm sure, will mend.
Don't just sit back while others work;
Don't merely criticise;
Don't stand around and idly talk;
Don't ponder and surmise;
Don't say the cause is growing old;
Don't join the knockers' throng;
Don't say you can't when asked to help
To boost the work along;
Don't try to do the work of ten;
Don't shirk the work of one;
Don't fail to do your loyal part
When work is once begun.
Don't e'er desert the cause we love;
To C. E. e'er be true;
So don't forget to keep the pledge,
And don't forget to DO!
Fremont, Neb.—Pearl Holloway

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—

THE S. S. LESSON

May 21.

Hilkiah's Great Discovery

II Chron. 34:14-33.

Golden Text: "They Word is a lamp unto my feet and a lamp unto my path." Psa. 119:105.

The main incident in this lesson is the discovery of the Book of the law. It is a significant fact that from this time on down to the present day through all the sins and sufferings and strange vicissitudes of Jewish history, it has kept its place of authority over the Jewish people, being still after 2,500 years recognized by them as their peculiar trust and most sacred religious document, at once the witness of their sin and condemnation. "But unto this day whensoever Moses is read a veil lieth over the heart" II Cor. 15, 16. (Erdman). The book of the law here mentioned in the lesson can be nothing else than the writings of Moses often called "The Pentateuch". If this is not meant then the whole account is meaningless. A copy of this law was commanded to be deposited in the side of the Ark of the Covenant. This no doubt had been lost during the reign of the idol worshipping kings who had been ruling over Judah and had permitted the Temple service to be neglected and its most precious treasures to go astray. No doubt Hilkiah had in his hands the original copy. Neglect is often a more dangerous thing than opposition. The Book having been lost by the carelessness of the kings and the people there was sure to be a great spiritual decline. When the people care for what God sees fit to reveal the Word will be precious and their lives will show close contact with God. There is a New Testament account of how the Christ was lost through the carelessness of His parents but was found in the temple. There is no other place where one may become familiar with the Christ and the Word like the temple. When the people hold its services dear to their heart neither their Christ nor the Word will fall into neglect. No wonder that Judah lost so much when there was a long time that they did not concern themselves about the house of God.

Hilkiah was a priest faithfully ministering in his place of the temple and it was in the line of his duty that he had the great joy of finding this, the most precious document in the world. The most precious things that come to us always come along the line of duty. He was obeying God in the performance of his priestly office and God honored him by making him the instrument by which once more the world was to posess the sacred law that alone could give the world its supreme happiness. There were other priests but we do not know where they were and for a time at least, they were not obeying Him in their service to Him. In their disobedience they missed much and the people went down because of their neglect of duty. Had all the priests been faithful all the wicked kings in the world could not have led Judah from God and His worship.

The book was found by one who kept himself near God. Nearness to God is a sure way of keeping all His commandments and keeping His word precious. Those who get away from God will not treasure or honor the Bible and to all intents and purposes it will become a lost book. Call to your mind all the saints you know and not one but will be found to treasure the Word dearly. There are Bibles in many homes just as the book was always in the temple, yet, it is not seen. If it is seen as a piece of furniture it is not seen in the lives of the owners. Were the family altar kept burning in that home, were there Bible students there, were daily prayers uttered in the closet there would never be danger of its becoming a lost book.

Now we are told that the book was found in the house of the Lord. It belonged there by the commandment of God. There its precepts were to be taught and the ministering priests were expected not only to know it but to live it. The Bible certainly should always be found in the house of God. Ministers should be its teachers and the people should hear it explained and taught to their edification. It does sometimes happen that even now the Bible is a forgotten book in the church. When the message of the pulpit is designed to deal with things of the world, when the house of Gd becmes a place of entertainment, when the spiritual things must give way to

things that let God out, then we find a temple that has lost its book. True spiritual worship can only be restored when it is found.

The King called the people to be instructed in the Word and he did it in the right place. The house of God is the right place in which to give instruction in the Word. Everyone from the king down to the humblest person in the kingdom was instructed. All have souls and all are alike to come under the instruction in the Word. The king not only listened, but he made a covenant with the Lord. The nation that has a God-fearing and a covenant making ruler is fortunate. The example for good of those in high places has much to do with the spiritual prosperity of the people. In this pledge the people joined. Imagining what it would mean today if rulers and people were to learn the teachings of the Bible and then mutually pledge to live right and walk true before the Lord.

THE C. E. TOPIC

May 21

What Christian Endeavor Does For Me.

Matt. 25:14-30.

Like every other work that counts for blessings, the more we put into it the more we are sure to get out of it. Christian Endeavor aims at developing the Christian life along every line. It wants to make the Christian a useful member in the family of the Lord. Then it wants to make it possible for him to get all the blessedness and happiness out of his Christian life that is possible. It also endeavors to give the community all that it has to give that will tend to the salvation of souls and make the blessings of faith reach as far as it is possible to make it go. If we were to ask any church that has a Christian Endeavor Society what it has done for it, we would be told it has so far filled a place of usefulness in the Master's service that nothing else could fill. Were we to try to estimate the missionary worth, or the temperance worth, of C. E. we would find a big job on our hands, because the society is strongly committeed to work along these lines. Were we to enquire concerning the social worth of the Society we would find that it fills a place that nothing else can fill. As an organization to promote the local activities of young people in the various churches the C. E. is doing a work that makes the church stronger and uses strength and material that otherwise might be neglected. In a word we fail to see how a church could really be an active and lively one without a well organized C. E. society.

But, the question to be answered is what the Christian Endeavor does for me? How will we answer that? Surely not only by pointing out what it has done for others, much, indeed as that may be. The matter is personal and can only be answered personally. If there is a single member of any society who cannot say that the society had done anything for him, then it is time for him either to resign or to get an understanding of what the society sets out to do. Those who do not get anything out of it are those who make it impossible for the society to do anything for them by their indolence or their neglect of plain duties.

Christian Endeavor stands for systematic service and therefore the most effective service. It calls for regular attendance upon the services in the house of God, it expects daily Bible study every day of the year, it asks for daily devotions of prayer and meditation, it often requests regular and systematic contributions of the money God has entrusted in our hands as stewards. Granted, that any Christian should do these things, he or she will nevertheless do them better for being members of the C. E. Society.

In the work of the society there is always a call for public activity in the society and in the church. The C. E. idea has led thousands of young men and women to develope into able speakers for Christ. No better training class for public speaking for Christ can be found than the C. E. Society. There are thousands who will testify that in their C. E work they have developed from silent or stammering testifiers to witness who are always ready and prepared to speak a word for their Lord and give a reason for the faith that is in them.

In the work of the society a larger vision has developed so that the Christians of one body are able to work in love and harmony with those of other denominations. There once was a time when different kinds of Christians looked upon one another with suspicion. Nothing has so greatly contributed toward breaking artificial denominational lines as the C. E. Movement. It is a source of satisfaction to know that there are many lines of contact and opportunity for useful service open by the movement that would otherwise be impossible. The great conventions and the local unions are not the least of the benefits of the society for which to be grateful. Through them a large body of devout Christians are always in a position to speak words for righteousness and the kingdom of God in voices of no uncertain sound.

C. E. emphasizes the matter of personal responsibility in the work of God. There is a work for everyone to do and he or she are led to feel that the faithful performance of that duty is in their hands to be done for the glory of God, the upbuilding of the church and the salvation of Souls.

RELIEF NOTES

(Conducted by Vernon Smucker.)

All reports from Russia indicate that the Russian famine situation represents one of the great catastrophes of history. The need for food has not yet been met. It is four months before the first wheat will ripen. The conservative estimates are that at least ten million people will die on account of starvation before next harvest, and many more than this if we do not do our utmost in bringing them relief. Unless the food is shipped by the first of May it will not reach Russia in time for distribution before harvest. Contributions are slowing up. The situation is desperate. It will be necessary to act AT ONCE in order to bring the most effective aid.

Clothing is needed in unlimited quantities; no longer to give protection from cold but to prevent the spread of disease. There are now thousands of cases of typhus. The spring will bring an increase in cholera, and hospital supplies of all kinds must be provided. Bedding, including sheets and blankets, is needed for hospitals and children's homes. Soap is required in great quantities.

The following cablegram has been received from Brother A. J. Miller:

"Heibert and Krehbiel arrived Halbstadt, meeting them soon. Hoepner arrived Sunday. Transportation improving and supplies again being rushed to distribution centers, making good progress."

According to a recent letter from Bro. Stoltzfus at Constantinople, there were then 160 Mennonite fugitives from Russia at Batoum at the east end of the Black Sea, and more coming. An estimate by an official Mennonite representative from Halbstadt, who arrived at Constantinople, places the number of fugitives now on the way to Batoum at 250. They are arriving there practically destitute, selling the last things they have for food. All are desirous of leaving Russia permanently and coming to America.

A letter from Bro. P. C. Hiebert, written at Constantinople, who with Bro. Krehbiel, is on his way to Russia, gives an interesting account of their trip and the cordial reception which they met from various relief organizations and officials in England and the other European countries as well as from the American representatives of our government at Constantinople. Several busy days were spent at Constantinople, inspecting the work there, arranging for passports into Russia, etc., after which they were ready to board an American destroyer going to Theodosia via Odessa. Admiral Bristol, of the American Consulate, delayed the sailing of the destroyer one day in order to give them opportunity to get ready for the trip.

Concerning the orphanage at Constantinople Bro. Hiebert says, "The work in the orphanage has been very successfully handled by Sister Zook. Her efficient and painstaking efforts are manifest generally." Of the Mennonite Home he says, "We made an inspection of the whole plant and found very satisfactory conditions, and satisfied and grateful people. They made urgent requests for us not to close the work at Constantinople." With reference to the Women's Home he writes. "The need here is real.... and the women in the home plead most pathetically that we do not turn them out." Of the whole group he writes, "Of the reception the members of the Relief Unit gave us here, and also of their hospitality and kindness during our stay I cannot speak in too high terms. We have a very fine group of people working here."

In consultation with the members of the Constantinople Unit, it was decided to look forward to closing the work as soon as practicable. Not, as Bro. Hiebert writes, because there are no needs, but because the needs seem for the present greater elsewhere. "If sufficient funds were available, Bro. Hiebert feels that the work should be continued. The Near East will take over the orphanage, most of the inmates of the Mennonite Home will soon be on their way to Germany or the United States (only a few Mennonites are there at the present time), and as for the Women's Home, which presents the greatest problem, it is hoped that some satisfactory plan can be worked out with the Near East so that these women will not be turned out upon the streets.

Although the work at Constantinople as carried on at present will probably be closed soon, arrangements will be made to maintain a base somewhere on the Black Sea to aid the fugitives coming out of Russia, such as are now at Batoum. Bro. Stolzfus will in the near future proceed to Bulgaria to investigate various phases of the problem there, and reports will be made as soon as a suitable course of action can be determined.

April 14, 1922.

DEATH

Hollman—Died at Reedley, Cal., on April 4th, Sister Hanna W. H. Hollman, nee Heitland, at the age of 76 years(5 months and 13 days. She was born at Altenhagen, Germany. On Aug. 9, 1868, she united in marriage with August Hollman and 6 weeks later they sailed for America, making their new home in Missouri. Of her nine children, two preceded her in death. In 1872 she fully consecrated her life to her Savior and served Him faithfullly to the end of her life. Two years ago she came with her husband to Reedley and made her home with her daughter, Mrs. Carl Mueller. Funeral services were held in the First Mennonite church on April 6th, at which Bro. Wm. Neufeld spoke in German on II Cor. 5:1-10, and Bro. H. J. Krehbiel in English on Psalm 16:6. She leaves her husband, three sons, four daughters and many friends to mourn her death.

CONTRIBUTIONS

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SPECIAL GIFTS FOR MEDICAL INSTRUMENTS

for our mission work in China are urgently needed. Last fall we could send out Dr. Lohrentz, our first medical missionary, and we thank God for it. Now he studies language in Peking, but the first year is soon over, and he will then begin practice on our stations. Recently we received from him a list of instruments, etc., which are absolutely necessary to begin the work properly. The amount asked for is $820.00 which is a very conservative estimate, and we hope it can be covered by special gifts, in spite of the many other crying needs in the whole world, especially in Russia.

The Christian Endeavor Societies are also planning a special drive for funds to build the new station in India, south of Mauhadei where we already have an outstation and several hundred baptized Christians. But they do it gladly with the understanding that the general treasury should not be curtailed by this drive, because China also needs funds for two new stations that have already been occupied but only partially built up. But this medical need in China has just now the preference, because the allowance for it had to be made immediately.

In the name of the board,

P. H. Richert, Sec.

IN MENNONITE CIRCLES

Mr. William G. Landes, State Secretary of the Penna. State Sabbath School Association, delivered a lecture in the Second Church, Phila., Saturday evening, April 29.

A pamphlet recently prepared by Prof. J. A. Huffman of Witmarsum Seminary bears the title: "Making and Keeping the Home Christian."

The growing difficulties in India, which are giving the British Government so much concern are also the occasion of gravest concern to those interested in missions. In China, the serious political situation that may at any time break out on war will also present troublesome questions with which missions will have to be concerned.

The Allentown, Pa., congregation is making preperation for the entertainment of the Eastern District Conference, which will hold its session in that church, May 7 to 9.

According to an announcement made public by Bro. C. Penner, secretary of the Western District Conference, Sunday May 7 is to be set apart by the churches for a consideration of the Deaconess work.

Rev. J. B. Epp of Newton, Kansas, was the guest of the Philadelphia churches last week.

In a letter from Tuba City, Arizona, Sister Caroline Burkhalter writes:

"A strong booze element at Tuba is at present making great efforts to get rid of Christian government employees and missionaries here by preferring false charges against them. They fear exposure. We pray for a thorough investigation. If this booze element is not removed or checked it will do much to undermine our mission work. We are not in danger but consider the situation serious enough to solicit at once the aid of praying friends in the home churches. I Tim. 2:1-4. Prayer is powerful!"

A report from the Hutchinson, Kansas, Mission from Bro. and Sister Plenert includes the following interesting statement:

"Commit thy ways unto the Lord; trust also in Him and He shall bring it to pass." Psalm 37:5.

Often a person will do the committing and has not patience enough to trust also for Him to bring it to pass, but goes and tries it himself. We have found it indeed sweet to commit and also trust for He sure will bring it to pass. Many things the Lord has brought to pass since we have been here. Many of your prayers as well as of ours have been answered in regard to this work.

A few weeks ago we commemorated the Resurrection of our Lord and Savior Jesus Christ, which drew us all in sweeter communion with Him. On this day in the morning we had a short program with the children as they were all very anxious to learn a little. This program consisted of a few songs and short pieces. After the program we had our service as usual only we had a German sermon by my father, and also a German song by the choir "O Calvary" which took very well with some of our older folks. Of course the German was followed by an English sermon and also a song by the choir "He Arose" as there were some who did not understand the German.

During this last quarter we had the privilege to have several here to break the bread of life. Namely Brother J. R. Duerksen, from Bethel College, who gave us very uplifting sermons both in the morning and the evening. Brother S. P. Preheim was here with us one Monday evening were we had a nice crowd together. His verse he spoke on we find in I Cor. 2:2 "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." This certainly brought us to think what Jesus really ought to mean to us. So often we are apt to forget Jesus and think of self, but we find Paul was different, as he always thought of Jesus and never of self. Brother H. P. Krehbiel has been here a few Sundays and gave us real refreshing sermons. Who is next? The door is always open for visitors.

We are busy getting ready to organize this church into a congregation, so let us all pray that the Lord may have His own way in and through it all.

THE HOPELESS SITUATION OF THE MENNONITES IN RUSSIA

The Mennonites of Russia are not passing through a period of distress that is only transient, but conditions are developing that will make it impossible for them to lead a contented and peaceful life even in the future. This will appear from the following letter which has been received from Brother H. J. Braun, chairman of the conference of the Mennonite Brethren at Halbstadt, Russia.

Constantinople,
March 22, 1922.

Dear Friend:

After I have discussed our affairs with Prof. P. C. Hiebert, the president of the American Relief Commission, it is my desire to write to you before I have an opportunity of seeing the members of our Commission of Inquiry in Germany, I left the Molotschna, on Jan. 9th of this year as representative of hundreds of families, being commissioned to see what might be done in the matter of emigration. I intend to go to Germany and Holland. I arrived here on March 14th.

I am instructed to inform you and the American Commission of Immigration as to the feeling of our people in Russia. First of all I must say that **all Mennonites of Russia:** those at the Molotschna, at the Crimea, the colonies at Chortitza, Memrick, Ignatjwka, Cuban, Ufa, Orenburg, Siberia (about Sagradowka I do not know) would like to get out of Russia as quickly as possible. They are just craving for an early emigration; for it has become a settled conviction with us that we, no matter what may happen, cannot stay in Russia.

The hatred of people of another nationality has not abated. Boys 8 to 10 years old possessed by it. Economically we are ruined completely, and the famine raging at the present time gives us the finishing touches. The fall sowings are but scant. On account of the drought the fields at Christmas time presented a completely bleak appearance. For spring sowings we have no seed. There are no work animals. As early as November horses were being killed to provide food. Besides that, many animals will die before the approach of spring for want of feed. Indeed, some were perishing already, not only those belonging to the farmers, but also those of the military of the 30th

division, which has been quartered in our villages for over a year and which consumes the rest of our provisions. Our farmers, but not all of them have only two-year-old colts left. Of work horses practically none are left. Of cows there is not one to spare. The calves have been killed in order to save the milk for the family. No hogs are left, except here and there one for breeding. Hardly any chickens are left, because they could not be fed. This is enough to make you realize the sad conditions in which we live and it is needless to give you further details.

The Russian peasant is pressing for our lands. Last August our authorized representative, B. Janz, brought a letter with him from Charkow which stated that the Mennonites should retain possession of their lands. When making another trip to Charkow, in September, the Kombedtchiki (committee of the poor) of Petropawlowka came to Kuruschan, drove the owners out of their houses and occupied them. All our people were permitted to take along was their clothing, their linen and bedding. Furniture and the whole equipment of the farm they had to leave behind.

At the time I left, the Kombedtchiki of Tokmak came and drove those of Petropawlowka out and in turn occupied the farms.

The government of our province is considering three plans which the Russian peasantry has proposed for appropriating the Moloschna colony for themselves.

One plan is as follows: Along with the undivided colony lands a strip shall be taken from the villages of Halbstadt, Muntau, Tiegerweide and others and on this land five Russian villages shall be planted, just between the two tiers of the above named villages. And in a similar way they would deal with other villages.

Another plan is this: A strip of land will be taken between the villages Tiegerweide and Rosenort, between Genadenheim and Lichtenau etc., and there Russian villages will be built with the material obtained by tearing down our big barns and outhouses.

The third plan is: The Mennonite farmers of the villages commencing with Schoenau and continuing to Altona, those from Fuerstenau to Wernersdorf, from Hemberg to Klippenfeld leave their homes, taking along only their clothing, linen, bedding, and some furniture and scatter themselves among the remaining villages, and in those vacated villages are to move Russians in need of land and possess themselves of all the equipment left by the former owners.

This is the way in which they are finishing up all our villages.

There was also a fourth plan. It was to this effect that any farm desired by a Russian peasant should be requisitioned and turned over to him. But this plan has been dropped.

The government at Charkow had up to Jan. 22 not approved of any of these plans. It wanted first to examine a plan that the Mennonites were to draw up themselves. In pursuance of this request a meeting of the Mennonites of the Saporoshye district was held on Jan. 3rd and 4th in the church at Margenau where a plan was drawn up which was to be handed to the government by our representative B. Janz. This meeting proposed that all villages should be divided up into farms of 32½ Dessjatines; only Mennonite farmers should be settled on Mennonite lands, and among these should be included the refugees from the Terek and the former large land owners. Should the lands belonging to the Molotschna and the Chortitza colonies not be sufficient to place all the Mennonite farmers, then the near-by lands of the formerly large land owners should be divided in the above named manner; and only after all Mennonites had been supplied with land might the rest of the land formerly owned by Mennonites be given to Russian peasants or peasants of other nationalities. What the outcome of all this will be, I do not know.

Up till New-year 1922 some of our people have been confined in cellars on account of taxes in kind, or they were held as hostages for the delivery of guns, etc. The communists and commissaries are very inventive in bringing forth accusations. Just before Christmas 5 young men of Halbstadt were shot at Alexandrovsk and 18 others were condemned to forced labor for 5 years. They had trumped up the false charge of their having been implicated in a conspiracy. There is really nothing but anarchy in our province.

All these things mentioned, and many more, have gradually loosened the ties which botind us to our present homes and we wish most anxiously—although with bleeding hearts when thinking of all the good things we have enjoyed here—to get out of Russia as quickly as possible.

In the early part of December, the Mennonites in the northeast even before that, our representative B. Janz has made application to the government at Charkow for permission for all Mennonites to emigrate. This request was repeated at the instance of the meeting of Jan. 3rd and 4th. Also the Mennonites of the Crimea have in February imploringly petitioned the government at Moscow either to make it possible for them to live or to give them permission to leave immediately.

And now, dear members of the Commission of Inquiry and the Immigration Committee, help, or help to make an early emigration and immigration possible. We cannot stay here. Every day of delay means loss for us, yes, a great moral and economic loss. Ever since last Christmas, and even before, petitions by the hundreds have been sent to Germany and to Holland for admission and for prepaid passage. The people begin to move even if they do not know where to go. I met 163 refugees from the Crimea and the Molotschna at Batum. They are headed for Constantinople. Other groups are onthe way and still others are preparing to leave.

Please do not fail to inform us of any chance for settlement. Hundreds of families are anxiously waiting to hear from you.

My best greetings,

H. J. Braun.
(Halbstadt.)

MISSIONARY PETTER'S REPORT

In his report to the Mission Board, Missionary Petter writes as follows:

Enclosed you will find the fiscal report for Lame Deer.

We are in the Passion Week, and while thinking of the Cheyenne Christians here and what they must endure for Christ's sake, the words of Jesus suggest themselves, "Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth much fruit." Last night in the prayer meeting our Cheyenne Christians bowed their heads to the thought, "We are as sheep for the altar." During the whole past year, but especially during the past weeks, they had much to endure from the heathens and half-Christians. A week ago Satan's forces entered formal complaint to the authorities against the most trustworthy members of the church, untruthfully accusing them of terrible immoralities. Jesus says of the devil: "He is the father of liars" and truly these heathens partake of the nature of their father. It was and is a mobilization of the old heathens, peyote cult, Catholics and backslidden Christians joined (as they always do) to do evil. Like wolves they encircled the most reliable Christians. Lies, accusations, slanders, ridicule, scorn, threatenings and what not, came like a fleet out of the horizon upon the little congregation here. Thank God, this church is not built upon sand, it stands in the storm although severely tested and prays continually: "How long, O Lord, how long?" A trying time, but God's time for deepening the roots even though the branches must bow before the storm.

Notwithstanding the great opposition all of the services are better attended and a greater interest is shown than ever before among the Cheyennes. Day after day there are many who come to the mission station to receive instruction in the Word of God or to be strengthened in their faith. As before reported, during the past quarter seven souls were baptized upon the confession of their faith. Among them was one, already an old woman, who had formerly gone steadfastly along the heathen way and had been a useful instrument of the heathen priest. In her testimony in the prayer meeting she said: "Oh, how many trials of heart and soul, bitter tears and sorrow might have been avoided had I given my heart to the true Savior earlier."

It requires above all things that these heathen Christians be given the Word of God clearly and simply, then they will be equipped not only with the bread of life but with the sword of the Spirit and the shield of faith as well. As much as possible, in connection with my pastoral work, I have revised my former translations. Much has been added but there is still a great deal to be done for which, to the present, no time has been found. To my Cheyenne here and in Oklahoma I have sent sermons and other work and I have given Bro. Habegger special assistance in language work.

Since, for some time, there has been no government doctor here I have had to give some medical assistance here which consequently required more of my time. In this connection I might say that here, as well as in China or India, we need a good doctor or a capable nurse. A sister writing from China says that they are living sixty-five miles from a doctor. The same may be said of us here, with this difference, that it might as well be six hundred and fifty miles at times when snow storms make the roads impassable.

Where there is a growing congregation and accessions increase there must be room to take care of them and so I must direct your attention to the Chapel. The lower logs on the east side are decaying and so a new and somewhat higher foundation will be necessary. Likewise the walls, both on the inside and the outside, need repairing.

CALIFORNIA MENNONITES CONFER ON S. S. AND C. E. WORK

On Friday evening, March 31st, the third annual conference on Sunday school and Christian Endeavor work in California, convened in the First Menn. church of Upland. An invitation had been extended to all Mennonites of Calif. At the close of conference the registration showed delegates and visitors from twelve towns or cities of Calif. and from ten towns in six other states, a total of 323 having registered. Many were present who did not register. The conference was held in the midst of orange groves, but some of the delegates had to brave a snow and hail storm, in crossing the Sierra-Nevada Mountains, to attend.

The conference theme was, "Seeking the Lost Without Counting the Cost." Matt. 18:10-15. A welcome was extended by Isaiah Steiner, President of the Intermediate C. E. Society of Upland, to which John Ratzlaff, of the Reedley Intermediates was expected to respond. He was delayed by the snow storm, but spoke the next morning. Rev. M. M. Horsch gave the opening address: "The Christian's I. W. W." I will worship Him, walk with Him, etc. It was a very fitting opening of the Conference.

Saturday morning, afternoon and evening, and Sunday afternoon and evening were conference sessions. On Sunday morning two visiting brethren preached the Word, Rev. Bernard Harder, of Whitewater, Kans., and Rev. H. J. Krehbiel, of Reedley.

The following Sunday school topics were discussed: "Religious Training in the Home", by Rev. F. F. Jantzen, Paso Robles; "Organizing Classes for a Purpose", by Marie Ringelman, Reedley; "Songs for the Opening Service", by Emma Ruth; "Demonstration of a Missionary Program in the Adult Div.", by Rev. D. B. Hess; "Departments in the Children's Division", by Mrs. P. V. Gentry, a Calif. State S. S. worker; "Special Days," by Esther Latschar, Reedley; a Chalk-Talk on the S. S. lesson for Beginners, given by Gertrude Paulus, Los Angeles. A demonstration of a Missionary Program in the Children's Div., by Christena Harder, Reedley; "Teachers' Conference," by C. F. Mueller, Reedley; "Trained for Service," by Mrs. J. C. Haldeman, Reedley. An address on "Personal Evangelism in the Sunday School" by Dr Hugh Gibson, of Los Angeles City Sunday School Ass'n, was very interesting and instructive.

Discussions were given on the following Christian Endeavor topics: "Extension Work," by D. J. Dahlem, Upland; "A Presentation of Junior C.E. Work," by Meta Niswander, Upland; "A World Friendship Study," by Christena Harder; "Life Callings" by Rev. J. C. Mehl, Upland; "The Value of the Quiet Hour," by Rev. D. B. Hess. An address by Rev. H. J. Krehbiel on Saturday evening was much enjoyed.

The Conference had the unexpected pleasure of listening to Rev. Harry Rimmer, a state C. E. man, telling of the missionary work carried on in the neglected counties of northern California. These are the border counties which are thinly populated and mostly by lumbermen and miners. Most of these people are as ignorant of the gospel as the heathen in foreign lands. Travel is difficult because of the nature of the country, and some places are almost inaccessible. A good work is begun and there is a call for more laborers.

Another treat for the Conference was the special music in the way of solos by Miss Ruth Krehbiel, of Reedley, Mr. Abrahams, also of Reedley, the Bible Institute (Menn. students) quartette, and the Upland choir. The well-trained Men's Chorus of the Reedley church, under the efficient leadership and direction of C. F. Mueller, delighted the audience a number of times with selections of sacred songs.

There was a large and instructive display of missionary posters and maps prepared by Miss Christena Harder, Rev. D. B. Hess and Anna G. Stauffer.

One other event must be described, the Caravan through the foothills, per auto, which was planned by the hosts of the Conference for recreation. It led past orange groves, winding through the foothills to a canyon at the foot of Mt. Baldy. Here a large bonfire and a picnic lunch awaited us. It was great fun to roast "wienies" and marshmallows over the glowing embers. All too soon it was time to return. Reluctantly we turned our backs on the pleasant scene and hurried back to renew our discussions. We will long remember this pleasant outing and the kind hospitality of the Upland friends all through the Conference.

Some interesting items of the business session follow: Greetings were received from the Open Door S. S. and C. E. Convention of Washington; also from the First Menn. Sunday School of Reedley. Greetings were returned by this Conference, which also sent greetings to the Oregon and Idaho organizations.

Upon motion the Missionary Committee was continued with the provision that the members serve for specific terms, necessitating the appointing of one new member each year. Another motion designated the 1st Vice President to represent the S. S. work of the Conference and the 2nd Vice President, the C. E. Work. An offering was given for Foreign Missions amounting to $50.

The new officers are: President, C. F. Mueller; first Vice President, E. E. Yoder; second Vice President, Mrs. Herman Claassen, Paso Robles; Secretary, Emma Ruth; Treasurer, Gertrude Paulus; on Program Committee, Rev. D. B. Hess, 1925.

All the papers and discussions given at the Conference were good, but space does not permit us to quote from them. Some of the papers will appear in the Mennonite from time to time.

On Saturday evening an impressive Installation service for the new officers was conducted by Mr. D. J. Dahlem.

An address by Rev. M. M. Horsch on "Growth," and selections of sacred songs by the Men's chorus, brought the Conference to a close.

Elizabeth Wirkler, Sec.

CORRESPONDENCE

Pandora, Ohio, April 21, 1922 After a long silence the correspondent of the St. John Congregation wishes to add a few lines to the Mennonite and report the refreshing time we had from April fifth to the thirteenth, when W. Leon Tucker, Editor of the Wonderful Word from New York City, was with us and gave us some wonderful and inspiring lectures, every morning on the book of Romans. In the evenings on the book of the Acts and on the book of Revelation. Rev. Tucker can be recommended as a man that stands four-square on the Bible, and knows God's Book as the God's breathed book. It is surely an inspiration to sit and listen to a man that knows and respects God's Word. What a comparison to some of the modern teachers of the day who try to belittle God's Word. Rev. Tucker's labors were not in vain, as several of our young people have taken a definite step to enter some missionary activity.

The basement of our church which was lately dug out, is quite an improvement for the weekly Bible Class which meets every Thursday evening, which is conducted by our Pastor W. S. Gottshall. We are now studying the book of Exodus.

The Junior C. E. Society are also making splendid use of this room every Sunday night, while the Seniors meet in the main Auditorium.

On Easter Sunday the congregation celebrated the Lord's supper. The Ebenezer congregation dispensed their S. School and celebrated with us. The pastor was ably assisted by Rev. D. D. King, who is also kept busy with us every Sunday. Twenty-four young people were taken into church by baptism and one by letter.

On Sunday evening, the 23rd, the Student Volunteers of Bluffton College gave an interesting program at the St. John's church.

The farmers are all busy at present, as not much oats and barley could be sown as yet, caused by the frequent rains this spring. The fruit trees are in their beautiful bloom. An abundent harvest is expected.

Sincerely,
John Schneck.

Moundridge, Kansas, April 26, 1922. Dear Readers of the Mennonite: The Lord hath done great things for us; whereof we are glad. Psa. 26:3. Thus Sister P. A. Penner responded to the welcome given them on Sunday evening, March12. This message our congregation can re-echo many times for the Lord has richly blessed us in many ways. In answer to prayer He has again given us a minister. Rev. D. J. Brand and family arrived the last week in November, and Rev. Brand began his ministry the first Sunday in December. Since we have a regular minister we can notice an increased interest in all the branches of our church work. A teachers training class has recently been organized and intends to begin their course of study this week.

On New-year's morning a short consecration service for Sunday school teachers and officers was led by Rev. Brand and the year's work began with new zeal. One new primary class for English speaking children became a part of the S. S. We now have twelve English classes and four German, one primary and three for adults.

A few weeks ago we were glad to have with us the Men's Glee Club of Bethel College. Their sacred concert was given to a large audience. Last Sunday morning the Ladies' Glee Club of Bethel gave a short sacred program, af-

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THE MENNONITE

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EDITORIAL

LIFE CALLINGS

A beautiful, wonderful world with wonderful waters around it curled, says the optimist. A world of woes and sorrows, a vale of sighs and tears, says the pessimist.

I agree with the optimist, that this is a beautiful, beautiful world and it grows to me more beautiful as the years slip by. But it is a busy world—a very busy world too. A thousand callings, in pleasing variety, await the arrival of every newcomer into this world.

From these he is invited to choose that which pleases his fancy, or suits to his enviroment, or meets his needs, or appeals to his adaptability. Choose some calling he must, whether he be rich or poor, if he would get out of life the wealth of friendship and honor and comfort that it offers to all who choose wisely. This world is no place for a man without an occupation. If he is poor, want is ever pinching him; poverty will hound his steps from the cradle to the grave. If he is rich, he will become narrow and selfish and cold. Ennui will torment his shriveled soul.

A man or woman with no business, living in idleness, becomes a pest to society. They are thieves, stealing the time of others; beggars, eating that which others have earned; drones, destroying the fruits of the labors of others; leeches, sucking the life-blood of others; hyprocrites hiding beneath the cloaks of respectability; vampires eating out the very life of the community.

It seems to be planned, in the great scheme of life that every one follow some occupation for which he has natural or acquired adaptability. The choosing of a calling is not always easy ond is often done very unwisely. As a result many are struggling on, making an indifferent success in some profession or business for which they are not fitted.

The young person starting out in life naturally asks, "How may I know what calling to choose in order that I may be at my best?" My answer would be, "No one can tell you that. You may have to take up several callings, and again drop them one by one to take up another before you find the right one.

A college president writes me that less than 25 per cent. of college graduates follow in life callings that they had chosen before leaving college. The principal of a certain high school near by thinks that less than fifteen per cent. of high school students follow in life callings that they had chosen before leaving high school. Often callings that are already over-crowded seem to appear most pleasing to the young.

In a survey of some four hundred local students of Chaffey High School several weeks ago, the following results were given in written answers:

Fifty-seven announced they would be teachers. Seventy-four were undecided. Other vocations were, Mechanics, 32; engineers, 31; stenographers, 23; ranchers, 45; aerial mail, 1; bookkeepers, 9; artists, 17; nurses, 21; authors, 5; music 15; newspaper workers, 14; electricians, 3; forestry, 1; telephone operators, 1; physicans, 6; missionaries, 4; general business, 27; lawyers, 7; botany, 1; librarians, 4; draughtsmen, 3.

One young woman has decided to be a professional whistler. The lure of the movies has not struck Ontario young women, for none of them evidenced a desire to star in the films as a life vocation.

Among the boys, though, there is one, Paul Moore, of Upland, who aspires to be a movie actor.

Several wish to be authors, play-wrights, druggists, apiarists, speakers, chemists, social workers, printers, poultry raisers, contractors and six want to handle the savings of others—bankers.

There is one calling that never was over crowded, never will be. The beauty and intrinsic value of this calling consists in the fact that it readily accommodates itself to the abilities, as well as to the individual needs of every boy and girl, every man and woman in this whole wide world.

It does not promise worldly gain, not even material support. Nor does it promise worldly honor, or worldly fame; but it does promise joy, and peace, and comfort, and content to every one who accepts it. It affords wisdom in the choice of an occupation for material support, assures success in that occupation, rest, comfort, health, bread, companionship, peace, wisdom and above all it gives to every one of its devotees the unfailing promise of eternal life.

Very few folks go through life without being impelled, by unforeseen circumstances, to change their line of work. Larger, more remunerative, and more attractive fields of usefulness frequently open to him who proves faithful to the first simple calling in which he finds employment. A young man, who desired to make civil engineering his life work, graduated with honor from a college in a mid-western state. Getting his education had used up his financial resources. Believing that in this supposedly new country there would be more openings for his profession he came to California.

Every avenue for making a living by the use of his acquired abilities seemed to be closed. But he had courage, and better still he had Christian manhood. On Sunday he found his way to church. There an orange grower noticed the young stranger, welcomed him, and in the conversation that followed, discovered that he was hunting employment. Attracted by the energetic appearance of the young man, and not knowing of his acquired abilities, he offered him work at odd jobs on the ranch, at $2 a day and board, until orange picking should begin, about two weeks hence. The offer was promptly accepted.

The young engineer did his picking so well that he was soon given charge of a picking gang. From there he was called to be field inspector of fruit and before the year was over he hard charge of an important division in one of the packing houses. The next year he had full charge of one of the orange packing houses. From there he was called to one of the highest, and best paying offices in the citrus industry.

It is always unwise for a young person—for any one for that matter, to look with scorn upon any useful calling, simply it seems distasteful, or is considered humiliating. Nearly all of the world's great men spent a good part of their early life in some humble calling. Abraham the homeless herdsman became the father of a nation. Joseph the slave and prison trusty was called to the Egyptian throne. Moses with forty years of shepherd life, became the world's most wonderful leader of men. Elisha the farmer was called to become one of the greatest prophets. Peter and John the humble fishermen were called of Christ to become leaders among the twelve apostles. Fishers of man. **Jesus** the carpenter (and I say this in all reverence), **Jesus** the carpenter became the Savior of the world.

Benjamin Franklin, the printer's apprentice, is considered by some the greatest statesman that our country ever produced. Washington, the surveyer, became the Father of his country. Lincoln, the rail splitter, became the great emancipator. Grant, the tanner, became America's greatest general. Moody, the S. S. teacher, was called to become one of the world's greatest evangelists. None of these would have been called in the larger fields of usefulness if they had not made good in the simple employments that first opened to them.

A young minister made an indifferent success in the church of which he had charge. Things did not go very good. He wrote to the conference board for a position in the west, saying that he desired to enter a larger field of usefulness. He did not get the position. More workers were needed but the board felt that a person who does not make good in the place of his employment is not ready to be trusted with a larger field.

To me it seems to be the height of folly to reject a calling, however humble, that awaits our services, and remain in idleness, waiting for something more pleasing, or more remunerative or that promises greater worldly honor.

Any calling is honorable and worth while if the heart life enters into it. No calling is honorable or worth while if the heart life, the Christ spirit is left out of it.

Christian character and business should be the great end of every youth of our land. These must be attained, to make life a success. Wishes and prayers will not bring these into his hands. He must work as well as wish, labor as well as pray. His hand must be as stout as his heart, his arm as strong as his head. Purpose must be followed by action. It is no small thing to choose a calling, but it is a still greater thing to make good in the calling that is ours.

Be a Christian and follow the calling that nature intended you for and your life will be a success; be anything else and you will be ten thousand times worse than nothing.

John C. Mehl.

CORRESPONDENCE

(Continued from page 3)

ter which Bro. P. A. Penner gave a report of the leper work in India, taking for his text, I Cor. 16:9. In the evening he gave an illustrated lecture on the same subject, both talks were very interesting; in fact, I believe no one can hear Bro. Penner and not feel a deeper interest in missionary work and a greater desire to more fully consecrate ourselves to whatever Christian work there may be for us to do.

The "Mission Workers" gave a reception for Bro. Penner and family on Saturday afternoon, March 18th. Our society has been connected with the Champa mission for many years. (A report of the work of this society will appear later under "Woman's Work.")

On Easter Sunday our church commemorated the Lord's supper, the attendance being the largest in many years; for this manifestation of unity and good will, we are very grateful to our Heavenly Father.

Bible school will convene again, May 1st for an eight weeks' term, with Miss Marguerite Schmitt as teacher.

West Zion will soon lose two of the most beloved and respected members of our congregation. Bro. Jacob Isaac and wife will leave soon for their new home near Los Angeles; these good people have been active in all our church work for twenty-six years. We will feel deeply the loss, and regret very much that they are leaving us, especially will the older Woman's Bible class miss Bro. Isaac, who has been their teacher for so many years. We wish them God's richest blessings wherever they may be, for we know that our loss will be somebody's gain.

Mrs D. O. Rupp.

Newton, Kansas, April 19, 1922. On the occasion of a visit of Bro. C. E. Krehbiel to our church he suggested that each church have a correspondent to the Mennonite as well as one to the Bundesbote. Until now our church has had one correspondent for the Bundesbote only. Doubtless at this suggestion the church decided to have a correspondent to the Mennonite and one to the Bundesbote.

1922 seems barely to have begun and yet upon reflection of some of the leading events in our community we have been abundantly blessed.

Rev. J. W. Kliewer gave us three excellent addresses on the mission work. One evening he devoted to the work in China, the next to the work among the American Indians and the last to the work in India. It is needless to say that we were glad to have these opportunities and much interest was manifested by the large attendances. Certainly Bro. Kliewer will awaken new interest in the work of the Mission Board in this way.

Miss Talitha Neufeld who is in our midst at the present time has given us several addresses of her work in the Foreign Field.

Mr. Biby, State Secretary of the Near East Relief in Kansas, gave us an illustrated lecture of the work of the N. E. R. in South Russia and Armenia. It was of special interest at this meeting that his statements of conditions obtaining in Russia were fully corroborated by first hand witnesses who were in the audience. They being namely some of the Russian refugees who have found homes in our immediate vicinity.

Rev. Preheim visited our church January 22 and 23. On Sunday morning he preached here and in the evening addressed the C. E. meeting. The following Monday evening he conducted a Bible-study class which was well attended and very interesting. We enjoyed Rev. Preheim's visit with us and hope that he comes again.

Missionary Penner and family and Mrs. Burkhalter arrived here in Newton in due time. March 26th Rev. Penner occupied the pulpit for the morning service, and in the evening gave us a report of some of the work in Champa, especially did he dwell upon the work in the Leper Asylum. Being a pioneer missionary he told of the many difficulties confronting them in the work when the mission stations were first being built. Surely God has blessed the work of our conference in the Foreign Field, which we are apt to forget until some returning missionary reminds us again of the fruits of their labors.

At the expressed need for a new Mission Station in the southern part of the India Field, our C. E. Society at its last meeting has shown its willingness to take the lead in collecting the necessary funds for the erection of this station. Details of the plan, whereby all C. E. Societies will be called on will be announced later.

Kansas has had an abundance of rain-fall this spring. The soil is now well soaked and the ground is in fine condition for cultivation. Work has perhaps been held up a little on this account, but at present we are enjoying pleasant weather even though it is a trifle cool for this time of the year. The prospects are good for wheat in our community.

As we look upon the Mennonite as perhaps especially read by the younger people of our conference it would be interesting to hear more frequently from the various correspondents of the churches.

K. A. Richert.

THE VALUE OF THE QUIET HOUR

In taking up this topic for discussion, the question, What is meant by the Quiet Hour? at once arises. In answering I quote from the Christian Endeavor Expert. "It is a regular time spent daily in quiet communion with God, and meditation on the Bible and the greatest themes of life and destiny." It is not an intermittent, spasmodic, or occasional communion with God, but a regular daily time. This can mean only one thing and that is, that the quiet hour is a time for regular daily private prayer.

Prayer should occupy a large portion of the quiet hour, but other features also enter, there is Bible reading and meditation upon what was read. Meditation also upon the greatest themes of life and destiny. This latter feature of the quiet hour would include meditation upon our origin, God's purpose in creating man, God's purpose in our lives, our salvation and the question, Where will I spend eternity?

We are here in a great conference, but in a few hours we will be returning to our homes, we will be separating to the four directions of this great state. What this conference will mean to us, what the ideals, inspirations, and visions, which we have received will mean to us will depend to a large extent upon how much time we spend quietly with God, contemplating upon, and communing with Him about the things we have obtained.

If we, each of us would pledge ourselves anew to begin from today to keep the quiet hour unbrokenly, never omitting it, we could not calculate the influence that this gathering would, in the future, exert upon our denomination, our state and the world. What then, is the value of quiet, unhurried time spent with God in the truths of His blessed and holy Word? The value of the quiet hour lies,

1. **In the fact that it keeps our ears in tune to the voice of God.**

No one will dispute the fact that if we do not hear a certain voice for some time we will finally fail altogether to recognize that voice when we do hear it. The same is true in regard to the voice of God. If we do not give Him the opportunity to speak to us quietly and unhurriedly, day by day, His voice will not remain vivid and distinct to us. We will lose its familiarity, its appealing and compelling force will lose its power over us. If, however, on the other hand, we do daily, regularly, unhurriedly commune, plan and meditate with God our ears will be kept receptive for His voice. We will feel the appeal in His Word to the better within us, and we will be compelled by the leading and prompting of the Holy Spirit, to act with reference to privilege and opportunity. Keeping the quiet hour we will be conscious of His speaking to us and presenting opportunities for service, and calling us to be His ambassadors, whereas if the quiet hour is not kept, His voice will not move us deeply, neither will it any longer command us. The result is that we are lost concerning His will in regard to our character, duty and our life's calling. A second point of value in keeping the quiet hour is: **That it is the fountain from which we draw the energy to do the duty after we have seen it.**

There is a vast difference in seeing a duty and doing it. We may see a certain work that needs to be done, we may even feel called upon to do that duty, but our infirmity, our unworthiness, our fickleness may loom up as such great barriers that we lack the courage to undertake the task. But when we go into our chosen sanctum for a quiet talk with God and for unhurried meditation upon His Word, we come upon passages of promise, even in the Old Testament which say, "That they that wait upon the Lord shall renew their strength." Now you cannot "wait" upon the Lord by rushing into His presence and then rushing out again after the pursuits and pleasures of this world. It is only those who pause until they are conscious of God's presence, those who wait until they find the truth or those who wait till the truth finds them, those who quietly await the leading of the Holy Spirit into the truth of God's Word, who are vitalized and receive new energy. It is they who find the spirit of mistrust changed and their weakness suddenly transformed into strength. It is then that they are able to mount up with wings as the eagles, it is then that they shall walk and not faint, for underneath are the everlasting arms. But there is another, a third reason and value in keeping the quiet hour. That is

It keeps our vision clear.

Having received His energizing

influence, we may enter upon our work so enthusiastically, that we fail to exercise our power of vision. Our work may so absorb our energy that we fail to see the need of humanity except in terms of our work. Solitude is as necessary for the soul as society is for character. An anonymous writer says,

"If chosen men had never been alone,
In deep mid-silence open-doored to God,
No greatness had been dreamed or done."

The men and women who are going to make Sunday school and Christian Endeavor a success are the men and women who are going to spend the most time alone with God. Because in that sacred quietude their vision of the need of the world and their privilege and duty in relieving that need will be preserved. A fourth value of keeping the quiet hour is

Its power to stimulate our spiritual growth.

When you and I meet the next time we hope to be larger men and women, spiritually, than we are today. We want to grow in the image of Christ. When we meet again we should remind one another much more of Christ than we do today. But this will be true only in as far as we withdraw ourselves daily from the activity of the world and wait in quietness before God, as we come daily to the foot of the cross, there to absorb more of that great light, which enlighteneth the world, and to study the life and principles of Jesus Christ our Lord. We cannot grow unless we pay the price of growth. That price is death. Death to ourselves daily. Did not Christ Himself say, "Except a grain of wheat fall into the earth and die it cannot bring forth fruit." Likewise we, unless we die to ourselves and are thoroughly energized by the sunlight of His presence, we cannot grow.

This means that when we meet again we will be strong where we are weak today, if we have maintained the quiet hour with Him. Wouldn't that be wonderful? It is possible if we will from this on form the practice of keeping the quiet hour, daily. When there is work to be done upon a growing plant the gardener has to work with the individual plant alone. So it is with the individual soul, when it needs special strengthening or particular encouragement, or in trying circumstances needs loving help God does not do it in public, but in the time when we are alone with Him. William Cowper, in his poem, "Exhortation to Prayer," says,

"Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw.
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight.
Prayer makes the Christian's armor bright,
And Satan trembles when he sees,
The weakest saint upon his knees."

This reminds us of a comparison which H. E. Fosdick, in his "The Meaning of Prayer," gives. Fosdick speaks of prayer as a battlefield.' This comparison seems entirely correct, for Paul writes, "The flesh warreth against the spirit and the spirit against the flesh. I buffet my body and bring it into bondage." This part of our Christian growth cannot, of necessity, take place in public, but it must occur in the privacy of the quiet hour. Therefore a further value of the quiet hour is that,

It affords opportunity for victory over ourselves.

(To be continued)

EXTRACTS FROM LETTERS

On How and What to Send or Not to Send to Friends in Russia.

"All the Relief societies work closely in connection with the 'A. R. A.'"

About **Emigration:** "Stop sending letters of enticement to have your friends emigrate **towards** America. They of course are anxious to go to America. They start out, mostly they are obliged to return, and find that they even lost the little they had. Most of them die from hunger on the way. They cannot get passports. Send them **something to eat!**"

About **Sending Money:** "There are no banks in most cities in Russia, so they cannot cash drafts. The drafts are returned to America. **Send them something to eat!** Personal food drafts of the A. R. A. The man that has food in Russia now, is rich, and can get anything and everything else for that."

About **Sending of Packages:** "There is no assurance of their getting there. Many were lost. Some contained old rags or shoes. Above all, do not include notes or letters in the package. The recipient is fined 20,000 rubles."

About **Sending Food Supplies** of your own. The above reference to packages applies here also.

About **Sending Clothing** "Clothing and everything else is offered in open markets for **food.**" Therefore send food and you are sending all they now need.

And therefore, the sending of A. R. A. food drafts is the only absolutely safe way of helping the friends in Russia. "A $10.00 A. R. A. food draft brings as much food to them as they could get for 16,000,000 (sixteen million) rubles, were they to obtain it for their money in the markets."

J. B. Epp.

Newton, Kansas.

P. S. Sending clothing, etc., through established relief organization is of course safe also.

THE C. E. TOPIC

May 28

Lessons from Great Foreign Missionaries.

Acts 13:1-12.

(Missionary meeting)

Christianity would perish were it not for its missionary spirit. It is God's soul-saving institutions upon earth. It proves the "whosoever" of John 3:16 and in foreign missions it is shown forth that the gospel of salvation through faith in Christ is for everyone everywhere. Those periods in the history of the Christian church in which there were little or no missionary activities were always periods of decline, and the periods of missionary activity have always been periods of progress.

When we undertake to speak of great foreign missionaries in a small space, such as we have at our command here, it is possible only to suggest lines of thought that the reader must fill in from his own observation. In a way, although missionaries would hardly approve of the term, every faithful missionary, who goes forth into a strange land among Christless nations to preach Christ is a great man or woman. There can be no greater career than that that undertakes to bring Christ to the heathens and win them to Him by the preaching of the gospel.

We note in the book of Acts that Philip became a mighty herald of the gospel in Samaria and later was the means of converting the Ethiopian eunuch. In both instances this was foreign missionary work and great were its results. No New Testament character is to be compared to the Apostle Paul in missionary vision and effort, although in New Testament this came to be the general thing and in a remarkably short time the seed was sown as far as civilization reached, and even farther.

The pioneer, because of the importance of opening the way for future efforts, is always regarded as great. He blazes the path and makes it easier for others to follow and reap where he has sown. Among these we place the names of such men as Carey in India, Judson in Burma, Morrison in China, Livingstone in Africa, Payton in the New Hebrides and others. They seldom were blessed with the sight of seeing large numbers of converts thronging about them, but their work was harder, the obstacles they had to encounter were greater, and the discouragements they had to face were many times more severe. They are great for the loyalty to Christ that marked their lives and for the inspiration they were to others. If pioneers, such as these, had given up and admitted failure there is no way of estimating how much farther behind the work of missions would be today, but we do know that we would then not have behind us the remarkable missionary history and triumphs we now have.

Among those to whom we are always willing to ascribe greatness are the martyrs to a worthy cause. Missions have a long catalogue of martyrs to their credit and, sad as was their end, in their suffering they have only testified over and over again that "the blood of the martyrs is the seed of the church." Pattison, dying with a spear through his body on the shore of the island in the South Sea that he came to bring Christ to, and Hanneghan falling a victim to the assassin's weapon at "Uganda's back door" with the words: "Tell your king that I die for Uganda" are but samples of heroic offerings in modern times that have been repeated time and again since first Christ was preached to the Gentiles.

No missions can make progress unless the Word of God is translated into the language of the people they seek to win. Any man to whom a nation is indebted for having given it the Word of God in its own tongue must be numbered among that nation's greatest. As Luther and the Waldensians before him, endeared themselves to all Europe for having given the Bible in the languge of the people, so, in other lands and continents history will with gratitude preserve the names of the missionary scholars whose consecrated patience and efforts gave the Bible to heathen people. Elliot in America, Morrison in China, the Moravian Brethren in Greenland and a numerous host of students in other mission fields will live and be honored as great ones for the precious gift of the scriptures in the languages of

the peoples among whom they lived and labored.

THE S. S. LESSON

May 28

Jeremiah Speaks Boldly for God

Jer. 26:8-16.

Golden Text: "Amend your ways and your doings and obey the voice of Jehovah." Jer. 26: 13.

A prophet's duty is to speak in the name of the Lord. His message: "Thus saith the Lord" makes no provision for sparing the feelings either of himself or those to whom the message is addressed. It frequently happens that the prophet's address is a severe rebuke. Naturally, the prophet is hardly a popular person with those who must hear their own wickedness denounced. There were kings who surrounded themselves with prophets who only uttered favorable predictions and these kings sometimes punished, and even killed prophets with unfavorable messages. The world has little use for the prophet, who does his duty and the true prophet expects no honor from it. He knows that his reward is not in this world. Jesus gave expression to a prophet's position when He said: "A prophet is not without honor except in his own country." Judah and Jerusalem should have found satisfaction in knowing that a prophet of Jehovah was dwelling among them. They did not. Their lives were unrighteous and unholy and therefore a prophet's presence among them was irritating and uncomfortable. He was forever bringing to their attention to things about which they did not like to think and wanted to forget.

The "Cambridge Bible" says of the chapter from which our lesson is taken: "This chapter as a whole gives us a rapid sketch of the circumstances under which Jeremiah had delivered himself of the prophecies that went before. The more definite he had become in this warnings, the more he excited the wrath of the false prophets, and those who sided with them; and, now that he had explicitly announced (Jer. 25:11) a seventy years' captivity, their indignation boiled over and they sought to compass his death."

The message of Jeremiah was given in the Temple court or at the gate. This was the most conspicuous place in Jerusalem and here every one from king to the lowest subject could hear. It was from here too that the Word would go out to all parts of the country. King, people, priests and all were openly rebuked because all had a share in the sins of the time. When a nation goes wrong there are of course a few great offenders, but it never follows that they are the only sinners. A willing people is a necessary part in every nation's going down.

In the study of the lesson let it be noted first, that the prophet had divine authority behind him. It was not a matter of personal choice that led him to the work of denouncing his people. God had sent him and the message was God's Word. No one who stands in right relation with his Lord will refuse to do His bidding, unpleasant though the results may happen to be. Then, it must be remembered that the people were not hearing Jeremiah's words but God's. Jeremiah was only the instrument that God was using. When one is conscious of the fact that he is an instrument of God he may well afford to ignore whatever trial or danger opposition to that word may involve.

The words of Jeremiah told of judgment to come. In the face of such messages three things usually occur: (1) There are some who will not be impressed until it is too late. (2) There are others that become angry and think their anger will turn the scales of judgment. (3) Some may hear and repent. To every one now living there comes the terrible warning "It is appointed unto all men once to die and, after that, the judgment." This message of judgment that Jeremiah brought contained one element that is characteristic of all of God's threatenings: mercy was offered on condition of repentance. God is not a God of hatred. He always tempers judgment with mercy. The worst are, time and again, offered another chance. It is only after all of His mercy and grace has been utterly despised that God abandons those who will not repent.

Jeremiah had people, priests, and king against him. The people thought they were safe and did not want this fanatic to disturb their dreams of security. People generally regard the one who calls attention to unpleasant truths a fanatic. The priests hated him because he rebuked them. The one who rebukes seldom makes friends with those who are rebuked. The king hated him because he was a wicked man and had murdered Urijah.

The charge of the priests and the prophets before the princes and the people that Jeremiah was worthy of death because he had prophecied against the city would no doubt have entered disastrously for him had he not been fearless and had his message not had the ring of absolute sincerity. He placed himself in God's hands and God's Word proved his best protection as it ever will be with those who rely entirely upon it.

RELIEF NOTES

(Conducted by Vernon Smucker)

Among the cablegrams of general interest that have been received at Scottdale during the past week from our workers in Russia are the following:

"Food drafts received and forwarded. Going to Orenburg today. More supplies urgently needed. (Signed) Hoeppner."

"Arrived at Halbstadt safely. Joyfully greeted. Friendly reception by Government officials. Mennonite kitchens operating efficiently. Needs far exceed food. Encourage increased contributions. (Signed) Hiebert Krehbiel."

"Give our people warning that decrease of budget (contributions) means starvation in colonies. (Signed) Miller."

The following is an extract from a letter written by Bro. Slagle to Bro. A. J. Miller after a visit to Nikolaipol Volost, a Mennonite settlement north of the Alt Kolonie, Chortitza, on Mar. 24, 1922:

"In Dolinowka we visited a number of home and found the conditions very bad. In one home they had had for dinner part of a calf-skin, from which they had scraped off the hair. Oilcake bread is a luxury. In another home we found a young man who had gone over the steppes to hunt food, had fallen, and being too weak to rise, had to lie there until someone came to carry him home. His feet and limbs were frozen when they managed to get him home. He is a mere skeleton. In many homes there are one or two children who are already swollen. None have starved as yet, but in the Dorf 74% were in the first category, and when starvation begins it will soon wipe out the whole Dorf. In my estimation conditions are about like in Chortitza village.

"Warwarowka and Nicopol come next, with about 45% in the first category. They can manage for a few weeks perhaps.

"Morshowa, the fourth Dorf, is still better off, and can get along for some time.

"Dolinowka seems to be the neediest place we have here where nothing has been done, so I wired you on the 23 Ukramos 8 asking for permission to open a kitchen in Dolinowka."

April 21, 1922.

THURSDAY EVENINGS AMONG THE CHEYENNES, LAME DEER, MONT.

Following is an interesting sample of a program as followed by Christian Indians under the direction of Bro. Petter:

Thursday Evening Program:

Jesus knocking.

1. Sermon on Mount. Matt. 5, 6, 7—Eseheves.
2. Samaritan woman. Jno. 4—Ewemaho.
3. Good shepherd. Jno. 10—Ironhand.
4. Good Shepherd and lost sheep. Luke 15:3-7.
5. Adulterous woman. Jno. 8:5—Ewemaho.
6. Paralytic. Mark 2:4—Cecelia.
7. Temptation. Matt. 4:1-11—Vohokass.
8. Storm on sea. Mark 4:35-41—Ewemaho.
9. Jesus walking on the water. Jno. 6:16-21; Matt. 14:22-33.
10. Peter walking on the water. Jno. 6:16-21.
11. Ten virgins. Matt. 25:1-13—Vohokass.
12. Anointing head of Jesus. Mark 14: 3-9; Jno. 12:1-8; Matt. 26:6-13.—Socheve.
13. Passover. Exodus 12:1-36—Vohokass.
14. Last supper—Vohokass.
15. Institution of Lord's Supper—Vohokass.
16. Gethsemane—Ewemaho
17. Jesus rejected—Ewemaho.
18. Jesus leaving praetorium—Pope.
19. Bearing the cross—Pope.
20. Crucifixion—Ewemaho.
21. Crucifixion. John 3:14—Vohokass.
22. Crucifixion.
23. Crown of thorns—Ewemaho.

DEATH

Probst—Alvina (Sprunger) Probst was the daughter of David C. and Verena Sprunger of Berne, Ind. She was born February 15, 1885. For 9 years she worked in the Witness Printing Office in Berne. In 1902 she was baptized and became a faithful member of the Mennonite church of Berne, until her marriage when she transferred her membership to the Grace church of Pandora, Ohio, where she remained an active worker for the cause of Christ.

On June 5th, 1915, she was married to Joseph Probst of Pandora, O. This union was blessed with two children, Maurine, 4 years old, and an infant that died with its mother. On April 20, 1922, she passed away to be with her Lord, having left a cheerful testimony of her readiness to go and of her trust in the Lord.

She leaves to mourn her early and sudden departure her husband, little daughter Maurine, her parents, 5 brothers and 4 sisters, of whom one sister, Frieda Sprunger, is a missionary in China.

The funeral was held in the Grace Mennonite church of Pandora, O., on Saturday morning, April 22. Her pastor, assisted by one of her former pastors, Rev. P. R. Schroeder of Berne, Ind., conducted the funeral. A large gathering of sympathetic friends was present, as mother and child lay in one casket to be buried together.

A CORRECTION

The paragraph with which the article "How America Is Saving the Russian People" in last week's issue ended should have been omitted, but, for some reason which the editor is unable to explain, was not. It has been the policy of this paper to insist that Mennonite contributions should pass through Mennonite channels and there is no reason why any other method of administering Mennonite contributions should be introduced. In the case of the paragraph in question it will be seen that the committee of which former Governor Milliken is chairman, forwards its relief through the same agencies our own Relief Commission uses, namely the A. R. A. There would be this difference, however, if we were to give through other channels, there would be no record giving credit to the Mennonite people for their contributions.

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VOL. XXXVII. BERNE, INDIANA, May 11, 1922. No. 19.

EMERGENCY RELIEF COM.

In the office of our Treasurer, Bro. C. F. Claassen, Newton, Kans., "Food Drafts" are daily prepared and remitted. All applications for Food Drafts are forwarded the same day they are received.

All those therefore that wish to send Food Drafts to starving relatives, friends, brothers or sisters in Russia, may send in their applications for Food Drafts to our Treas., C. F. Claassen, and everything will be promptly taken care of and forwarded immediately.

Our starving brethren and sisters in Russia need our support more than ever, and to continue to give them relief, we need the financial support of every individual.

May God bless you for your service for Him,

John C. Mueller, Sec. E. R. Com.

NOTICE FOR THE SEWING SOCIETIES

All sewing societies which work for India, are herewith kindly requested to please send their made articles early enough, so they may be in Upland, Calif., by the 1st, at the latest by the 15th of June. Please send them prepaid, also send 9 cents per lb, beside this to pay the freight to Calcutta, India.

With kindest greetings to all societies,

Your coworker,
Mrs. S. S. Haury.

IN MENNONITE CIRCLES

After having been in existence about two and a quarter centuries, the Germantown, Pa., Mennonite Church has just arranged to apply to court for a charter. The congregation was founded by the first settlers of Germantown, and the first church, a log structure, was built between 1703 and 1708, on a site at Germantown avenue and Herman street which Arnold VanFossen gave to the Mennonites. In the years that have since elapsed the congregation at times dwindled to a handful of members, but a continuous existence has been maintained. However, the congregation never was legally incorporated. The title to the church property was held by a board of trustees. Now the congregation has decided to apply to Common Pleas Court No. 1 on May 12 for a charter. Following incorporation the trustees will convey to the congregation the title to the church building, erected in 1770.

The Publication Board of our General Conference has authorized the business manager of the Mennonite Book Concern to publish, in pamplete form, the six addresses on Mennonite history, given by Dr. Smith in Bethel College. The first four of these lectures to appear in one pamphlet and the remaining two in another.

Large audiences were present at the Hereford Mennonite church, Bally, Pa., Dr. E. E. S. Johnson, pastor, at the preparatory services on Good Friday and at the communion services on Easter Sunday morning. It was a home-coming service for many of the members residing at a distance. They came from New York, Philadelphia, Norristown, Bethlehem, Allentown, Reading, Pittsburg and intervening points. Nineteen new members were received into the membership of the church.

Bluffton College announces the publication of The 1922 Ista. The book this year will be a splendid means through which fond memories and old acquaintances may be recalled. It will enable the reader to keep in mind the true Bluffton spirit and the purpose of the institution which have influenced many of us to a great extent. By word and picture the activities of the college year will be completely portrayed. The natural beauties of the campus will be shown to advantage in the eight-page section of views in four colors. Other new features of the Annual are an embossed Castilian cover and a colored border throughout.

Prof. A. A. Friesen has been spending some time in Canada. He was one of a delegation to interview the Canadian authorities in Ottawa, in reference to the repeal of the Order in Council relative to Mennonite immigration that has given our people so much concern. The present Liberal Government of Canada appears to be favorable to such a move.

On May 26, Rev. S. M. Grubb, pastor of the Second Mennonite church, Philadelphia, Pa., will celebrate the 25th anniversary of his ordination to the Christian ministry. On May 30, his father, Rev. N. B. Grubb will celebrate the 50th anniversary of his ordination.

President and Mrs. Harding are now Life members of the American Bible Society. A short time ago a friend of the society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stated that she was anxious for him to be affiliated with the American Bible Society. She also wanted Mrs. Harding to be associated with her husband in this membership. This desire on her part was communicated to the President and Mrs. Harding and both of them have very graciously accepted. The certificates of membership were presented at the White House by a small committee from the society, headed by Secretary of State, Mr. Hughes, who is a vice-president of the society.

MENNONITE CENTRAL COMMITTEE

Dear Brother and Editor:

The following copy of a call for a meeting of the Mennonite Central Committee is self-explanatory and will be pleased to have you announce through the columns of your paper that the meeting will be open for anyone who may have some special requests to bring before the committee or in any other way is interested in the work of bringing relief to our Russian brethren.

Thanking you for your continued assistance by way of giving publicity to this needy work and soliciting a continuance of the same, I am,

Yours for the needy,
Levi Mumaw, Sec.
Scottdale, Pa.,

May 2, 1922.

To the Members of
Mennonite Central Committee—

Greeting: This is to advise that a meeting of the Mennonite Central Committee has been called to meet May 31, 1922, at 2812 Lincoln Ave., Chicago, Ill. Your presence is urgently requested.

The usual reports will be given and any business that may come before the meeting will have due consideration and attention.

Yours very sincerely,
Levi Mumaw, Sec.

BRO. C. E. KREHBIEL'S LETTER FROM RUSSIA

Theodosia, Crimea,
Mar. 30, 1922.

Rev. S. M. Grubb:

After a wait of 5 days here for conveyance promised us by the President of Crimea, whom we had the good fortune to meet on the day of our arrival here, we are to leave tonight inland on this coach that was kindly sent over from Simferopel. We were very well taken care of here by Mr. Brown and Mr. Casey, who are looking after American Relief Administration affairs here in an efficient manner. We are now heading for Halbstadt in the Ukraine, but cannot tell how long we will be on the way. Will have our car attached to a corn freight train, the only ones that run that direction from here.

Today I saw starvation at work with my own eyes. I saw a large grave, 10 by 10 or more feet, and in it corpses of men, women and children piled up indiscriminately, some with not a stitch of clothing on. At the dead house in the corner lay five other emaciated bodies waiting to be dumped into a new grave that was just being finished. A short distance away were a mass of people in the middle of the street trading or selling any household article or piece of clothing, ornament or what not that hunger forced them to part with. It was raining and muddy and children sat on the cold cobblestones crying. Some had no shoes on, clothes only rags, cheeks hollow and eyes sunken, all with hunger gnawing at their vitals like rats. The whole population here has but one hope: "America

feed us" is their starving cry.

The Master said: "Give ye them to eat. Do it today—tomorrow it may be too late forever.

Sincerely,

C. E. Krehbiel.

CORRESPONDENCE

Halstead, Kan. April 26, 1922. Although our church still numbers among the pastorless ones, we are always privileged to have our regular services. Those who at one time worshipped at this place, still prove loyal to the old home church as was evident when Bro. C. E. Krehbiel of Newton, now doing relief work in Russia, occupied the pulpit on Christmas day and on New-year's day, Dr. J. H. Langenwalter of Bethel College occupied the pulpit and had charge of the communion service.

So in many ways we owe gratitude to our dear Heavenly Father for wonderful provisions He has made, and we feel that in course of time a pastor also will not be lacking. While we are grateful to the brethren who willingly fill the pulpit each Sunday, we can not fail to appreciate the work of our faithful church board who apparently are doing more than their share in relieving the situation caused by the absence of a regular pastor.

Since New-year an organized choir does efficient work and greatly aids the services.

On Jan. 15-16 Brother J. W. Kliewer was here and brought us his missionary message, The work already done and also the needs in the various fields should encourage us to work more prayerfully for the Lord's cause.

On Feb. 1-2 Brother S. P. Prieheim favored us with two sermons. Owing to the Bible course held at Bethel College at that time, the attendance was not as good as it might have been otherwise.

On Feb. 5 Grandmother Berger was laid to rest. She was called to her eternal reward on Feb. 2 at the age of 78 years. Her health had been failing for some time due to heart trouble. Having accepted her Saviour in her youth, she had rendered many years of service to Him and those about her.

On March 8 Sister T. Neufeld, our missionary from China spoke to a joint session of the Jr. and Sr. Mission Societies. Relating her experiences in the field gave us an insight into the work being done there. The pictures and articles from China proved of great interest to all. It aroused us anew to our duties as Mission Societies, also the letters which were received from our missionaries kindle new enthusiasm.

On Easter Sunday our church observed the holy communion with Dr. Langenwalter in charge of the service. As a basis for his sermon he had chosen I Cor. 15: 57. May the blessings of this day go with all throughout the year and may the showers of spiritual blessings continue in abundance as the showers of rain which have descended here this spring. May our hearts and lives show the fruits of the same as nature in all its splendor and beauty is showing its fruits.

The Ladies' Glee Club of Bethel College will be here on Sunday, April 30 and render a sacred concert at our morning service.

Martha Hirschler, Corr.

Newhopedale Church, Meno, Okla. About six months have elapsed since the former writing; thus mention that Bro. Prehein was with us several days last fall, giving some interesting sermons on the "Holy Spirit", which were well attended. We have had other visitors speak to us, that I recollect, viz.: John Lichti, H. R. Voth, F. D. Koehn and Abr. Ratzlaff, chiefly at funeral services of the departed members; J. K. Decker and J. E. Penner.

A series of "sing practice" was conducted Sunday evenings by Teacher J. D. Warkentin before Christmas.

Number of young people are taking catechismal instruction at present.

Sereval families have moved to different parts of Texas this last year to make their homes.

The long drouths of last fall and winter have ceased this spring. Plenty of moisture, which should start crops and grass off well.

The Bethel College Glee Club was with us the evening of April 20th rendering us a good program. The Bible school here gave its closing exercises the following day.

Ben W. Koehn, Corr.

Glendale, Calif., April 29, 1922. Arrangements have been made to have a picnic today at the Sycamore Grove of Los Angeles with the Mennonite students. The correspondent still has charge of an insane patient and it is difficult to get a substitute even for a short time, therefore had to decline the kind invitation to attend his joyful gathering in the open air.

Since New-year we had, in comparison to other years, much rain and cold weather. People are glad for sunshine and warmer weather. Here, as well as at some other places, the dresses of some of the young women are too short on both ends to protect them adequately from cold. Fuel is quite expensive, so that it seems practical to act the Chinaman, that is, the colder it gets the more clothes are put on.

Judging from the number of people coming to Southern California it must be a pretty good place to live. Many who intend to stay only a few months, even if they return to their former dwelling place, in course of time make this their permanent home.

The "wave of depression" has not yet reached this place. We had resolved not to mention in this correspondence the progress of building as it may seem abnormal. But instead of receding it is going on unabatingly, yes on a larger scale than ever as the building permits for April are sufficient evidence of this fact. The building permits for April are a noticeable record breaker, which total $1,022,699, and for 1922, $2,477,809. Glendale is considered now the fastest growing city. How in 1923?

Psa. 37:3. **I. A. Sommer.**

We were looking for the announcement and program of the All Mennonite convention but failed to see it yet.

This is a precious promise: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

THE IDEAL CHRISTIAN

Zeal is absolutely necessary in an ideal Christian, but that zeal must be in a right direction. Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. Herein the channel along which their zeal is to run is laid down. They must be "zealous of good work." Peter was zealous when he drew his sword and severed the high priest's servant's ear. Matt. 26:51. He was equally zealous, perhaps more so, when he denied the Christ with oaths and curses. V. 72. Paul was zealous when he announced his willingness to go anywhere for his Master, even though He knew that bonds and imprisonment awaited him everywhere. Acts 20:23, 24; 21:13. He was zealous in the same degree when he was dragging men and women into prison who believed in this Jesus of Nazareth. Acts 8:3; 9:1, 2; Phil. 3:6. Speaking of some of the acquaintances of the Galatians, the apostle says: "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected in a very clear manner. Is our zeal "not according to knowledge"? Romans 10:2. "Be zealous therefore and repent." Rev. 3:19. The Jews acknowledged that they were "zealous of the law" (Acts 21:20); Paul testified to their zeal himself (Acts 22:3) and yet the nation is scattered without Christ and is a wandering Jew upon the face of the earth. Let us take warning therefrom lest we allow our zeal to run away with us and ultimately ruin us.

If our zeal is for the Lord, as was the zeal of Jehu, (II Kings 10:16) or for the good of our fellow mortal, as was the zeal of Epaphras, (Col. 4:12, 13) all will be well. Phinehas was highly commended and rewarded because of his zeal for the Lord. Num. 25: 10-13. The Corinthians were also praised for their zeal. II Cor. 7: 11; 9:2.

We will do well to take God's view-point and "Look down from heaven, and behold.....where is thy zeal and thy strength." Isa. 63:15.—Sel.

THE POWER STATION

I stood some time ago beside Niagara Falls (said Dr. A. C. Dixon of the Metropolitan Tabernacle in a recent address), and looking down by the bank of the river I saw a great house which I was told was the power house. In that house was a great dynamo, and from thence went wires to Buffalo and to New York. They light Toronto by Niagara Falls, heat it by the Falls, cook their dinners by the Falls, run their tramcars by the Falls and at a sanatorium near Toronto the patients get their electric baths by the Falls. And in New York State there is one gruesome place where the Falls also are at work. They electrocute their criminals by the power that comes from Niagara Falls.

When I went to the Falls again I saw the philosophy of it all. Lake Ontario is 169 feet below Lake Erie, and if you were to lift up Ontario to the level of Erie you would have no Falls and no power.

"Tarry at Jerusalem until ye be endued with power from on high." That is what we need—to get down, to get under, to humble ourselves before God, that the power from on high may come upon us. It is something to have power from behind, such as a church with prestige and a history; something to have power from before, such as the thrill and hope of coming achievement; something to have power round about us, such as an organization,

and culture, and wealth; but somehow, the power behind and in front, and round about us is all power on the level. What we need is the power from on high, the power borne along from the great dynamo of God.

Along these lines comes the power which gives light to bring to the benighted. Along those lines comes the power which gives warmth and sympathy and companionship. Along those lines comes the power for locomotion—the power to go about doing good. Along those lines comes pulsing health, quickening us spiritually, a tonic, a refreshment. And along those lines comes also death. For, I remember, as I turn from that gruesome place where the power of Niagara Falls is used to rid the state of its criminals, that the power from on high can execute my sinful self; my selfishness, my carnality, everything that is displeasing to God can be put in the chair of judgment and the power can be turned on and they are gone, and I am free from the body of this death. —Expositor.

FROM THE PASTOR'S STUDY

The divine purpose in the gospel minister is that he may know and interpret the will of Christ to the people of his parish, the Bible conception being as follows:

1. The ancient priest was always an intercessor, and the Hebrew prophet was a messenger from God. Both stood in mediation between God and the people.

2. The gospel minister is an ambassador for Christ, and is divinely called to preach the gospel. All men need the gospel. It is adequate to meet the wants of man. There is no hope for the individual, the nation, or the race outside of the gospel.

3. The minister lives and moves and has his being in the atmosphere of such convictions.

The orthography of the last book of the Old Testament is Mala-chi, which is, literally translated, "my messenger," synonymous with the expression, "My angel." From this a certain set of commentators concluded that the message of Malachi, deliverer to the apostate Jews of the post-captivity times, was brought by an angel from heaven. And in the closing book of the New Testament, the famous seven angels of the seven churches of Asia were only seven ministers of the gospel. But whether it was at the time of the prophet Malachi, or at the time of the apostle John, these messages were from God, and the bearers were none the less divine messengers because they were men living in the world and not angels unincarnate from the heavenly abode.

The whole Bible conception is, that the minister is the messenger of God sent to bear the message of God to the people. In this paper the minister has the above conception of his calling, and abides in the conviction that he is doing the very work God would have him do. He adjusts himself to the conditions of his task. He must preach gospel sermons. There are many details related to his ministry, but his greatest work is to preach the gospel. If he is weak in his pulpit, he is weak; though many other winning points may be found in his ministry, nothing can atone for weakness in the pulpit. If he is strong in the pulpit, he is strong. Native power of leadership, effective personal effort, cooperation of others, and a long list of supplemental helps can be named; but the gospel sermon stands out as the strong feature in the ministry.

He has the furnishing of our day from the schools and the church; ability, native and acquired; is licensed, ordained, installed; and has hold of his work with a strong hand and singleness of devotion.

He is in his study. This is the place where sermons originate. He draws illustrations from all fields by observation and experience. He reads everything and studies. He knows the world. He knows men, great and small, in the church and out of it, in his day and in others' days, and especially he knows the people of his own parish and their condition. He knows their problems, social, economic, political, and religious, and does some thinking before them and for them and with them.

He sees with penetrating vision the progress of God's kingdom among men with optimistic appreciation. He notes with concern and courage the points of conflict between righteousness and unrighteousness. He is in love with men and in love with God, and heroically endeavors to extend redemption to save sinners and upbuild His kingdom. Everywhere his task is to turn men to God. That is his life's business. He has no other calling.

A candidate was asked his motive in preaching the gospel. He answered, "To do good." The committee said: "It is not enough. It should be to save sinners and build up Christians." Of course, he knows his Bible, for the minister does and is familiar with the best Bible helps in his own and other churches. The last help to make him broad, the former helps to keep him loyal. He knows the best thoughts of men on divinity, redemption, evangelism, education and reformation. He is interested in everything that pertains to progress or retrogression. He is among the people, and he loves his parish, his city, his state, his nation. His home is most accessible, easily found and easily entered. The parsonage should be among the people.

His study should be accessible for sociability, for weddings, for comfort, for funerals, but most of all for ready and apt spiritual help in any way in which it can be given. His study needs to be the most comfortable room in the house, for there is the place of physical relaxation for the sake of the greatest mental activity and spiritual intensity. Access must be at hand for every resource in a minister's preaching.

The old pioneer rode on horseback all day with his Bible and hymn-book, and sang and prayed and practised on his sermon as he traveled. He prepared one good sermon and preached it seventeen times at his seventeen appointments, and it grew better every time. He thought in advance of his people. His long rides were as comfortable to his hardy nature as your fine study is to you. The few people who heard him were hungry for the gospel. His converts had never thought of such things before. There were few counter attractions, and only one place to which the people were together, and then not very often. The pastor who now thinks in advance of his people must think. The minister who in a small church has a large hearing with all our counter attractions has no easy task. The pastor who preaches an average of two sermons every week, for almost 40 years, besides his funerals and many special meetings, and is faithful in all else, must do a vast amount of work. In character, there is no form of public speech that equals the gospel sermon.

One side of his study should open to the world. It is an office to dispense spiritual help. The other side is a prayer closet. It opens to God. In it he is come to know the mind of God in current conditions. In the center, with open mind and heart, he studies to know the wants of the people and what from God will meet their present needs. Not to receive a new revelation, but that the old one may be illuminated and applied, that the mind of God on the questions of the hour may be brought to the minds of men. Nine years in Bedford jail fitted John Bunyan to write Pilgrim's Progress, because he turned the jail into a place of penitence and prayer and a sanctuary. It would be a good thing for some of our preachers to be sent to prison for a term of years, if that would change them from what they are to what they should be.—Dr. E. W. Curtis in the Religious Telescope.

THE VALUE OF THE QUIET HOUR

(Continued.)

In achieving our character the quiet hour is the place where we meet God face to face over the propositions and problems which confront us, and no matter how fierce the battle may be when we come out of it, even though we may be physically weakened, spiritually we are strengthened to victory. We may enter upon the quiet hour, a trembling, fearing, conscience-stricken Jacob, but if in that quietude we wrestle earnestly with God for a blessing, we will come out an Israel. Jesus Christ in his public life and ministry moved with such consciousness of victory that people cried out, "What manner of man is this?" and again, "We have never seen it on this fashion." And what was the secret of it all? He kept the quiet hour.

Bribes could not turn Him from His course. Weariness did not quench His determination, and the scorn of men could not change His attitude toward His duty. The dynamic powers behind his life were the quiet hours which He spent alone with God in some desert place, some garden, some upper room or in a quiet and solitary nook upon the mountain side.

"Behold the Man," in patient quietness before Pilate, striking not again when He was smitten, giving no sign of resistance when He was falsely accused, mocked and spat upon, and behind it all was that awful quiet hour in Gethsemane. There He received strength to carry Him forward, on to Calvary, where He victoriously cried out, "It is finished."

The greatest victories of history can be traced to quiet private prayer or private meditation. It is said that before ordering the campaign against Russia, Napoleon sat for hours in quiet thought. In Valley Forge we can still see the stump of the tree under which George Washington used to go to wrestle with God for the independence of his country. Another value of the quiet hour is that it is a safeguard against spiritual slipping. What an important point this is for the young soul which is in high school

(Continued on page 4)

THE MENNONITE

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EDITORIAL

A noted Jewish rabbi, in a recent pamphlet, written in protest against missions among the Jews, denounces such efforts because, he insists, the Jews do not need it and whatever there is praiseworthy in Christian ethics is of Jewish origin anyway. He also calls attention to about all the inconsistencies that characterize many so-called Christians and points to persons given to such things as the more proper subjects for conversion. It is also a matter of satisfaction to him to note that, in his estimation, there are so few results coming from missionary efforts among the Jews.

In considering the last point first, we will gladly admit that the most difficult mission work is among Jews but this, from a Christian point of view, does not mean that the work is not worthwhile, or that it is not in accord with the aims of gospel work wherever there are souls to be saved, be they among Jew or Gentile, there God has opened a field in which to work in accord with the great commission Christ left with His church. Numbers of converts alone are never a true proof of the success or failure of the preaching of the Gospel, for it must ever be borne in mind that preaching the Word is sowing the seed as our Great Master directs and God will take care of the increase. Christians believe with good and sufficient Scriptural reasons that ultimately the Jews will accept Christ as their true Messiah. In the meanwhile, as faithful workers in God's harvest field, there is no excuse whatever for not being diligent in sowing the Word of life. As a steward of God it is required that he be faithful.

As for there being numerous inconsistent Christians (so-called or self-styled) there can be no denial. There was a Judas among the intimates of our Lord and as long as the world stands there will be others just as ready to betray their Lord, though wearing the cloak of friendship. No one who comprehends God's great scheme of salvation would for a moment maintain that such persons are not fit subjects whose conversion should be sought. Yet, it is highly unfair to question the sincerity of the whole body of apostles, just because there was a Judas among them and, in the same way, it is not fair for one to assume that the Jew should not have the benefits of the Gospel offered to him so long as there are so-called Christians, who are untrue to the Christ. Above all, it would be must unfair to the Jew to say that he should not receive the news of salvation so long as there are others whose life plainly shows a rejection of the Christ. The word Christian was first applied to true disciples, now it has come to have a latitude that allows its application to many who are by no means in sympathy with Jesus and who do not crown Him the Lord of their lives. Wherever one examines the use of the term "inconsistent Christian" it will be discovered that the one making such a charge is simply seeking an excuse for rejecting the Christ. Salvation through faith in Christ is God's offer to all men, Jew and Gentile alike. The preaching of the Gospel to the unsaved is a duty of all believers and there is no distinction in God's Word between the unsaved Jew or Gentile. In either case there is no salvation without faith in Christ.

When the noted rabbi points to the morality of the Jew, who, nevertheless, has no monopoly on morailty, or, when he takes pride in the ethical superiority that has been handed down from God to the world through the Jewish race, he misses the point altogether. It is not to establish a morality different from that which is expected of all men, neither is it to introduce a new ethical code, that the missionary goes to the Jew. It is to uphold the Christ as the true Messiah and to point to Him as the only one through whom salvation is to be attained. This involves for the Jew what it does for every one else, an acceptance through faith of His atoning sacrifice a belief in His resurrection and an absolute surrender to His will.

THE VALUE OF THE QUIET HOUR

(Continued from page 3)

and college, where it is surrounded and assailed by all manner of wiles of the devil. In the form of New Thought, Higher Criticism, etc., the enemy is trying to distract them from the truth of God's Word until they don't know what they do believe. What a comfort and reassurance it must be to such to know that in the secret chamber alone with God they can reclaim and reestablish confidential trust in God and in His blessed and Holy Word. Prof. Royce of Harvard one said, "When things are too much for me, and I am down on my luck and everything is dark, I go alone by myself and bury my head in my hands and think hard that God must know it all and will see how matters really are and will understand me, and in just that way alone, understanding me will help me. And so I tray to pull myself together, and that for me is prayer."

It may be that doubts have assailed your faith; it may be that the clamor of the flesh has drowned the voice of the spirit; it may be that perplexing problems of life have almost distracted you, if so, you need to go out of these things and take a look at the eternal, this will again set your feet upon the solid rock and you will not slip. Then too, we need to curb our desires. Herein lies another value of the quiet hour.

In taking a retrospective view of ourselves we find our lives to be made up largely of desires. Some are right but many are wrong. Satan is continually making use of our inclination toward wrong desires, impregnating our hearts and minds with them until we, like Paul, must confess, "The good I would do I leave undone, and the evil which I would not do, that I do."

There may be certain desires which interfere with our serving God in as efficient a manner as we would, but we may not have the wish to give up these hindering desires. It is therefore necessary for us to go to God in prayer and request Him to give us the wish to give up the wrong desire. And God will answer those who pray believing. In closing let me present one final value of the quiet hour, namely:

That it produces a passion for helpfulness.

We cannot be efficiently helpful to others unless we ourselves have daily transactions with our heavenly Father. Because selfishness will crowd out all desire to help others. Paul in I Cor. 9: 27, warns us of an existing danger, along this line when he says, "But I keep under or buffet my body lest by any means when I have preached to others I myself be a castaway." How can we effectively hand out the bread of life to other hungering souls when we ourselves are starving? May this not be the experience of anyone within the hearing of my voice. But rather let us in all quietness, and without any emotional excitement and in the full possession of our faculties count the cost of seeking the lost, and then in the spirit of this conference, let us pay the cost regardless of what it may be. Let us resolve that we will form the practise, not the habit, of spending some time alone with God and His truth. Let us have a regular time and let that time be like the law of the Medes and the Persians, unchangeable.

The danger of those who have no regular time is that in a little while they will have no time at all. The time should not only be regular but it should be unhurried. How much time shall I devote to the quiet hour? I do not know. I only know that it takes time to believe. It takes time to receive impressions. It takes time for a smoldering spark of thought to blaze up into a flame of action. It takes time for God to draw near, but it takes more time for us to become conscious of the fact that He is near. It takes time to assimilate food and the Word of God is the food of the soul. Take time enough then that you can forget your worldly inclinations; time enough to meet God and hear His voice and be sure that it is His voice. Let it be the choicest time of the day for it is our most important work, our most valuable employment. Let us not crowd it into a corner. Let us use that part of the day which you or I find the best for us. The Lord Jesus might serve as an example: "He arose and went out a great while before day," "He was alone praying," and again "He went out as His custom was to the Mount of Olives." If Christ found it necessary, or even desirable to spend so much of His precious short life in prayer, unhurriedly before God, can you and I afford not to keep the quiet hour?

The effect of meeting the Master in quietness is beautifully expressed in the following poem, with which I shall close:

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led,
And then by chance in a quiet place,
I met my Master, face to face.

With station, and rank, and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master face to face.

I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met my Master face to face.

I had met Him, and knew Him, and blushed to see,
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
I saw nought else else but my Master's face;
And I cried aloud—oh, make me meet,
To follow the marks of Thy wounded feet.

And my thought is now for the souls of men;
I have lost my life to find it again,
E'er since alone in that holy place,
My Master and I stood face to face.

Rev. D. B. Hess.

(Read at the California Mennonite Sunday School and C. E. Conference.)

THE C. E. TOPIC

June 4

Better Friendship.

I Sam. 18:1-4; 19:1-7.

(Consecration Meeting)

Few words in the language convey a meaning dearer than that of friend. We may have associates, relatives, companions and comrades, but to be able to say of them, beside that, that they are friends conveys a meaning of greater and dearer significance. Some friends seek us and some must be sought by us, but, in every case, there must be a deep, sincere, and holy love, if these friendships are to be more than a word. They may be false friends, persons whom we love, but are untrue in returning love, as in the case of the man at the feast without the garment, or Judas whom the Master addressed as friend. We do not have such friends in mind, just now, when speaking of better friendship.

The better friend is the one whom you can serve as well as be served by Him. The friendship that leads us down and away from better things is subtle enmity and not friendship at all. The person with a character will avoid being such a friend and avoid having such a friend. But, when one knows that by His friendship He can make another better and happier, it is one's business to cultivate such a friendship. In seeking friends our aim should be to look only for those whose influence upon our lives will be blessed and tend to make us more useful to others in every possible way.

Every friend is a teacher. His or her word, life, character and ideals are imported to his loved ones. We cannot help learning from our friends. In such a common matter as everyday speech, just examine your words, expressions and commonest figures of speech. Such an examination will reveal to you the startling fact that most, if not all of them, have been borrowed from your friends, unconsciously perhaps, but borrowed from them, nevertheless. One who holds high the ideals of friendship will be careful in all that he does so that, whatever his influence may be, he will not be a teacher of unseemly things to an unconscious pupil.

Some one has said: "Tell me who your friends are and I will tell you what you are." There is much to think about in this proverb. Should the ideals of our intimates and associates be mean and base there can be no doubt but that, in a measure at least, we will come to share them. The ideals of any person are the messages he has to bring to his fellows. When these ideals are of the mean order, when they do not go toward making humanity happier and better, then they are dangerous. To be a friend whose presence radiates faith, hope and brightness is always worth while. To be the gloomy friend makes those, upon whom such a one is inflicted, gloomy and miserable. The angel of good cheer is always welcome while the angel of gloom spreads an atmosphere of despair all around. Friendships are not all for pleasure. The best work on earth is done by friends working together. But not every one is so fitted by disposition and ability as to be able to successfully work together with every one else. In choosing friends it is well to look into the matter of our being able to get along well with them in the performance of good work. Two cannot walk together unless they agree. This does not imply that we should be unfriendly with those with whom we do not agree, but it does suggest that, in order to attain the best results in our works as friends, we should select those with whom we are best fitted to perform our tasks.

To be a true friend one must endeavor to give rather than get. "It is more blessed to give than to receive." Not that friends do not have any claim upon friends because God has provided us with friends so that we may be helped, but this is far from the selfishness that seeks its own advantage above everything else. In Jesus we have the true ideal of friendship. He came "to minister rather than to be ministered unto", nevertheless, in having Him for our friend, we get, through His friendship, the very best and highest things that are possible in this life and the life to come.

We should build our friendship along Bible models. There are numerous examples of good friends in Scripture. The case of David and Jonathan is notable for its unselfishness. That of Paul and his companions, particularly Timothy, is noteworthy for the mutual satisfaction they were to one another. Jesus sets a rule for His friends. If they are His friends they will do as He commands.

THE S. S. LESSON

June 4.

Jehoiakim Tries to Destroy God's Word.

Jer. 36:21-32.

Golden Text: The Word of our God shall stand forever. Isa. 40:8.

God revealed His will to the prophet Jeremiah, who spoke it to Baruch, who in turn recorded it in a book. There have always been men whom God has deemed worthy of the honor of receiving His revelation whenever He saw that such a revelation was necessary. There have likewise always been those who made it their business to record the revelations of God in writing and carefully preserve them. In our age it is the glorious mission of the faithful to preserve the Word of God in writing as well as in their own hearts and lives. Baruch read Jeremiah's message in the chamber of Gemariah, the son of the man whom King Josiah had to thank for bringing the newly discovered Word of God to him. Gemariah in turn repeated all the words he heard from Baruch to the princes and they then reported the matter to King Jehoiakim. In anticipation of the king's anger Jeremiah and Baruch were advised to hide. Jehudi, then, in response to the king's command, brought the book to the king. It seemed as though Jehoiakim had some interest in the Word in that he ordered it brought to him and read, but we soon see that his interest was not a good one. Infidels and scoffers do sometimes read the Word but with no good motive. It is said that the late Col. Robert Ingersoll could quote page after page of the Bible, but who would attribute a respect for the Word on his part? Scripture is sometimes an interesting book of literature or history to some men, politicians like to quote it and, very frequently, popular fiction makes reference to it. All this would be encouraging enough if they sincerely regarded what the Bible has to say about sin, salvation, morality and judgment but to regard such things seldom if ever occurs to them.

It was an interesting gathering, composed of king and princes, who heard the words of judgment contained in the book read to them. Remembering all of Jehovah's dealings with their fathers, the words should have made a profound impression upon them. How hardened they were of heart is to be noted in the statement contained in verse 24, "Yet they were not afraid nor rent their garments, neither the king nor any of his servants that heard all these words." In some matters we are not to be afraid. God does not want men without courage, but in this case, a little fear would have been their salvation. They should have been afraid of the God they had angered, afraid of the consequences of their sin, afraid to openly defy Him, and afraid of the doom of their city and country which they were inviting. It was only the patience and love of Jehovah that enabled them to receive a warning in due time; they should have been afraid not to repent and seek His forgiveness. The difference between Josiah and Jehoiakim was that when the father, Josiah, heard the Word read to him he humbled himself and sought the Lord. Had Jehoiakim done this he would have found safety, mercy and peace for his people and himself. As it was, by seeking to destroy the Word he brought himself and his country to utter ruin and destruction.

The burning of the leaves of the book was the most absurd and childish display of defiant pride. God's Word is eternal and the fact that one should so show his anger to a written page neither destroyed its truth or its power. The devil lacks originality and time and again he has exercised his energy in destroying the written word but all to no avail. At a later period the persecutors of the Jews tried the same thing and failed. In the days of the persecution of the early Christians, in the dark ages and during the Reformation the same procedure was followed but to no effect and even in our time it has been no unusual thing for bad men to attempt to hinder the progress of truth in that way. They might just as well try to push back the tide and with just as little hope of success. The efforts of the modern critics are like those of Jehoiakim. They endeavor to nullify unpleasant truths by cutting the Bible to pieces, only Jehoiakim went them one better by

trying to destroy the whole book because it rebuked his sin and foretold the certain punishment that awaited him. There were, however, a few (v. 25) about the king who had the courage and the decency to protest. How different might have been the whole story had they been listened to. We learn from this lesson how indestructible is God's Word. Jeremiah and Baruch were safely hidden while the words of the words of the book were re-written. The fate of Jerusalem and of its wicked king had to be known because God willed it so. If every written page of the Bible were to be destroyed at one time, it could be replaced in a few days because the minds of men, women and children, literature, art, history and even the tombstones in our burial places are so full of Scripture that every word could be replaced.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received from Bro. A. J. Miller:

"Feeding daily in Wolost, Chortitza, six thousand, Halbstadt sixty-nine hundred, Gnadenfeld thirty-five hundred, Prischib fifteen hundred."—Miller.

The following letter has been sent out to the sewing circles by Bro. Orie O. Miller for the Relief Commission: To the Sewing Circles:

Last year the Mennonite church sent overseas thirty-two tons of new and used clothing for our Russian and Constantinople work. Into thousands of lives has come a new ray of hope and cheer as they received these gifts from our workers. Our workers have called for more. Their supplies are practically exhausted. The Relief Commission plans to gather and send them as much as possible during this coming summer.

The Need.

The scarcity of clothing in Southern Russia and the consequent misery due to this lack will be worse this coming winter than in any period since 1915. The extra supply gathered in prosperous years has long ago been exhausted. Already for more than a year most of these people have worn all of their clothing all the time. Much of this is in rags now and many of them do not even have thread to make these rags hold together. During the past winter their first thought was food. When in a starving condition men will even trade necessary clothing for something to eat. The food crisis is probably passing now. Many little children will have to be fed over another year, but the bulk of the population will be able to get along after the next harvest. Then the discomfort and mental suffering on account of lack of clothing will come to the forefront again.

Almost no clothing has been bought by these people since 1915. The relation of wages to the cost of living since the drop in the rate of exchange has made such purchase practically impossible during the past three or four years, even had stocks been ample. Imagine a day laborer working a whole month for a cheap pair of American shoes. At today's wages in Russia and today's rate of exchange any Russian laborer would have to work that long to pay for any shoes made from leather. And then to think of children, babies and mothers who cannot work makes one shudder. Many of these are our own Mennonite Brethren or their families. To these we have a special responsibility.

The clothing for distribution next winter must be collected during the summer months and shipped by August 15 or it will arrive in Russia too late. Congregations and sewing circles can begin any time the local gathering of such used clothing that is to be given to Russian Relief. This matter should be actively taken up by the leaders in every Mennonite congregation in America.

A good plan is first for each family to prepare their bundle. Let the children help in its preparation. Let the father dig deep into his pockets once more and provide the wherewithal to buy a dozen or a few dozen spools of thread, some hooks and eyes, needles, snap fasteners, darning cotton or cloth. Put it all together in the bundle. Love must go into this service. All this work should be done with an imagination that perceives why it is done and with a feeling of sympathy for the recipient. Every home should send with its bundle a prayer, and then continue to pray as the bundle goes on its journey across the seas.

Second, in each congregation, a day should be set aside for these bundles to be brought together. Arrange for this day sometime between June 15 and July 15. Here the congregation's gift should be roughly sorted into boys', girls', men's, women's, baby and miscellaneous clothing. Pack in barrels or burlap bags and ship to Scottdale by freight prepaid. The Lancaster and Franconia District congregations should hold their goods until shipping instructions are sent by the Eastern Board. Send your shipment of used clothing not later than July 15 and preferably not before June 15. New clothing can be shipped at the same time, or any time before or after as it accumulated.

What Is Needed.

Knitted garments of all kinds. Second hand clothing that is good, strong, clean and serviceable and worth paying freight on to Russia, shoes for all ages, coats, overcoats, dresses, suits (all sizes), sweaters, mittens, wool stockings, woolen gloves, and woolen shirts. Baby outfits and bedding are needed in unlimited quantities.

Do not send canvas, satin, patent slippers, high heeled or pointed toe shoes, silks, veils, laces, muslin underwear, straw or stiff hats.

Ask yourself

Is it serviceable?
Is there wear left?
Will it keep warm?

May God abundantly bless all the efforts that shall be put forth along these lines.

Yours for Russia's needy ones,
Mennonite Relief Commission.
By Orie O. Miller.

Watch your church paper for further announcements and details.

Write to Orie O. Miller, Akron, Pa., for any special information concerning this phase of our work.

"The best government is one that has the least necessity for law; where the people are intelligent and know how to govern themselves; where they are righteous and control their actions; where they are just in the treatment of their fellowmen."

MARRIAGE

Schmidt-Diehm—On Sunday afternoon, April 23, at the Zion Mennonite church near Dallas, Ore., Alexander A. Schmidt with Margaretha Diehm. S. S. Baumgartner solemnized the union after a foregoing sermon on Josh. 24:15.

DEATHS

Penner—John E. Penner of Lahoma, Okla., was born Sept. 2, 1858, at Schwansdorf, Germany, and died Feb. 14, 1922 at the age of 63 years, 5 months and 12 days.

He was baptized in 1873 in Tiensdorf, Germany, and was a member of the Newhopedale church of Meno, Okla., since 1914.

In 1882 he immigrated to the United States from Germany, living at various places in Nebraska and Oklahoma.

Funeral services were held in our church by Rev. J. J. Ratzlaff and H. R. Voth, while Elder Schmidt spoke at the home.

He leaves to mourn his departure his beloved wife, one daughter, two grandchildren, one brother and three sisters, of which two remain in Germany.

Schlueneger—In the hospital of Colfax, Wash., on April 28, after 7 days of intense suffering as the result of a crushed foot caught in a hay baler, Bro. J. C. Schlueneger peacefully passed away. His last words were: "Jesus is calling me, I must go." His age was 32 years and 9 months. Since his 16th year he was a faithful member of our church. Mourned by his wife, one child, his mother, four brothers and four sisters and a host of relatives and friends. We mourn not as those who have no hope. Funeral services at our church Sunday afternoon were very largely attended. Rev. M. J. Galle of Lind, Wash., and P. R. Aeschliman spoke words of comfort to the bereaved. May the Great Physician heal the broken bleeding hearts.

CONTRIBUTIONS

Received by the Ex. Com. of Mission Societies During April, 1922.

For the Girls' School, China: Sew. soc., Pratum, Ore., $14; sew. soc., Donnellson, Ia., $47.70; sew. soc., North Alexanderwohl, $13; sew. soc., West Zion, Moundridge, Kan., $29; Mrs. Emanuel Lehman, Monroe, Ind., $2; Menno ladies' aid, Schrag, Wash., $8.

For Postage and Printing Expenses of the Ex. Com.: Sew. soc., Pratum, Ore., .50; Dorcas soc., Wayland, Ia., $2.85; sew. soc., North Alexanderwohl, $1; sew. soc., W. Zion, Moundridge, Kan., $1.40; sew. soc., Bruderthal, Hillsboro, Kan., $1.25; sew. soc., Tabor ch., Goessel, Kan., $2; sew. soc., Hampton, Neb., 2 food drafts to Russia, $20; sew. soc., Upland, Cal., 3 food drafts to Russia, $30; sew. soc., Fortuna, Mo., Russian relief work, $50; sisters of Ft. Cobb, Okla., ch., do, $10.75; sew. soc., First Menn. ch., Newton, Kan., do, $25; do, for Newton Y. M. C. A. work, $5; sr. sew. soc., Halstead, Kan., moving chapel, Ashland, Mont., $5; sew. soc., Garden tp., Moundridge, Kan., Syrian orphan's home, $10; sew. soc., Bethel College ch., Newton, Kan., foreign mission treas., $60; sew. soc., Ebenezer, Mt. View, Okla., evangelist, India, $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

Dear Editor:

In the list of contributions of our Ex. Com. in The Mennonite No. 11, March 16th, I made a mistake in receipting the first item for the girls' school; it should read: Sewing society, Garden township, Moundridge, Kan., $20; instead of West Zion. I made the mistake unknowingly and my attention has been called to it by a member of the West Zion society.

Mrs. J. G. Regier.

FOREIGN MISSIONS

April, 1922

General Fund: Collection at Buhler, Kan., $10; Menno ch., Watova, Okla., $8; Eden ch., Inola, Okla., $18.60; S. S., Hoffnungsfeld ch., Moundridge, Kan., $28.40; Greenfield ch., Ft. Cobb, Okla., $7.73; S. S., Zion ch., Donnellson, Iowa, $16; Bethesda ch., Henderson, Neb., $155.-54; Menn. ch., Escondido, Cal., $14.-60; Menn. ch., Buhler, Kan., $52.78; Menn. ch., Burrton, Kan., $10; Tabor ch., Goessel, Kan., $145.50; S. S., Hoffnungsfeld Eden ch., Moundridge, Kan.; $205; First Menn. ch., Mt. Lake Minn., $44.34; S. S., Salem ch., Dalton, Ohio, $72.70; Menn. ch., Inman, Kan., $16.25; Bergtal ch., Corn, Okla., $15.22; Menn. ch., Deer Creek, Okla., $91.08; S. S., Christian ch., Moundridge, Kan., $31.13; Einsiedel ch., Hanston, Kan., $9.20; First Menn. ch., Allentown, Pa., $50; interest on bonds, $101.95; Menn. ch., Lake Charles, La., $17.06; S. S., Menn. ch., Summerfield, Ill., $20; First Menn. ch., Upland, Cal., $91.26; C. E. and S. S. Convention, Upland, Cal., $50; Ebenezer ch., Mt. View, Okla., $17.50; friend, Beatrice, Neb., $25; Menn. ch., Goessel, Kan., $54.27; J. J. Goossen, Reedley, Cal., $30; S. S. and Menn. ch., Pratum, Ore., $12; S. S., First Menn. ch., Bluffton, O., $65; Christian ch., Moundridge, Kan., $28.-40; Menn. ch., Hillsboro, Kan., $50.-51; First Menn. ch., Reedley, Cal., $83.59; Bergtal ch., Pawnee Rock, Kan., $19; collection at Shafter, Cal., $21; Sister Hillegonda, Newton, Kan., $5; Tabor ch., Goessel, Kan., $87.10; Hereford ch., Bally, Pa., $40; J. L. Amstutz, Apple Creek, O., $5; Alexandcrwohl ch., Goessel, Kan., $135; Menn. Mission, Los Angeles, Cal., $56.81; S. S., Menn. ch., Noble, Iowa, $35.45; S. S., Menn. ch., Alsen, N. D., $4.89; Deep Run ch., Pa., $17; Menn. ch., Perkasie, Pa., $8.51; Menn. ch., Goessel, Kan., $45.41; Menn. ch., Colfax, Wash., $71; S. S., Zion ch., Donnellson, Iowa, $11.91; First Menn. ch., Geary, Okla., $23.75; S. S., Menn. ch., Beatrice, Neb., $443.29; Menn. ch., Woodlake, Cal., $22.60; Grace Menn. ch., Pandora, O., $68.79; New Hopedale ch., Meno, Okla., $65.55; S. S., City ch., Beatrice, Neb., $112.-74; Menn. ch., Wadsworth, O., 25.86; C. E. society, Wadsworth, O., $8.79; S. S., Wadsworth, O., $7.29; Menn. ch., Arlington, Kan., $10.90; P. P. Tschetter, Bridgewater, S. Dak., $15; Hoffnungsau ch., Inman, Kan., $31.-45; Swiss ch., Whitewater, Kan., $118.-22; Eden ch., Inola, Okla., $14.70. Total, $3,240.62.

Special Fund: Jacob Claassen, Beatrice, Neb., for John, $50; Menn. ch., Morse, Sask., for orphan, $39; S. S., First Menn. ch., Reedley, Cal., for orphan, $12.65; C. E. society, Upland, Cal., for orphan, $12.49; Mrs. A. B. Becker, Newton, Kan., for orphan, $10; C. E. society, Beatrice, Neb., for orphan, $30; P. J. Wedel, Newton, Kan., for orphan, $12; S. S., Menn. ch., Summerfield, Ill., for student in China, $10.50; Bible and Y. P. class, Altoona, Pa., for orphan, $40; D. J. Kroeker, Langham, Sask., for Jacob, $35. Total, $356.64.

Lepers' Fund: J. J. Goossen, Reedley, Cal., $30.

Girls' School in China: C. E. society, Upland, Cal., $10.

Russian Bible Fund: Bethlehem ch., Bloomfield, Mont., $8.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Balance, April 1, 1922	$ 282.26
Receipts during April:	
General gifts	3,240.62
Special gifts	356.64
Girls' School in China	545.49
Lepers in India	30.00
Rest Home in India	30.00
Russian Bible Fund	50.00
	4,535.01
Money borrowed in April	8,000.00
Liberty Bonds sold	4,850.00
	17,385.01
Paid out during month	16,454.03
Balance on hand, May 1, 1922	$ 930.98

On May 1, 1922, our Board has a debt of $11,000.00.

Gratefully acknowledged,
Gustav Harder, Treas., Whitewater, Kan.
J. G. Regier, Asst. Treas., Newton, Kan.

EMERGENCY RELIEF COMMISSION

April, 1922

For Russia:. A. W. Reimer, Newton, Kans., $20; Maria Hiebner, Inman, Kans., $10; John B. Friesen, Henderson, Nebr., $30; Corn. Peters, Heinrich H. Epp und Mrs. P. Huebert, Henderson, Nebr., $20; C. Frey, Newton, Kans.,$5; Elias Bixler, Bluffton, Ohio, $1; Abr. Franz, Henderson, Nebr., $10; San Marcos Cong., Paso Robles, Cal., $72.17; Abraham Lepp from Russia, $20; Grace Church, Pandora, Ohio, $120.35; Heinrich H. Epp, Henderson, Nebr., $20; Mrs. John Bartsch, Newton, Kans., $5; Elam Hilty, Johnson, Kans., $5; Arlington Cong., Arlington, Kans., $19.15; Bergtal Cong. Bible Class, Pawnee Rock, Kans., $17.25; do, S. S. Mission Class, do., $28; Kidron Cong., Taloga, Okla., $8.50; do., Birthday Treasury, do, $11.50 H. J. S. Schmidt, Newton, Kans., $10; E. J. E. Newton, Kans., $10; Salems Zions Cong., Marion Jct., S. D., $33.12; Peter Nachtigall, Hydro, Okla.,$25; Bergtal ch., Corn, Okla., $30.67; Menn. S. S. at Ransom, Kans., $20; G. Schmidt, Goessel, Kans., $10; Eastern Dist. Conference, $1000; Salem Menn. ch., Wisner, Nebr., $50; 1st Menn. ch., Mt. Lake, Minn., $72.11; A. K. Toews, Alta Loma, Calif., $50; Herman Jantzen, Plymouth, Nebr., $20; Olive and Lydia Amstutz, Bluffton, Ohio, $10; J. S. Jansen, Medford, Okla., $5; Rosenorter Menn. ch., Sask., Canada, $30; Mrs. Henrich Becker, Goessel, Kans., $10; C. Frey, Newton, Kans., $5; Lehigh Menn. ch., Lehigh, Kans., $34.54; Mrs. Agnetta Kroeker, Henderson, Nebr., $10; Jacob Janzen, do, $10; Menn. S. S., Summerfield, Ill., $15; Henry Berger, Trenton, Ill., $10; Gnadenberg ch., Whitewater, Kans., $43.43; Ernest Peters, Walton, Kans., $10; J. J. Schmidt, Goessel, Kans., $10; Alfred Habegger, Busby, Mont., $25; P. P. Unruh, Newton, Kans., $10; J. E. Wiebe, Newton, Kans., $100; Henry Toews, Aberdeen, Idaho, $10; John B. Becker, Avon, S. D., $50; Friedensberg ch., do., $14.25; Mrs. C. Richert, Hillsboro, Kans., $20; H Pankratz, Goessel, Kans., $10; Sister Hillegonda v. d. Smissen, Bethel Hospital, Newton, Kans., $5; Emmaus Cong., Whitewater, Kans., $821.08; Zion Cong., Elbing, Kans., $658; Abr. Bestvater, Newton, Kans., $10; P. H. Unruh, Goessel, Kans., $30; Abr. Nickel, Canton, Kans., $80; S. S., Menn. ch., Butterfield, $20; Zions Cong., Elbing, Kans., $10; 1st Menn. S. S., Bluffton, O., $83; Sewing Soc., Bethel College Church, Newton, Kans., $22; Women's S. S. Class, Herald ch., Bessie, Okla, $39.36; Sewing Socy., Dalton, Okla., $25; do., Arlington, Kans., $21; Menn. Ladies Aid, Schrag, Wash., $10; Sewing Socy., Neuhoffnungstal, Meno, Okla., $25; do., Hampton, Nebr., $20; Peter Thiesen, Aberdeen, Idaho, $10; West Zion Cong., Moundridge, Kans., $51; Alexanderwohl Cong., Goessel Kans., $417.30; Johannestal Cong., Hillsboro, Kans., $100; Abr. Becker, Goessel, Kans., $20; 1st Menn. ch., Thomas County, Kans., $7.60; Wm. Andreas, Beatrice, Nebr., $100; Martin Boese, Springfield, S. D., $25; A. Franz, Henderson, Nebr., $10; D. A. Janzen, do., $20; Bethesda Cong., do., $252.02; Zions Cong. and Sewing Society, Dallas, Oregon, $33.85; Josua P. Stucky, $25; Gustav Selkky, Newton, Kans., $3; E. J. E., Newton, Kans., $10; John Wiebe, Whitewater, Kans., $10; Christian Cong., Moundridge, Kans., $100; A. Franz, Henderson, Nebr., $10; C H. Koop, do., $10; Peter Loewen, Newton, Kans., $5; Burrton, Kans., Menn. Cong., $28; Bergtal Cong., Pawnee Rock, Kans., $54; Jacob Balzer, Inman, Kans., $10; Peter Balzer, Buhler, Kans., $10; A. J. Williams, do. $20; Frank Regier, Moundridge, Kans., $40; Menn. ch., Halstead, Kans., $113; First Menn ch., Chicago, Ill., $112.10; First Menn. ch., Summerfield, Ill., $45.50; J. H. Ediger, Inman, Kans., $30; Jos. J. N. Waltner, Hurley, S. D., $10; Jacob Friesen, Butterfield Minn., $2; Herman Stark, Newton, Kans., $5; Sister Hillegonda v. d. Smissen, Newton, Kans., $10; Tabor Cong., near Goessel, Kans., $125.15; Mrs. Sara Voth, Newton, Kans., $20; Bethesda Cong., Marion S. D., $230; Alexanderwohl cong., Goessel, Kans., $114; Bethel cong., Inman, Kans., $29.-08; John J. Graber, Marion, S. D., $15; J. P. Thiessen, Marion, S. D., $30; Noble Menn. S. S., Iowa, $35.44; Chris. Baehr, Newton, Kans., $50; Peter Froese, Hurley, S. D., $10; Anon., per A. P. Waltner, $5; Jonathan Jantz, Ft. Cobb, Okla., $19.25; Greenfield Cong. and Menn. people, Greensburg, Kans., $122.54; Sichar Cong., Cordell, Okla., $25.40; J. Meschberger, Calumet, Okla., $8; S. S., Fairmead, Cal., $20; John Toews, Aberdeen, Idaho, $20; C. D. Loewen, Morris, Man., $10.50; H. E. Suderman, Newton, Kans., $20; Jacob Stoltz, Butterfield, Minn., $30; J. H. Ediger, Inman, Kans., $20; Anna Sudermann, Newton, Kans., $10; Wm. Rothermel, Elbing, Kans., $20; Lena J. Stuckey, Moundridge, Kans., $20; First Menn. Ch., Reedley, Cal., $225; P. J. Jantz, Meno, Okla., $100; Menn. Cong., Beatrice, Nebr., $969.10; Anon., Halstead, Kans., $25; Henry Penner, Mt. Lake, Minn., $10; Miss Helen Tessman, Mt. Lake, Minn., $100; Menn. Ch., Hillsboro, Kans., $112; Bethlehem Ch., Bloomfield, Mont., $25; Friedensberg S. S., Springfield, $2.50; C. L. Platt, ..., Kans., $10; Peter Loewen, Newton, Kans., $7; Mrs. Peter Ruediger, Great Bend, Kans., $10; Inman, Kans., Menn. Ch., $14.50; Peter and Lena Waltner, Pretty Prairie, Kans., $20; F. W. Krehbiel, do., $20; Brudertal Cong., Hillsboro, Kans., $200; an American Friend, $10; First Menn. Ch., Reedley, Cal., $80; Mr. Brandt, Shafter, Cal., $10; Herman Janzen, do., $10; Herman Suderman, Newton, Kans., $10; J. B. Reimer, Inman, Kans., $10.50; Young People's C. E., Menn. Ch., Mt. Lake, Minn., $195; John Harder, Meade, Kans., $30; Peter Ratzlaff, Henderson, Nebr., $20; Mrs. John Regier, Newton, Kans., $10; P. P. Unruh, do., $10; D. A. Schmidt, Goessel, Kans., $10; D. Thiessen, do., $10; do., $10; do., $5; Menn. Cong., Nowata, Okla., $10; Hoffnungsfeld-Eden Cong., Moundridge, Kans., $910; John Thiessen, Whitewater, Kans., $110; Salem Mennonite Ch., Wisner, Nebr., $244; Bethanien Ch., Freeman, S. D., $41.-58; John Boschman, Medford, Okla., $12.50; Peter Loewen, Newton Kans., $10; H. J. Becker, Aberdeen, Idaho, $15; H. K. Janzen, Hydro, Okla., $20; Bethanien Cong., Lost River, $4; First Menn. ch., Upland, Cal., 37.54; Henry Plett, Lorena, Okla., $25; B. F. Welty, Tacoma, Wash., $25; C. H. Rempel, Henderson, Nebr., $10; Anon., Butterfield, Minn., $5; Jacob Mendel, Bridgewater, S. D., $30; Jacob B. Friesen, Henderson, Nebr., $20; Sewing Soc., Upland, Cal., $20; do., Fortuna, $50; Sisters of Ft. Cobb, Okla., $10.75; Sewing Soc., First Menn. Ch., Newton, Kans., $25; Elizabeth Janzen, Bethel College, Newton, Kans., $2; Annie Janzen, do., $2; Martha Voth, do., $2; Helen Regier, do., 2; Mrs. Jacob Regier, Moundridge, Kans., $20; First Menn. S. S., Aberdeen, Idaho, $14.93; Anon., Halstead, $100; J. J. Schmidt, Gocssel, Kans., $10; P. P. Janzen, do., $10; Edward P. Goering, Newton, Kans., $10; Corn. Richert, do., $10; H. P. Schmidt, Whitewater, Kans., $5; Choir of First Menn. Ch., Newton, Kans., $88.72; Jacob P. Thiessen, Marion, S. D., $20.10; First Menn. Ch., Upland, Cal., $35.70; First Menn. Ch., Reedley, Cal., $100; do., $334.50. Total, $11,490.03.

For Germany: First Menn. Ch., Upland, Cal., $45.97; H. H. Duerksen, Moundridge, Kans., $10; Sister Hillegonda v. d. Smissen, Newton, Kans., $5; First Menn. ch., Upland, Cal., $5; Anon., Dallas, Oregon, $30. Total $95.97.

For Armenia: Menn. S. S., Summerfield, Ill., $15.

For Syrian Orphan Home at Jerusalem: Emmaus cong., Whitewater, Kans., $112.70; Tabor Ch., Goessel, Kans., $28.54; Alexanderwohl Cong., Goessel, Kans., $20.51; Alexanderwohl S. S., Gocssel, $58; Sister Hillegonda v. d. Smissen, Newton, Kans., $1; Sewing Soc., Garden Tp. Cong., Moundridge, Kans., $10; H. P. Schmidt, Whitewater, Kans., $5; Fritz Stuckey, Mountain View, Okla., $10. Total, $245.75.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans.

EMERGENCY RELIEF COMMISSION STATEMENT

From Jan 1, 1922, to May 1, 1922

Europe Account

Jan. 1, Baiance		$10,635.47
By Receipts, including $647.14 Interest acc't. transferred		1,906.57
To orders paid	$ 163.03	
Transfer to Russia Account	1,241.95	
Transfer to Germany Account	2,194.75	
May 1, Balance on hand	8,942.31	
	$12,542.04	$12,452.04

Russia Account

By Receipts		$ 48,804.39
Transfer from Europe Account		1,241.95
To Levi Mumaw, Treas., Scottdale, Pa.	$ 30,000.00	
Food Drafts, per American Relief Administration, etc.	20,046.34	
	$50,046.34	$50,046.34

Russian Tractor Account

By Receipts		$ 5,064.10
To Balance on hand	$ 5,064.10	

Germany Account

By Rcceipts, Sundries		$ 1,270.97
Receipts for Dr. Schneller's Orphan Home		245.75
Receipts for Galacia and Austria		12.17
Receipts for Switzerland		35.00
Transfer from Europe Account		2,194.75
To Lechfeld and Russian Refugees	$ 1,450.00	
Christenpflicht	700.00	
Kniepkamp	200.00	
Schneller for Baltenwaisenhilfe	200.00	
Schneller for Jerusalem Orphan Home	245.75	
Hospitals and Sundries	962.89	
	$ 3,758.64	$3,758.64

Syria and Armenia

Jan. 1, by Balance		$ 299.75
Donations		200.17
Draft to Dr. Schneller for Syrian Orphan Home	$ 499.92	
	$ 499.92	$ 499.92

Respectfully submitted,
C. F. Claassen, Treasurer.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, MAY 18, 1922. No. 20.

IN MENNONITE CIRCLES

In the Berne, Ind., Mennonite church the work of the catechism classes is drawing toward the close with an enrollment of almost 100. Many of these are attending the second and third year. The third year class will shortly be admitted into church membership by the rite of baptism.

On May 21 the choir of the Berne, Ind., church, consisting of 150 voices, will render "The New Jerusalem" at Bluffton, Indiana. The Berne congregation celebrated the 10th anniversary of the dedication of its church building last Easter Sunday. Preparations are being made for its summer Bible School, June 5 to July 7.

The C. E. Convention of the Eastern District Conference will hold its session in the Souderton, Pa., church on May 30. This is an annual Decoration Day event in the Eastern District Conference noted for the inspiration and enthusiasm it creates. The program committee of this convention have always been able to make it worth while for anyone interested in the Lord's work to attend. This year the aim is to improve on past conventions. Those who are in a position to attend should not fail to do so.

The itinerary for the "Coast to Coast Tour" of the Men's Glee Club during the summer months has practically been completed. The club will leave Bluffton the following day after their concert on the last day of Commencement week, Thursday, June 1, and after giving at least eighty-six concerts in many of the states from the Atlantic to the Pacific in the United States, touching Mexico on the south for a few hours and including a short jaunt through Canada on the last leg of the tour, the warblers will give their final concert at Bluffton, Monday, Aug. 28. Twenty-five men will make the trip, which is one of the greatest undertakings ever staged by an organization of Bluffton College. A special pullman, which will be the sleeping quarters of the songsters until they return to Chicago during the first part of August has been chartered for the trip west of Chicago. If satisfactory arrangements can be made the eastern trip, which will occupy nearly all of the month of August, will be made in motor buses. The club is receiving splendid cooperation from the many communities that will be visited on the three-months' tour. Not only will the college and town be widely and splendidly advertised but because of the cooperation of the Mennonites in all parts of the country in sponsoring this trip, there will be a better foundation for working together for the betterment and enlargement of the Mennonite church itself.

The Bethel College Mission Society is planning a lecture on missions on Sunday afternoon, May 21st. Rev. P. A. Penner from India will give an illustrated lecture on India in the city auditorium at Newton, Kan., on the above date, beginning at 2:30 o'clock. A collection will be taken for mission work and a hearty welcome is extended to all those who may be interested.

The meeting of the Eastern District Conference, held in Allentown, Pa., was well attended. The local congregation made generous provision for the entertainment of delegates and visitors. The number of new faces was particularly noticeable, many of the churches during the past year having called new pastors. There was also present a delegation, on a fraternal visit from the congregation in Richfield, Pa. The work of home missions was represented by numerous workers who participated in a special home mission service.

Witmarsum Theological Seminary can now speak of its history, having successfully completed its first year of work, operating as a distinct institution with its own incorporate organization, board of trustees and faculty. Those who have actually witnessed the year's development, are highly gratified with the spirit of the institution, the types of Christian work done, and the zeal and devotion of the faculty and students, to make the seminary a permanent school for the training of our future ministers. Those not in close contact with a new institution of this kind can little realize the problems and difficulties that are confronted, and which must be solved. There was no fixed routine to follow; each day new situations arose which called for permanent adjustment. The faculty and student body have earnestly endeavored to give the seminary that real foundation which is the motto of the institution, I Cor. 3:11. We are confident, that if the Mennonite people will support the board of trustees and faculty, the ambition of a century will be realized, and we will have a Mennonite seminary to train the ministers who will in the future serve our Mennonite churches. No denomination will thrive which does not prepare its ministers in its own church schools. That, in a few words, is the mission of Witarsum Theo. Sem. We hope the results accomplished during this first year will make each succeeding year more successful, and produce more and better laborers in His vineyard. We also hope that this first year may be viewed with satisfaction, so that all may give the institution the full cooperation it deserves.

Four of the men are finishing their Seminary work this year, and will graduate at the first commencement on May 30. These men are now ready to accept the pastorate of any of our churches. A few of these men have accepted calls to churches. Several are still available, and should any churches desire ministers, church officials might communicate with either the president or the dean of the seminary.

CONFERENCE MATTERS

Dear Members of the Conference and Congregations:

In these times of suffering and distress, when so many appeals for help and assistance are made to us, it may be well to throw out a word of caution to willing givers. It has come to pass, recently, that individuals or groups of persons have championed charitable undertakings among us, without consulting those who have been appointed for such a purpose. Complaints have already come to the Conference officers and to members of the Executive committee with regard to solicitations of that kind, and the members of this committee, which officially represents the conference, through a discussion in a circular letter, have become convinced that it is proper and necessary to throw out a word of caution to our congregations and church boards, suggesting to them that they exercise due watchfulness when solicitors come around with this or that kind of a charitable scheme, that doesn't have the sanction of some official body. For, is it not our first and foremost duty to look well to the support of our regularly appointed conference activities, Home Missions, Foreign Missions and the urgent Relief Work among our Russian brethren? And is it not possible that these activities may come to suffer, if we scatter our gifts and our activities too much?

For the protection of these regular conference activities and the large number of willing givers among our membership, therefore, the Executive Committee would suggest this rule: That those who plan to come into our conference territory for the purpose of soliciting for a charity enterprise of any sort, first bring their request to the attention of the conference officers who will then confer upon the case with the members of the Executive Committee. And if the matter is considered worthy of our support and our prayers, it can be made known through our papers or, if otherwise, denied.

We would also encourage our membership, church boards, and ministers, to send all gifts to our properly appointed Board treasurers, a standing list of whom is now published in our church papers.

For the Executive Committee,

J. R. Thierstein, Sec.

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

WOMEN'S WORK IN THE COUNTRY REGIONS AROUND KAI CHOW

"This is your work. Do as you like. We will watch results." According to an English writer this characterizes American business methods. It also epitomizes the feeling I had after last spring's Workers Conference delegated me to the work with the long name which heads this report.

With the exception of a few months, my previous years had been spent in Tung Ming. I was unacquainted with the Kai Chow Christians and had never been to any of the outstations.

September, however, is a beautiful month to begin work in the country, especially so after an inspiring summer in the seashore resort, Peitaho, not far north from Tientsin. Along with the farmers, preparing the ground and sowing the wheat, the three Bible women and I began cultivating the scattered church members, homes that are usually friendly to the periodic visits of these Bible women and such as were attracted by the newcomer.

As far as we could we went on foot. I enjoyed immensely to learn to know the wives and children of some of our workers, the homes of school children, or some much talked of individuals in the church. Our necessary slow walks (the Bible women have small feet) over fields and roads afforded many an opportunity to get an insight of this or that person's life history, an exchange of experiences in the Christian life, and talks on Chinese customs. Two incidents of these short trips are significant.

One day we were about to enter into a much frequented home by our church workers, when we noticed three Taoist priests in the doorway, begging or collecting their religious tax. The women passed familiarly through the doorway and I after them, interested what would be the outcome of this contest. The lady of the house was very friendly and quickly sent out a few breads to the grey-robed priests. Asking for bread or offering bread, a significant contrast of the present state of Christianity and Taoism.

Another day we passed down a very narrow alley in a nearby village. Nearing the end, one of the women said, "Chiao shih, would you like to stop and pay that sick woman in yonder yard a visit?" Coming in the yard, we saw a man and woman pushing a heavy millstone around and around. "There she is", said Mrs. Wang, at the same time telling the sufferer we had come to see her. She left her grinding, pale and haggard, and came forward to offer the usual courtesies to visitors. In answer to my astonished and sympathetic questions she smiled and gently patted a heavy brick under her coat saying that since her last child had arrived, she had always carried a hot brick, without it she could not be up and working. "When is the foreign doctor coming? I've waited for him so long."

Not long after this we with a host of Chinese had the great joy of receiving not only the doctor but three others. What a work is waiting them and what appreciation they will receive Mr. Brown can best tell.

End of October I made my first prolonged stay at an outstation. Often had I heard the missionaries here talk of the rich Christmas at Cheng Chuar but was duly warned not to expect too much. Mr. Brown took me and two Bible women over in the car and then left us to the hospitality of one of the deacons. Dr. Arthur H. Smith says that the Chinese were made to misunderstand. Here also they had misunderstood, expecting me just a week later. However the deacon and his "hired hand" began to pull out of a fairly new and spacious mud house, plows, rakes, harness, baskets and other farm implements until nothing was left except four big piles of grain, held in place by spiral mats, a loom, table, and two benches. This place served as our lodging and meeting place. A few days there made me feel peculiarly at home with the busy, thrifty people. It is a relief to find such people and a whole village of them together. In the home where I was staying and had a chance to see how the kettle and dishes were washed, I could eat the food without discomfort. Every morning we gave our time to the children. They were a wild crowd. The teaching process was mutual, I learning Chinese slang and methods of handling the children and they, I trust, something of the interesting Bible stories, the joy of singing and playing without fighting. Rewards in the form of discarded postal cards from home did wonders. In the choice of cards their oriental fancy was hard to suit. A card with people and animals was desired, not flowers or scenery. The afternoons were given to the women and visiting. Here also one Wednesday evening I gave my first public speech. The school teacher pled sickness and the man who was to take his place did such a miserable job of Matthew 6 that I could not help myself, but regretting my backwardness to lead as they had asked me to in the first place. I tried as best I could to bring out some of the main points of the Lord's Prayer at least.

In December I spent two weeks in Chang Yuan Hsien. I was much impressed with the people, their willingness and interest, and begging for more help. In order to get a bit of privacy and relief from the constant visitors, I went walking on the high city wall where fortunately the heavy dew and mist of the early morning afforded a retreat for reflection. "The Meaning of Service,"—Fosdick's latest book—was there hugely enjoyed. There, in our most distant outstation, I found for the first time just such a crowd of youngsters as I had often read about. They could learn anything in a comparatively short time. A series of easy prayers and teachings on the Fatherhood of God, Christ our Saviour, Christmas and so forth, in song, they learned in a few days.

Christmas festivities here at the station having plenty of overseers I spent my time in Peking and Tientsin with friends who are going home this spring. Having come to Kaichow for Christmas while in the Language school, this was my first year in the city for Christmas and New-year's. Some good sermons, the Messiah and Bachs Christmas Oratorio, besides fellowship with many friends were refreshing to say the least, after days out in the country.

During Chinese New-year's vacation, a phonetic class was started in Hau Yuan Chun, a nearby town with many Christians. The aim was to start with the mothers while the school children were at home and could help their mothers, sisters and wives. The weather was nice enough to have the class outside most of the time. A folding blackboard and a few benches was our outfit. At first a great crowd came to learn to read but fifteen at an average, stayed beyond the stage of mere curiosity. Only three of those learned to get along by themselves. That is not many, but among the three is a young wife of one of the high school boys our mission is sending to Weihwei. Formerly she was dissatisfied with his being away from home so much and his long hours with books when he was at home. To our delight she made very fine headway herself which will enable her to understand her husband better and feel more his equal. May it be a blessing to their newly started home. The phonetic characters are a boon to the people who were deprived of learning to read the Mandarin. So far, however the catechism and hymn book we use has not been put into the Phonetic. The women can use their primer of Scripture passages but miss being able to follow the singing in church.

I have enjoyed my year in the Kai Chow district. We visited over forty villages and town by foot, donkey, cart and Ford. I have been and still am very well in spite of the three hundred some miles traveled on the "indestructible" Chinese cart, for which health I am very thankful.

May the year have brought as much to the people I tried to be useful to as it did to me.

Christina Habegger.

OUR WOMAN'S WORK

Birney, Mont.,
May 5, 1922.

Dear Mission Friends:

As is probably known to most of the readers, we were formerly engaged in the work among the Indians at Lame Deer for four years, then we stayed in California for five years on account of health and returned to this field again during last June.

To a number of things we have had to accustom ourselves anew, to these belongs also the Montana winters. There is a great difference between the winter here and the ones we had in California. Spring is exceptionally late this year. There is still quite a little snow in the hills. Many of the Indian horses and cattle have died because the grasshoppers destroyed much of the grass last summer.

Most of the Indians are in great poverty, for the money that they got for their cattle last fall was but little and has long been used up. During the winter season there is very little work for them. Many of the children likely get only one meal a day, that is the one they get at school. For the women and girls we have gotten some bead work from a society in Oklahoma which sends it out for such purposes. We distribute the material and they decorate them with glass beads. When the articles are finished, they return them to us and we pay them for the work. The article itself is returned to the society. This has helped them somewhat in their great need, but $2 or $3 do not go very far. The superintendent offered to buy the horses of some of the Indians that have so many. These were to be butchered and the meat divided among the people. He offered $5 a head for the horses. They are just Indian ponies which are of little use to anyone and just eat the grass that the cattle should have. The Indians were very slow to accept this offer, however. Although they butcher horses, they do not like horse meat nearly so well as beef.

It may be of interest to some, to know how the Indian women cook. During the winter they probably all cook on stoves, in summer, however, they do it outside. They start a wood fire upon the ground in some shady place. The fire is spread out as much as is necessary to put all the kettles on, that are to be used. In one kettle they perhaps cook potatoes, in another coffee, another one contains water for washing the dishes of the previous meal, before they are to be used again. At the same time bread is also being baked. We white women would perhaps not know how to bake bread out of doors without a stove. They use an iron pan that has legs. This is set into the coals, a piece of dough placed in it, and covered with a heavy lid which is covered with live coal. It does not take long till the bread has risen nicely and turned brown, ready for use. They do not use yeast, but baking powder in their bread. While all this is going on there is no running back and forth necessary. The one doing the work is seated on the ground and turning this way and that can do it all with very little exertion.

When we arrived at this station last summer the school had already closed and as soon as school closes, the parents of the children feel that then they have liberty to go where they please, and thus many had already gone away. Some had gone to the surrounding towns, others were visiting other tribes. In the latter part of July they all returned, shortly to leave again for the Divide, 10 to 15 miles away, where they have their grain fields. On this plateau the soil is much better than here, besides it rains more there. The hills with their pine trees look very pretty. Because it is so much higher it does not become as hot up there. There the Indians remain until the grain is harvested and the wheat sown again for the next harvest. Then they go to Lame Deer for one week to attend the Indian fair and after this they return to their winter quarters in order to send their children to school.

Many of the parents are anxious to have their children learn to read. The English is generally quite hard for the children to learn, and their progress, therefore, is slow. The teacher needs a great deal of patience to teach the children. In many cases the teachers that come to these schools also lack the proper interest in their work and for that reason still less is accomplished.

Here at Birney the government has a day school with two teachers and one matron. Outside of the school work the older girls help in the kitchen. The children receive their dinner at the school. In the preparation of this meal the girls take turn. They also receive some instruction in sewing. The government furnishes the cloth for this. The clothing that is made is distributed among the school children.

Every Thursday afternoon we go to the school to give the children some religious instruction. We have half an hour with the smaller children and half an hour with the larger ones. The smaller ones understand hardly any English at all, but they can at least say after us what we say for them to repeat. We teach them a Scripture passage, show them a picture and sing with them. They like to sing, only their voices need training. In the room with the older children we have about the same. A story from the Bible is also told them. In this work the present teachers help along instead of hinder as is sometimes the case. In general the children are bashful. Mostly they recite their Bible verses very well, but if one of them does not know his verse or does not want to say it, they sit there perfectly silent and betray in no way that they know that they are spoken to or that an answer is expected of them.

Sometimes this work with the children may seem rather fruitless, but then we have the promise that His Word shall not return void and so we trust that the seed sown here may not be in vain, some will fall into soil that is prepared for its growth. There may be more of the younger Christians than we realize that received their first impulse to become a Christian through such instruction. Two young men have come since we returned, to tell us that they remembered such meetings during their own school days and had not forgotten what was said, and that they wanted to become Christians. Yet it seems hard for them to take the deciding step. They are adherents of the peyote religion and it is very hard for them to give this up. There are a number of young men in whom the Holy Spirit seems to be working. Will you help us pray that they may yield their lives to God and accept salvation?

With greetings,

Agnes Wiebe.

Kaichow, Chihli Prov.,
N. China, March 29, 1922.

Just about a year ago a class in Phonetics — Chinese simplified script—was started in the city. For that reason homes were canvassed to arouse interest among the women to learn to read. Very anxious we were to interest a certain middle-aged woman. Although she was near to the meeting place she carefully avoided to have us invite her to the meetings.

Their relatives are very much opposed to the gospel, although they do not seriously hinder this couple. After this lady had been assured that she would not have to believe the gospel unless she wanted to, of course, nobody has to unless they choose, but somehow they get the idea that they have to, probably because that people who were formerly opposed to the gospel finally turn and believe it anyway—she said she would try.

She was very much interested in the first lesson and soon she proved the best in the class, but when the message was given, she put her head low and tried very hard not to hear, but by and by she had to get interested. The text-book chosen was "Short Steps to Great Truths." The illustrations used with the applications always pointing to the only true God, it finally became a wonderful revelation to her.

After they could read a little, the book of Mark was taken up. Some of the women wondered whether we should not first finish the book started as it was so interesting. The answer given them was, "That's just what we wanted —to get you interested and once interested you will read it for yourself." And the above mentioned lady said, "I have read it all through already and I understand what I read and I like it very much."

Since then she has been very regular in the weekly devotional meetings and now she is also a regular attendant of the Sunday services. A wonderful patience she showed to learn to sing and get the tones correctly. Her hearing in that respect was very poor.

Before Christmas she was asked whether she would like to take part in the catechetical class and she said, "Yes, I had thought of it already, only there is nobody to watch the home and I cannot leave the home alone," which was very true. This winter her son married and now she has a daughter-in-law who can watch the home when she is away.

About a month ago she came and told the leader of the meeting, "Look at my feet!" "Why, yes, you wear stockings!" "Yes, and feel, I have no bindings underneath either. It hurt at first, especially the first day towards evening, I could hardly walk, but I thought I would not give up and I tried it another day and it was not so bad anymore and now I feel good."

Just now the spring catechetical class has started and somewhat hesitatingly she was again approached telling her of the class, as she had mentioned before she wished to attend in spring. It was feared that she might draw back altogether when the time came, as these and similar experiences are so frequent and are a great discouragement to the workers. But she immediately said, "I am so glad you told me, I had asked the 'front one'—her husband in the shop at the front—whether he had heard when the class would be." We trust that it is a real experience with her.

It is wonderful how she has progressed and yet we fear for her, for the test will come, her relatives being opposed. She fears very much for the three-years' funeral festival of her mother, when, as she and her husband said, it would be demanded of them to take part in things they knew were wrong and if they refused, her relatives would beat her husband and now she wondered what to do about it, if perhaps it would be better to wait until the festival was over. She has put all fears aside and is willing, and so is her husband, to face what may come. Her husband is not a Christian, but is interested in the gospel. He says he wishes to be baptized in the fall as he cannot leave the shop now, their son being away. She is now among the applicants for baptism.

We want to rest assured that He who has begun a good work in her, can also accomplish it and our wish and earnest prayer is, may she serve as a lighthouse for those who live around about her and that with this family the relatives on both sides may be won for Christ.

With us we wish you to pray definitely for this woman and her family, remembering also in a special way the work in the city.

Very sincerely yours,

Aganetha Fast.

Freeman, S. Dak

Ladies' Missionary Society of the Bethany church, Freeman, S. Dak.

We have twenty members with an average attendance of twelve. Our meetings are held every month, and are opened with a

(Continued on Page 5.)

THE MENNONITE

A religious weekly journel, English organ of the Mennonite General Conference of North Americs. Devoted to the interests of the Mennonite church and the ceuse of Christ in generel. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

In another column of this issue the attention of the reader is called to a National Conference of Religious Bodies, who hold that peace between nations can be maintained by following the teachings of Jesus. This conference is to be held at Bluffton College, Bluffton, Ohio, August 4 to 7. This conference should be hailed with gratification by all the so-called peace sects and especially by Mennonites of all branches, since the object of the meeting, as stated in the call, has been the position of our church during all the centuries of its existence. Until the beginning of the Great War it had, for a number of decades, been the fashion of ministers and churches generally to give expressions of some sort concerning the peace principles as represented by the teachings of our Lord, but, when the war come, it was soon to be discovered that there was a sharp line of distinction between those Christian churches that were committed to non-resistance and those that were not. For those who stood for making Jesus the real Prince of a real peace days of persecution once more appeared. The test under which churches and individuals had to go was severe, but it has brought out certain well defined lines of work which must be followed if the testimony for peace is to become effective. Among these are the necessity of Christians holding to the doctrine of peace finding one another. Hitherto their testimonies have been isolated and individual. They should speak unitedly and with the consciousness of knowing that they have behind them the encouraging support of many other Christians. Next, they should have the advantage of all that information, education and tradition can supply toward enabling them to state clearly and defend positively the great doctrine of peace. Many young men who, during the war, had to face severe trials for their faith, complained that the great lack they felt at that time was a preparation in the home church for just such a test. With the peace sects united and active in asserting their doctrine of peace the next war will find the youths better prepared to meet the situation. Again, this doctrine so dear to us should be the subject of intercession, not only with individuals and churches; all who hold to it should find occasions when they might enjoy the mutual encouragement and strength that comes to those who pray earnestly together. Finally, if the war taught us one thing, it taught the power of propagation. If propagation can be such a powerful weapon in the hands of evil and error, how much greater will be its strength when put to a just and righteous use? Our own people need all the information available concerning this conspicuous doctrine of the church so that they may remain strong in the faith and impart it to their children, thereby insuring a clear and sincere testimony for peace as Christ taught it for the generations to follow. But, added to the need we feel for a continual peace propagation among our own people, we owe it to the world to share with it the vision we have. If the doctrine were clearly and forcefully presented through the press of our peace churches, if it were brought more prominently before the eyes of the public, if those in other communions, who agree with us were assured of our sympathy and prayers, if the absurd and war-lust pronouncements that sometimes come from Christian pulpits were squarely met with the truth of the gospel and Christian ideals of love, if those without the church who hold and teach a philosophic peace were to be invited to examine the Christ doctrine as the only solution of the war problem, and, if our best talents were devoted to greater efforts to end the bloody resort to force which men glorify into the appearance of the highest type of patriotism, there is very reason to believe that the greatest progress in centuries would be made for peace. The time is ripe for something definite and powerful to be done along this line. The re-action has set in. People are far enough away from the war now to find the fires of passion gradually lessening in their hearts, they see enough of the uselessness of it all to be ready to reason out the matter and they realize that among the great masses of those who shouldered the gun with enthusiasm there are multitudes whose answer to the suggestion of another war would be: "Never again."

NATIONAL CONFERENCE OF RELIGIOUS BODIES

Who hold that Peace between Nations can be maintained by following the teachings of Jesus. At Bluffton College, Bluffton, O. —August 4-7th, 1922.

* * *

There are a considerable number of small denominations or religious organizations in America whose creeds and practices are very similar. Very many of them have consistently striven to uphold those fundamental principles inherent to their faith. They have done so far the most part along absolutely independent lines.

One of the salient features of the faith of these religious bodies has been their affirmation both in creed and in practice that enduring peace among peoples and nations can only be secured by an earnest adherence to the teachings of Jesus.

A number of these groups have sadly misunderstood during the past six years. Because of their isolation they have frequently had no knowlege of what other like-minded groups were doing. Not infrequently one or the other of these groups or individual members of them suffered more or less persecution. Moreover, in the case of some of these groups, a feeling arose that they were the only ones who had not bowed the knee to Baal. The thought of their inability to prevent war, or even utter an effective protest against it, was so overwhelming that they either compromised or suffered in isolated silence. Under these conditions these groups have not been able to effectively demonstrate that love, as it was revealed in Christ Jesus, is capable of meeting such situations as arose in 1914 and 1917.

On account of the situation described above, a number of people have felt that it would be well to call together representatives of the various groups so affected in a national conference. The object of such a gathering may be described as follows:

(a) To bring together for a season of Conference and Prayer representatives of all who profess discipleship of Jesus Christ and who hold that war has no place among Christians.

(b) To discuss ways and means of furthering this Christian principle outside the respective denominations participating in the Conference.

It is not expected that any formal, permanent organization will be effected. It is to be a meeting for prayer, for cultivating a spirit of closer fellowship among all of these more or less closely related bodies and for conference.

The Conference is called to meet at Bluffton College, Bluffton, O., August 4th to 7th inclusive. It is expected to hold the first meeting on Friday evening, August 4th, and the last meeting on Monday morning, August 7th.

Ministers are requested to extend the invitation to their congregation. Expenses for accommodations will be very small, but reservations for room and board will be made only for those who notify the committee on arrangements that they expect to attend. Requests for reservations should be made as early as possible.

The notice of the meeting is being sent to the representatives of the various groups in the following denominations:

Brethren (Dunkers), Brethren (River), Church of God in North America, Friends, Mennonites, Krimmer Brueder, Moravians, Schwenkfelders.

Individuals in other denominations who have borne the same testimony are being invited and such other groups as may be found to bear a like testimony will be invited.

Denominations wishing to send official representatives are entitled to send five delegates. Those whose membership exceeds fifty thousand may send one delegate for each ten thousand.

"Then they that feared the Lord spake often one with another."

Committee on Invitation

Joseph P. Bechtel, 4212 Knox St., Gtn., Phila., Pa. Dr. I. H. Brummaugh, Huntingdon, Pa. N. B. Grubb, 422 Ashdale St., Olney, Phila., Pa. William B. Harvey, 304 Arch St., Phila., Pa. Elmer E. S. Johnson, Hereford, Pa. John H. Mellinger, Lancaster, Pa. S. K. Mosiman, Bluffton, Ohio. Wilbur K. Thomas, 120 S. 12th St., Phila., Pa. J. Bernard Walton, 15th & Cherry Sts. Phila., Pa. Walter C. Woodward, 101 S. 8th St., Richmond, Ind.

P. S. The clerical work for the Conference will be handled for the time being by the Friends Service Committee. Kindly address your reply: Wilbur K. Thomas, 20 South 12th Street, Philadelphia, Pennsylvania.

"OUR WOMAN'S WORK"

(Continued from page 3)

song, Scripture reading and prayer.

We sew regularly for Montana and at present we sew for India. The past year we sent 107 articles to Montana, 200 pounds of worn clothing to the Central Relief Committee for Russia, 100 lbs. to Hutchinson, Kansas.

Our society supports one boy in India amounting to $30.00. We gave $20 for the general treasury, and $25 for the girls' school in China.

We receive the cut articles at the society and sew at home. At the meetings we piece quilts and make the comforters.

Our money is raised through free-will offerings at each meeting. May in the future we do and give more for His cause.

Mrs. A. W. Gross, Sec.

THE MENNONITES' MISSION

Adolf J. Krehbiel

Do Mennonites have a mission to perform in this world or are they merely continuing a creed which is destined to gradually die a natural death? The outstanding feature of Mennonitism is its principle of pacifism. The Mennonite church, one of the earliest Protestant denominations, has seemingly always existed only through grants of special privileges or exemptions. Events in Europe have shaped themselves such that it has become more and more impossible to maintain this non-resistant principle there. In Germany affairs came to such a point that Mennonites forgot their former stand, and when the late war came on, all entered the army on identical terms with the rest.

In America also it is becoming more and more difficult to claim special rights. This is practically impossible in a democratic land. What is to be the final outcome? Should we all do as some Canadian Mennonites are doing, that is, withdraw to some backward country which is not apt to be embroiled in political controversies? If this is the course which is recommended as the final resolution, then one virtually admits the failure of the principle. For, if a theory will not stand the test of practicability it is not worth carrying to some distant land in order to continue it. It cannot there be preserved until such a time when the world is ready for it and then comes and calls for it. People never come running after a think until they are shown its worth. Therefore it could scarcely be expected that the rest of the world, if left to itself, would sooner or later advance to the point where it would see the value of these pacific doctrines and would then welcome the hermit faith back in order to let it explain its beauties to the now eager ears.

With the entire world today thoroughly disgusted with the awful carnage which took place in Europe, it seems as though this should be a logical time for Mennonites to strain every nerve in order to demonstrate that in the doctrine on non-resistance lies the final key to the lasting peace which now seems to be so universally demanded. Certain it is that the utter failure of forceful methods of securing peace has been shown beyond all question. What Mennonite principles need is not seclusion, but advertising. They are not well known nor are they understood. And what is worse they are not even thoroughly understood by the members themselves.

From what I have gathered in conversation with other young men, the feeling too generally prevails that they really understand too little of what it means to be a Mennonite, and that at the same time they had the feeling that it was a thing to be ashamed of; that they were looked down upon. It is small wonder therefore that so many drift away from this church. To keep the younger generation, an honest effort must be made to give an understanding of all the underlying principles of non-resistance, those things which make it a thing to cling to and be proud of. When once the church does this, its members will more and more get into the affairs of this world in such a way that the thorough practicability of the one great doctrine will be demonstrated in every field. Accordingly, I would say that Mennonites must get away from the aloof, withdrawing attitude. They ought to venture more into the political world, their newspapers and their colleges should be still more vital forces for the spreading of their principles. And above all the youth must be retained. One possibility in this direction is the greater utilization of our denominational schools. The student there will be drawn to his church rather than away from it. These then, who will mix throughout the world, will act unconsciously as the exponents of that which offers so much for peace today and in the future.

If Mennonites have this which the world needs so badly, then surely they have a mission to perform. It is to show the practicability of their doctrine to the rest of the world. If they have a "light", it should not be hidden.—Bethel College Monthly.

BRIGHTENING SKIES

Rural Sunday-School Work Encouraging

Reports presented at the One Hundred and Fifth Anniversary of the American Sunday-School Union in Philadelphia, May 9 indicate that Sunday school work in rural communities has made gratifying progress during the past year. Everywhere there is greater openness to the gospel, and more interest in the religious education of boys and girls, than has been shown since before the Great War.

The American Sunday-School Union is one Sunday-school missionary society which does pioneer interdominational work all over the United States where the churches have not yet been able to go. Its missionaries, who number two hundred, do their work in the outlying rural districts everywhere, in the mining camps, in lumber camps, in the suburban territory around larger towns. During the year ending February, 1922, they have visited two hundred five thousand homes, distributing Gospels or New Testaments where they found need for them, selling good moral and religious literature, and arousing Sunday-school interest. In this way they have organized or reorganized two thousand Sunday schools and enrolled in them over seventy thousand members. These schools meet in public school houses, grange halls, farmhouses, and some of them, in summer, under brush arbors. For their use the Society publishes interdenominational Sunday-school literature adapted to the people in rural homes.

Group gatherings of neighboring schools have served to put the Sunday-school on the map. One such gathering in Waterloo, Oregon, has had for the fifth consecutive year an attendance running up into the thousands. Two hundred and seventy-five young people's societies have been organized, and three hundred thirty-five regular preaching stations opened in connection with these Sunday-school, and forty-nine churches of various denominations have grown out of them during the past year. Evangelistic meetings in connection with these schools, usually conducted by the missionaries, have resulted in more than seven thousand conversions. The figures of the past yera indicate a gain of at least twenty-five per cent. over the preceding years and show that throughout rural America there is a greater readiness to study the Bible and to provide for the religious education of boys and girls.

THE C. E. TOPIC

June 11

Team-Work. Helps and Hindrances.

Neh. 2:17-20; 3:28; 4:6

Team-work involves two things: two or more persons associated for a certain purpose and the purpose of their being so associated, namely, work. A team must be well matched; those composing it must be able to work well together, they must pull in the same direction and together. There must be a will to work and a unity of purpose. Many people are so constituted that they work best in teams, others are so constituted that the best can be done by them when they pull out for themselves or, at least, this is what they think. Sometimes people imagine that they are not suited for team-work. It may be that they do not have the right kind of a driver, or that they are not engaged in the right kind of team-work.

Nehemiah, and those associated with him, had every reason in the world for doing the right kind of team-work. The safety of their city, their homes and their wives and little ones was at stake. If they had not all worked together in harmony, all might have been lost. But they had efficient leadership, they were engaged in a task of supreme importance, they had faith in God, and they had a mind to work. If we were to apply these principles to our Christian work, like the people of ancient Jerusalem, we would attain remarkable results.

There is a valley, this side of the Funeral Mountains in California, called Death's Valley. In the early days of overland caravans a party of emigrants refused to follow the directions and authority of their leaders and struck out for themselves, most of them perishing in Death's Valley. In this we find an illustration of the need of all working in the interest of the common good. Community failures may generally be traced to a lack of harmony, when harmony is absolutely necessary for the good of every-

one concerned. Many an abandoned church only remains now as a monument to those whose colossal stubborness and selfishness destroyed all possibility of team-work. The pitiful sight of a very much divided Christianity may likewise be attributed to the same causes.

It is said that, when the Continental Congress was about to sign the Declaration of Independence, Franklin, with pen in hand, made the remark: "We must all hang together or we will all hang separately". Good teamwork is essential to safety. It is a military law that, when you want to defeat the enemy, you must divide his forces." It appears to us that this lesson must have been learned from the devil, since in every work for righteousness, or the advance of the good of men and the world, he does his utmost to create discord and disunity. An ancient fable tells of the man who, knowing that his end was near, called together his twelve sons and set before them a bundle of twelve sticks securely tied together which he asked each one in turn to break. None of them succeeded in doing so. Then, he cut the string and, with his feeble old hands, broke each stick separately. The lesson he sought to convey was that so long as they were united they were unbreakable, but, when separated, they would be an easy prey to any one. This same thought is in line with the sentiment expressed on the great seal of one of our states that reads: "United We Stand, Divided We Fall".

In the organization of a great factory the labor is always specialized. Everyone seems to be doing a single kind of work, but when that is done well and quickly, and, when it is passed on to the next hand all ready for his part in the completion of the work, it will be found that this kind of team-work results in a greater and better output than could be possible where each one, no matter how skillful, did the whole job himself. In the Lord's work we are placed where we can most effectively use our abilities. It means a greater triumph and more satisfactory results for all concerned if we do our best right in the place where God has put us.

A study of the characters of the Bible will reveal the team-work that God planned. Moses was called for leadership while Aaron was needed for zeal, yet, both had to work together. Peter was quick, Zealous and of ready speech, but John was also needed for his affectionate nature and his keen spiritual insight. Paul was the thinker whose Ambitions soul could not be encompassed in his small body while big-hearted Barnabas, with an impressive physical appearance, made an excellent companion on that pioneer mission journey into the heathen world. No two personalities are alike in every particular and many are unique in various ways, but the most hopeless person on earth is the one who thinks he can "flock by himself" and yet accomplish anything worth-while.

THE S. S. LESSON

June 11

Jeremiah Cast into Prison

Jer. 38:1-13.

Golden Text: "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Jer. 1:8.

Jeremiah was not a popular preacher. He had a message that did not please the crowd, nevertheless he was one of God's greatest servants. It is not always the mission of the minister of God to please the popular ear. Often he must speak stinging and hard things in the name of God and get himself thoroughly hated and persecuted for it. It is one of the things through which the blessedness that Christ promises comes when one is hated and persecuted for righteousness' sake. Jeremiah had been a prisioner for some time, but the message he now received and delivered to the whole people was one that thoroughly angered the princes. They thought that by the destruction of the messenger they would destroy the message, but when once God has spoken there is no power that can suppress His eternal Word. The Jewish leaders demanded the prophet's death. It was not enough that they should disobey God, their wickedness led them to follow it up with an attempt to murder the faithful servant of God.

The message of that prophet Jeremiah was a severe one that held out gloomy prospects for the future, but it was true. It was certainly better for the people to hear an unpleasant truth concerning their fate and thus have the chance to make right their lives with God, than it would have been for them to have been lulled into a false sense of security and perished miserably. God had, in the message, shown the only way of escape. It was a very humiliating way and very much hurt the pride of the Jews, yet, it was the only way by which they might be sure of their lives. They should have been grateful for having this way pointed out to them. It was a mercy that led God to reveal it to them. They proved their unworthiness of God's mercy, undeserved though it was, by their conduct. Being angry at God, they endeavored to defy Him by taking it out on one of His most faithful servants. Many others, besides Jeremiah, have learned to feel in their own bodies how much the world hates God but, like him, they have cheerfully endured it all, knowing that in so doing they best serve the purpose of His love and goodness.

The burden of Jeremiah's message was the terrible doom that hung over Jerusalem because its people persisted in sin. "The wages of sin is death" is a sentiment running through the whole Bible. God has nothing to offer the one who rejects Him for his sins, but death. That which the Old Testament portrays in the destruction of Judah, because of Judah's sins, is carried a step farther in the New Testament for, from it, we certainly know that without faith in Christ and absolute surrender to Him an eternal doom awaits the sinner. As the Jews had revealed a way of saving themselves through humiliation so by a humble confession and surrender to the Lord Jesus Christ is the only way to eternal safety for the soul of the sinner.

Jerusalem's fall, destruction and conquest by the Babylonians was clearly announced (Jer. 21: 10; 32:3-5) and later events showed that the prophecy was fulfilled to the letter. The Princes were angered by this declaration. To them it appeared treason to the country. Indeed in any war in any country the public declaration that the enemy will win would be treated as treason. The prince therefore demanded the life of Jeremiah. It did not occur to them that they were the real traitors and their own godlessness was at the bottom of the misery that afflicted their country. It was charged that Jeremiah was aiming at discouraging the people of the city and their defenders on the walls, but he was only doing as God commanded. The truth must be known—there remained yet time to turn to God for protection. The King was a weakling and permitted the prophet to be cast into the miserable dungeon. It has been in dungeons that many noble souls have suffered for their loyalty to God and no doubt many more shall so endure in times to come. But dungeons do not shut out God. Jeremiah called upon the name of the Lord and was heard. Prisons mean nothing to God when He wants to help a faithful child of His.

Jeremiah had one friend in court, Ebed-melech. He proved his friendship by speaking for him at the right time, no doubt at considerable risk. This man was a foreigner, but he was a better Jew than all the rest. It is refreshing to note that when the city was destroyed he was delivered. We also note his tenderness in the way he uses the greatest care in saving the prophet needless distress and pain while being drawn out of the mire of his prison.

RELIEF NOTES

(Conducted by Vernon Smucker)

A meeting of the Mennonite Central Committee has been called to meet at Chicago, 2812 Lincoln Ave., on May 31, 1922. The usual reports will be given and business that may come before the meeting will have consideration and attention.

The following letter has been received from the American Relief Administration with reference to the sending of food drafts to Russia by various organizations in the Mennonite church:

"Would it be possible for you to request all of your branches and affiliated organizations to mention your organization when sending us remittances for bulk relief to Russia?

"There have been several instances where branches of organizations have sent remittances through without mentioning the parent organization and had no notation to show that the remittance was not from an individual.

"For statistical purposes we would like to have a record of remittances which are connected with organization work."

A relief worker tells of a destitute boy who was taunted by the villagers for still keeping his faith in God. "What do you mean by saying God loves you?" they asked in scorn. "Would a God who cares for you leave you unaided and friendless?" "He does love me, and wants to help me," the boy still insisted, "but the man whom He is asking to help me will not listen."

Are we listening to God's request for us to help the starving peoples of other lands?

The following cablegram has been received from Bro. Stolzfus at Constantinople:

"Flour clothing shipped Theodosia twenty-fourth. Orphanage and women's home closed. Thirty-two Mennonite refugees here. Propose going to Batoum soon. Weaver Zook sail May ninth."

Following is an extract from a letter written by Bro. Arthur Slagel, one of our workers in Russia, showing the activities there.

"We stopped at two dorfs in Prischib Volost, Gruental and Neu Montal, on our way to make some inquiries. At Gruental we were told that 42 out of a population of about 260 had already died in Neu Montal 30 out of 450 had died, and the government was giving one pud per week of coarse grain for the whole dorf.

"That evening a group of representative men from Prischib came over and we discussed the Prischib problem.

"On Sunday morning Mr. Janz and

I went to Tokmak, met Uhdele, the president of the Uispolkom, attended a sitting of the Uispolkom, in which the whole relief program was discussed, and secured Uhdele's promise for the fullest cooperation. In the afternoon at a public meeting in Prischib, we announced our program of temporary relief for Prischib Volost, explained the situation, urged the leaders of the community to make every effort themselves to get other aid, and then announced the names of the Volost committee members, and of as many dorf committees as had been arranged. That evening the newly appointed Volost committee came over and we discussed the whole situation, and decided on a program of feeding of 1,500 for four weeks. The $1,000.00 actually figures out only 1,300 rations for four weeks, as nearly as I could make it come out, but the committee decided to make the rations slightly smaller. They began work the next day, and so far as I know their program, hope to begin feeding in Prischib and the worst dorfs about April 2nd.

"On Monday I worked all day in conjunction with the Volost committee in Moloschansk, visiting the four kitchens nearby, and had a consultation with Bagon..

"On Tuesday morning Mr Janz and I left for an extended tour through the two Volosts. That day we went to the end of the Molotschnaja row, Altenau, then via Orlow and that row to Altenheim, on through Kleefeld and Alexanderkron to Lichtfelde. The following day we went on to the end of that row in Bogdanowskaja Volost, then to Grossweide, Gnadenfeld, Waldheim and Rikenau back to Halbstadt. At Waldheim we had a long talk with Hildebrand, on the whole as satisfactory as could be expected. There are many serious problems there, most of which I told them to hold over until I come back."

"Volga roads are crowded with refugees from Southern cantons. Typhus increases. Whole families eating earth and grass rinds. In an inspection of remote parts of Ufa district, found starvation everywhere and gratitude for American aid. In one small village in the Ural mountains people had just eaten their last foodsoup made out of the last dog and some charred cowhide. None of the usual bread substitutes, and not even clay, is obtainable because of frozen ground.

"Long lines of parents stand all night in frightful cold with weakened children often in arms waiting and praying that the medical examination of the American Relief Administration medical staff may find their children famished enough to secure admission to kitchens."

The following reports of local Russian relief committees to our own unit there will give some idea of the actual work carried on there under our auspices. These local committees are appointed or commissioned by our own relief unit, and the work is carried on through them.

Kitschkas, Mar. 12, 1922.

A. J. Miller, Moscow.

Your letter of February 14 to P. P. Kornelsen we received with thanks on the 11th inst. and notice from it that before February 3rd the American Relief Administration have made five shipments to us. May the Lord reward our brethren in America. We regret to say that to date we have only received 400 poods of the first shipment.

The need is increasing from day to day. The number of those who, fearing death by starvation, are crying for bread, is getting larger daily. Deaths from epidemic diseases are occurring not infrequently. The population is in despair. Conditions can no longer be adequately described, for dogs, cats and even carcasses of animals that are partly decomposed are used for food by many.

The number of population in the Volost of Uran is about 6,000 of which the majority are suffering from lack of food. Our delegation, consisting of the brethren P. Dyck and K. Janzen, will give you detailed information about existing conditions.

The position of chairman of the Relief Committee is now held by J. W. Pries to whom all correspondence is to be addressed.

With friendly greetings,

The Executive Committee of the Volost.

Chairman, Jacob Regier

Sec. P. Ens.

Dawlekanovo, Mar. 1, 1922.

Director Miller, Moscow.

We acknowledge herewith the receipt of supplies for February, and inform you that they have been divided among 604 persons. According to instructions received this shipment was planned for 604 persons. For the Rayon Dawlekanovo there were 198 rations but the list had the names of 258 persons. By a majority vote on the part of the society it was decided against the will of the committee, to grant the full monthly ration to 98 of the most needy persons. The rest, viz. 100 monthly rations, was equally divided among 160 persons.

We would also inform you that for the month of March and April there are 924 persons suffering want.

By telegraph we inquired whether the Mennonites here could be furnished seed grain to be returned after harvest. We are sorry to say that to date there has been no reply. Now we would ask you to inform us through Mr. A. Willms, the bearer of this message, whether or not we may hope for help along this line. As to particulars concerning this matter we suggest that you confer with Mr. Willms who is authorized to represent us in all such matters.

Very respectfully,

The Executive Committee of the Relief Committee: J. Fast, H. Eck, F. Martens, P. Siebert.

It has been frequently noted in these columns that our German brethren are also busily engaged in relief work. The following extracts from a letter give some idea of the extent of the work:

Wilhelms, Mar. 15, 1922.

Dear Bro. Miller:

Your dispatch and the letters of Jan. 31 gratefully received.

Of our relief work we can say that we have satisfactory results. There are at the present time five different branches of the work:

1.) **Support.** This work is of similar nature as the relief work in Constantinople. We are supporting refugees at Lechfeld (180 persons) besides other families that are placed in temporary homes. They are supported by money, food and clothing.

2.) **Settlement. In Mecklenberg,** North Germany, nine families have permanently settled on farm homesteads. God willing, if we can obtain the needed means, we shall do more of this sort of work. With regret we note that prices have recently soared very high and very considerable means are required to secure homesteads for families. We have repeatedly written to American brethren asking them for cooperation in this most sure and effective way of support. Until now with little success.

3.) **The manufacture of brushes.** To give the refugees work we have here in Wilhelmsdorf established a small brush factory, in which thirteen persons have been given employment. We are very glad for this branch of the work and the refugees are happy to be enabled to earn something. We regret to say, however, that more recently we have not been able to sell our product satisfactorily. Could there be found in America a few merchants who would buy our goods? I should like to send you an assortment of samples.

4.) **Furnishing books.** For a long time the congregations of Russia have persistently asked for books for the homes and schools. For lack of books it has become impossible for the teachers in the schools to do their work successfully, for there is a lack of every needed school material. The Russian government has again permitted instruction in the German language, but there are practically no German books for this purpose. For this reason the "Deutsche Mennoniten-Hilfe" has decided to send school books and Bibles to the German congregations. The first shipment consisting of nineteen boxes is now under way. A second shipment is in preparation. We hope that the Lord will grant us the means for this shipment. Only yesterday I conferred with a merchant concerning a very favorable deal. We can buy about 50,000 school books for $1,000. The sum of $1,000 would enable to furnish the most urgently needed books to most of the German schools in the Ukraine. Is there, perhaps, someone in America who would assist us to obtain this sum? I firmly believe it. The churches of Germany will also give us their support and I feel certain that we can furnish the needed material to the schools of South Russia.

5.) **Giving food.** Two days ago we sent our representative, Bro. Jacob Quiring, to Bulgaria who, cooperating with the Holland committee, will send food packages to the churches in Russia.

At the present time we are principally occupied with the matter of sending food packages and obtaining permission to enter this country for refugees.

PROGRAM

For the Christian Endeavor Convention to be Held at Bethel College, May 25, 1922.

1. Song by the congregation.
2. Words of Welcome, by the president of the school, Dr. J. H. Langenwalter.
3. Opening Address—Rev. J. M. Suderman.
4. Music—Ladies' Glee Club.
5. Topic—What significance has the Christian Endeavor motto, "For Christ and the Church," for us today?—Goessel Society.
6. Music—Emmaus Society.
7. Reading—Beatrice Society.
8. Mission Address—Missionary P. A. Penner.
9. Music—Men's Glee Club.

Noon Hour

10. Business session.
11. Music—Hillsboro Society.
12. Consecration Meeting — God in our Life. Gal. 5:16-26. Leader, D. C. Ewert.
13. Junior Society roll call. (Societies are asked to respond.)
14. Music—Ladies' Glee Club.
15. Topic—How can Bible study be encouraged among Christian Endeavor members?—Buhler Society.
16. Music—Men's Glee Club.

Program Committee.

DEATHS

Schowalter — Jacob L. Schowalter was born Feb. 25, 1849, in Assenheim, Germany. He was baptized upon his confession of faith in Christ, May 29, 1862. In 1867 he immigrated to America and November 4th of the same year, landed at Summerfield, Ill. In 1876 he continued his journey westward and came to Halstead, Kansas. July 29th, 1877 he united in marriage with Elizabeth A. Ruth. The Lord blessed their home with 7 children, of whom 5 preceded the father to the homeland.

October 15, 1904, the family moved to Upland, Cal. Wednesday morning, April 26, he was suddenly stricken with paralysis. He never regained consciousness and quietly passed away 12:10 A. M., April 29th. He brought his life to 73 years, 2 months and 4 day. He leaves to mourn his departure his beloved companion, one daughter, one son, one grandson, and one brother, besides many other relatives.

Funeral services were held in the Upland Mennonite church May 2nd, at 2 p. m. Words of comfort were spoken by Rev. M. M. Horsch, German, text Job 17:1, and by Rev. H. J. Krehbiel, English, text Matt. 24:44.

Stucky—Eli Stucky was born in Berne on Feb. 9, 1886, and died on April 16, 1922, at the home of his parents, Daniel Stucky's, at the age of 36 years, 2 months and 17 days. At an early age he moved with his parents to a farm a mile and a half east of town. He received his education in the schools of Wabash township. During his business connections with the Berne Lumber Company he had made a large number of friends, who had long admired his courage in his fight for health.

The cause of the death of Mr. Stucky was empyema. Fifteen years ago the deceased had become very ill. A year later he was forced to undergo an operation for his lung. In the past fourteen years Mr. Stucky had to submit to two other operations in an effort to regain his health. His condition had improved enough that he could attend to his duties in the office of the Berne Lumber Co., where he had been employed for many years. Last December his condition became worse and he was forced to give up his duties.

He leaves to mourn his departure, besides his parents, the following brothers and sister: Otto, Walter, Elmer, Martin and Howard Stucky of Berne, Erwin, Jacob and Ira Stucky of Wabash township, Florenz of Monroe tp., and Miss Linda Stucky at home. Beside these there are a large number of other relatives and friends. One brother died in infancy.

The funeral was held on Tuesday afternoon, April 18th, at the Berne Mennonite church. Bro. P. R. Schroeder spoke on Acts 24:15, 16.

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VOL. XXXVII. BERNE, INDIANA, MAY 25, 1922. No. 21.

THE SESSION OF THE FOREIGN MISSION BOARD

has been planned for June 7th-9th, and we request the prayers of all our mission friends. This is doubly necessary in times like this, when so many other needs justly claim our interest and means.

The Lord has wonderfully helped in this time of feeding the famishing, but there is still need for special prayers that we may all still more learn to give **"according to that a man hath,"** so that a number of buildings may be built, which have been temporarily postponed.

P. H. Richert, Sec.

IN MENNONITE CIRCLES

The Young People's Union of the Eastern District Conference is looking forward with enthusiasm to the convention to be held in Souderton on May 30 at Souderton, Pa. There will be morning and afternoon sessions. A representation from every society in the conference is expected.

Rev. A. M. Fretz has held communion services in his charge as follows: Springfield, May 14; Perkasie, May 21; The communion services as formerly scheduled for Deep Run and Bowmansville, have been postponed to be held on June 4, Deep Run; June 18th, Bowmansville.

The Fourth All-Mennonite Convention will be held in Central Conference, Eighth St. Church, Goshen, Ind., on Sept. 6 and 7. The program committee announces that arrangements for making this a successful convention are nearly completed.

The middle Canadian Conference will meet at Winkler, Man., July 3, 4, and 5. An interesting program fully covering the work of the conference, has been arranged.

According to press reports, the Mennonites, who recently migrated from Canada to Mexico are already in troubled waters, having suffered severely from brigands. Many of them are discouraged and desire to return to Canada again.

The Bethlehem Church, Bloomfield, Mont., invites the members and friends of the Northern District Conference to the Mission Festival to be held on June 18 and to the sessions of the conference of Sunday schools and Young People's Societies, June 19-21.

Two Student Volunteers, who are studying medicine in Philadelphia and expect to work under our board, Miss Biederman and Miss Garber, made addresses in the First Church, Phila., last Sunday evening.

The Sunday School Convention of the Eastern District Conference, which is to be held this year in the Second Mennonite Church, Philadelphia, on June 10th promises an excellent program. The convention will be entertained by the people of the Second church. There will be morning, evening and afternoon sessions.

THE RUSSIAN SITUATION

(Extracts from communications from C. E. Krehbiel, now in Russia, prepared for publication by H. P. Krehbiel.)

Writing from Halbstadt, Russia, under date of April 3-7, 1922, C. E. Krehbiel says among other things:

Admiral Bristol of the U. S. navy had been notified of our coming to Constantinople by the London office of the American Relief Administration, under whose protection we were traveling. When upon our arrival at Constantinople we reported at his office he said, "Tomorrow afternoon a destroyer leaves for Odessa, and from there another for Feodosia, which can take you along." But that was a little too swift for our plans; but as he said that the boat could go a day later we agreed to take advantage of this very fortunate opportunity, and thanked him for the favor, particularly because he made no charges for the passage. For four days we had the privilege of enjoying the hospitality and kindness of the captains and their staffs.

In Feodosia, a seaport in southern Crimea, Russia, we were again favored by the fortunate circumstance that on the very day of our arrival through Mr. Brown, the director of the A. R. A., we could meet the president of the Crimea, and he volunteered the use of a special coach and free transportation to Halbstadt.

We spent over a week in Feodosia contrary to our purpose, as no transportation was available earlier, there being trains only twice a week and they are not running on a very exact schedule. Evidences of famine are on every hand. Food is being shipped in but naturally it is loaded and shipped inland. Many of the hungry people are anxious to get what they can of such food. Cars moved along the tracks sometimes leak and some grains are scattered in the sand and cinders. Children and women, thin and haggard, are picking up these scattered grains along the track, selecting the grains from among sand grains of about the same size, putting the grains in sacks or forthwith eating the same. At another place a group of hungry people is scratching through a pile of refuse or street sweepings in the hope of finding a grain of wheat or corn. Eatables were procured here in Feodosia to be taken along inland for our own use. On the way north from Feodosia, passing through the Crimea on April 1st, a few planted fields were seen. Later many farmers were seen working the land and seeding. Occasionally considerable live stock was seen; one flock of about 400 sheep.

Early Sunday morning, April 2, we arrived at Halbstadt, our car attached to a fifty-car freight train. The Lord has graciously led and protected us so that instead of requiring six months for the journey as some had told us it would take, we set foot in Halbstadt just six weeks after I left Newton, Kansas. Praised be the Lord.

That which I shall speak of will be only what I have myself seen. In Russia the conditions are now worse than in any other of the afflicted countries, for this reason aid by our people should be henceforth concentrated exclusively on Russia, and so far as our contributions are concerned they should be applied within our colonies. Conditions are getting worse daily regarding food, and people, even ours, are getting fairly desperate. Yesterday, in Orloff, I guaranteed for one carload of seedcorn to be sent from Feodosia, as I had spoken with Mr. Brown there of the A. R. A. I hope it will thus be possible to get this seed here in time to plant, though it is doubtful. Scenes one sees here are heartrending. A nine-year-old child came at dark yesterday, barefooted, cried and begged for lodging; had wandered away from a neighboring Lutheran village. Today an aged grandfather, a member of the Halbstadt feeding committee, was here. His hands are now swelling up for lack of food. Two hundred food drafts have come and people are wild with joy—those that get them! But what about the rest? Therefore, I urge that those who have no relatives here send them to congregations, villages, or better yet, to the American Mennonite Relief for distribution here. The best way of all is to let money go through the regular organizations and then for the Mennonite Central Committee to do as I did in London, buy bulk food drafts and distribute here in detail as needed. I do not find time for much writing. Individuals and committees are here almost continually when we are at home.

Food is now really coming through. Since two weeks sixty kitchens in sixty villages are in operation and they serve 7,000 meals daily to the hungry. But much more needs to be done. How grateful the people here are. The name America has a meaning now it never had before. But when there is food for only ten days in our kitchens then it becomes urgent that those at home see to it that there be no lack of the "meal in the barrel and of the oil in the cruse."

Yet the conditions are desperate. The people are reduced to practically nothing. Here is an old faithful teacher, under whom

many have secured a good education who is now dependent upon our kitchen for his bare life. College professors are going about in wooden sandals, no shoes to be had. New clothing is a thing unknown for a number of years.

I saw 23 persons sick with typhoid, all in two rooms. I saw 20 small children in one room all near death from starvation in the Muntau hospital. The doctors, a man and a young woman, as also the superintendent and wife, F. Walls, are doing heroic work under desperate conditions. No fire in the hospital since February first; no soap for more than a year; medicines nearly all gone; surgical dressing used up, and what there still is must be cleaned and used over and over again. In the stable the last horse lay dying from lack of food. Could not our hospitals spare some of their supplies to these institutions?

It should be emphasized that there is lack of clothing, especially footwear, underwear, patching materials, thread, etc. Send such things and do it soon. But above all the great urgent need is food, FOOD, something to eat. See to it that food is brought here. "Give ye them to eat." What terrible significance the petition gained when a minister here in praying the Lord's prayer repeated the petition, "Give us this day our daily bread," crying aloud as he did so. We in America and other countries have plenty of bread given us by our heavenly Father; will we withhold it from these hungry, dying people? Send food; do it this way—Buy bulk food drafts for our organization here, "American Mennonite Relief," write that name in the food draft, so that the representatives here can distribute the food in a village named by the donor or wherever the organization here deems it most needed. The awful conditions urge haste. Hunger is a dreadful scourge, that I have seen. I saw five small children placed in one box and taken to the cemetery which is growing amazingly and there placed in one grave with 15 to 20 others without coffin and covered but lightly with a little earth. Death from famine is spreading like a running fire. Only the bread of other lands can stay the hand of this destroyer. "Give ye them to eat."

EASTERN DISTRICT CONFERENCE

The annual sessions were held in the church in Allentown on May 7-9, 1922. The first meeting on Sunday morning the 7th was, as usual, a fellowship communion service, Rev. S. S. Amstutz of Mechanics Grove and Rev. Freeman Swartz of Schwenksville, preaching appropriate sermons. The pastors present, assisting in the distribution of the supper. Thus were the members of conference and others present ushered into the presence and fellowship of Him in whose name, and for whose service and glory we were gathered together.

The afternoon was devoted to a joint C. E. and Sunday school meeting under the leadership of W. S. Geisinger and Jacob R. Fretz, respective presidents of these unions. Addresses were made on the general topic: "The Family Altar and Home Preparation to the Sunday School Lesson as a Help to the Study in the Lesson Period", by P. E. Frantz, Jacob Snyder and E. E. Johnson. The evening meeting was begun with an impressive Junior Endeavor service of song, prayer and Bible verses, and an address by Freeman Swartz.

N. B. Grubb the conference Nestor read part of Matt. 21, from the 42nd verse of which, the pastor of the church and president of conference preached the conference sermon.

The business sessions opened on Monday morning with the prayer hymn, "Come Thou Fount of Every Blessing" and the adoration hymn, "Majestic Sweetness Sits Enthroned upon the Savior's Brow." The secretary read Isa. 52 and part of Eph. 5 and led in prayer.

The roll call showed 26 congregations represented with 106 votes. **Ordinations** were reported: S.S. Moore, deacon, Barrville; P. E. Frantz, minister; West Swamp district; Freeman Swartz minister, Schwenksville charge. Installations: Daniel Gerig, pastor at Smith Corner; A. S. Shelly, pastor at Germantown, the latter was also called as Elder for the Mechanics Grove charge.

The following officers were elected: President, R. F. Landis; Secretary, A. M. Fretz; I. F. Freed was also continued as treasurer. The following were accorded a voice in conference; J. B. Epp, Newton, Kan.; C. M. Ferster, Richfield, Pa.; Cyrus Graybill, Richfield, Pa.; Jacob I. Lawver, Richfield, Pa.; Mrs. Anna Braun Gerig, Claysburg, Pa., formerly missionary in India. Israel I. Saxe of the Hebrew mission, Chicago, Ill.

The various standing committees and boards, reported of the activities along their lives of work and financial as well as moral support from the constituency. The conference treasury has a balance of $38.99, with some bills due.

The financial secretary of the Mennonite brotherhood, reported concerning the Thanksgiving Fund, $23,205.86 still unpaid. These various committees' reports, also of the board of managers of the Old People's Home will be printed, and to be had from the secretary complete in pamphlet form.

In discussing the matter of the "Thanksgiving Drive", the fact was emphasized that this was a conference drive, not a brotherhood matter.

In the report of the management of the home, the prayed for privilege to appoint a ladies' auxiliary of 7 members was cheerfully granted; the suggestion to erect a suitable building for the special use of the ladies at the anniversary was discussed and the matter left to the discretion of the board.

The following were elected on the board: James H. Shelly, Aaron Bauer, Allen Bleam for 3 years, R. F. Landis for 1 year.

C. M. Ferster read us I Cor. 13, and offered prayer at the opening of the afternoon session.

The allowance of $25 per month to the Germantown congregation by Home Mission Committee was continued. Herbert Stauffer and V. B. Boyer were elected on the committee.

The endowment of a "chair" in Witmarsum Seminary, as suggested in the report of the Educational Committee, called forth a lively discussion. The general trend of the remarks opposing such support was that we need a **Bible School** more than a theological seminary, and that, since others will be influenced by our action, we should be well advised before we act, that we afterward must regret what we cannot change. The matter was laid over by the following resolution: Resolved that the question of endowing a chair in Witmarsum Seminary be postponed and referred to the Educational Committee, to report at next conference, unless necessity demands it, when the officers may call a special session. F. K. Moyer and V. B. Boyer were elected on the committee for three years, A. S. Shelly for one year.

Dr. E. E. Johnson read a communication, a call for a peace conference of the various religious bodies holding like views with us to be held at Bluffton College, Aug. 4-7, and offered the same as a motion to accept for consideration. The motion was adopted and made the order of business, first on Tuesday morning. When the matter was taken up in proper time favorable action was taken and the following elected representatives of this conference to said meeting. Dr. Johnson; N. B. Grubb; J. B. Bechtel; A. M. Fretz; A. S. Shelly.

Monday Evening was mission session. S. S. Amstutz read Mark 16 and led in prayer. Sister Gerig, formerly Miss Braun, worker in India, made impressive references to the work and life of Annie Funk in India. Brother Gerig, who with his wife has charge of the Smith Corner Church and the mission at Upper Poplar Run in Blair county spoke of his work, the difficulties, also the pleasures. Bro. Baergen, in charge of the Altoona mission, spoke of the work there. Bro. A. S. Shelly, of the General Conference Home Mission Committee, who presided in introducing **Hebrew Missions** referred to our work among the Jews in Chicago, and the merging of same into the **Chicago Hebrew Mission.** Israel I. Saxe a converted Russian Jew, who is our church's worker gave a very impressive address on "The Relation of the Church to Israel". He recounted from Scripture passage various reasons why God rejected the Jews as a people, and the duty of the church of Christ, regarding them. Norman H. Camp, supt. of the mission named, and his wife sang two selections, bearing on their work. Mr. Camp also gave an address which was much appreciated.

Tuesday's Session. E. E. Johnson read John 17, and led in prayer. After disposing of the matter assigned for this period, as above stated. R. F. Landis reported for the committee on Orphan work. It is recommended that the work of the sisters along this line be impressed on the Sunday schools and church, with a view that offerings be made for the cause, and that children's be observed in its interest. The secretary read the financial report as presented by Miss Ada Landis, secretary of the work. The fund at present is $1,743.69. D. W. Landis was elected a member on the committee. S. M. Grubb was elected a member of the Sunday school committee. N. B. Grubb, conference historian, notwithstanding the difficulties he encounters in compiling a true statistical report, cheerfully entertained the conference with his notes and reminiscences, among which are: Conference is this day 75 years old; it has grown much in that time only a few congregations then His connection with conference is 50 years this session, there were 15 congregations then, represented by 13 ministers, 14 deacons, church membership

948. A more full report will appear in pamphlet form. In closing the brother fittingly referred to the death of Bro. Allebach in the past conference interim and offered a resolution of condolence which appears in the report of the Resolution Committee.

The **Trust Fund** and Financial Board reported the transfer of the $500 Mrs. Allebach trust, to the absolute benefit of the "Home", also the bequest of $500 by the late Dr. Samuel C. Moyer to the conference. This bequest is to be held in trust for the conference.

The following financial institutions were accepted for conference check and trust funds: Union National Bank, Souderton, The Penn. Trust and Norristown Trust Companies.

U. S. Stauffer of the Publication Committee reported the printing of an increased number of **Year Books**, with the result of many still unsold and a deficit in accounts. By motion it was decided that the deficit be paid and that hereafter conference advance the money for the printing of the Year Book. N. B. Grubb highly recommended Dr. Smith's History of the Mennonites. Bro. Grubb was reelected on this committee. Several bills were presented, which were ordered to be paid.

The auditors rendered their report which was accepted. The following were appointed auditors for the ensuing year: F. K. Moyer, Harry M. Detwiler. By motions the secretary was directed to prepare the minutes for publication with full reports in pamphlet form, the conference treasury and the treasury of the "Home" bear equal share of the printing; that the secretary be allowed $25 for his service and expenses.

After discussing the relationship of the Saucon congregation to conference, the officers of conference with V. B. Boyer assisting were directed to make an investigation.

Freeman Swartz was elected a member of the program committee. Schwenksville was selected for next conference meeting place. A season of prayer, the doxology and benediction closed the sessions.

Perkasie, Pa., A. M. Fretz, Secretary, May 18, 1922.

P. S. The report of the Resolution Committee should appear herewith, but has not been placed as yet in the secretary's hands, will likely appear later.

Sec.

A BIG YEAR FOR BIBLE CIRCULATION

The biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society in their annual report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the society has been unable to meet it.

During the year the society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic script, which is a simplified written form endorsed and promoted by the government.

During the year the society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

GOLDEN WEDDING ANNIVERSARY

The First Mennonite church of Philadelphia was the scene of a beautiful celebration on Thursday evening, May 11. The occasion was the celebration of the fiftieth wedding anniversary of Charles H. and Mariah Moyer. The church was filled with invited relatives and friends, among whom was Mrs. Moyer's girlhood friend who acted as bridesmaid at the wedding.

The evening's celebration was started when all the guests formed a line and offered congratulations and hearty good wishes to Mr. and Mrs. Moyer. In the meantime a stringed orchestra was softly playing appropriate music for such an occasion. After all the guests had marched by and wished the bridal pair many more happy days a short period of worship followed. Rev. A. J. Neuenschwander, the pastor, based his remarks on Psalm 125:1; 127:1 and Psalm 128:1-6; showing the blessings that will follow if we trust in Jehovah, and let Him build a home through us; then "olive plants," the symbols of rich favors and blessings, shall spring up round about such a habitation.

At the close of this service the organist played Lohengrin's Wedding March and the bride and groom of fifty years led the procession to the lecture room of the church where a most delicious supper was served. The tables were tastefully decorated in a manner in harmony with the golden anniversary.

When all had enjoyed the generous hospitality of our host and hostess, the friends returned to their homes wishing them God's protection and choice blessings.

On looking over the church record we find that Mr. Moyer joined the First Mennonite church in the year of the wedding, 1872. This gives him a record of fifty years of active and useful service in the church.

During these years Mr. Moyer was a member of the Board of Trustees for more than twenty-five years. He associated himself also definitely with the Sunday school work. He served as superintendent at three different times, 1875-1882; 1882-1894; 1901-1905, teaching most of the time, which office he still fills today. Church members who sang in the choir many years ago still recall Mr. Moyer as their faithful director. Mrs. Moyer joined the church a few years later but was equally active and interested in church work all these years. She was one of the original organizers of the Ladies' Aid Society in 1882. She is today a faithful worker and active in the Ladies' Aid Society as well as in the Sewing Circle, and she is the treasurer of the Orphan's Fund of the Eastern District Conference.

"They that trust in Jehovah are as Mount Zion, which cannot be moved, but abideth forever."

OLD FASHIONED BAKING

esque method of baking in the old ovens erected at the end of the kitchen or in a separate building is still in vogue in Bucks and other Pennsylvania German counties where the Mennonites are numerous. There are still a goodly number of housewives who "are set in their ways" and believe that sweeter and better bread can be baked from the old ovens of stone, such as their ancestors used a hundred years ago, than in any modern anthracite or gas range, although many have them in their kitchens for general family cooking. The method of baking generally practised is to set the batch with good wholesome home-made yeast at night and in the morning the dough is kneaded and molded and placed in wicker baskets to raise. While the loaves are rising a huge wood fire is built in the oven, the house-wife knowing to a nicety just how much wood it will take to heat the oven for the baking she has to do. When the loaves are ready the hot coals are raked from the oven and the stone or brick floor thoroughly cleaned with wet cloths. The bread is then carried to the oven in the baskets, emptied up-side-down on the long handled shovel or "peel" and shoved into the oven, where they are laid flat on the floor. Then follow the pies, cakes, and custards. When the oven is full, or all the pastry needed for the week has been placed in the oven, the door is closed and the bread and pastry left to bake. It is claimed that bread will bake much faster in these ovens and that the housewife will have all of her baking done inside of an hour, when with a small range she would be at it all morning. When taken from the oven the loaves weigh about six pounds, measuring about fourteen inches in diameter.

EVERY CHRISTIAN HOME"

"The Family Altar League, a non-sectarian, international organization which has been laboring for fourteen years in the interests of daily Bible reading and prayer in the home, announces in the annual report that in 1921 it passed the 50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The league, in celebration of this attainment of its goal of years, has embarked on a new era of service to be made world-wide, with expanded facilities and new resources. It has taken as its new motto, "A Family Altar in Every Christian Home." Its quota for 1922 has been set at 100,000 new homes maintaining the family altar.

As a part of its service it is prepared to aid churches anywhere in local campaigns for establishing family worship. An extensive literature on the subject is printed for distribution. It invites pastors to make free use of its resources, writing for samples of the materials being published. Sermon material is also supplied. Address Family Altar League, Marquette Building, Chicago, Ill. Rev. William E. Biederwolf, the noted Evangelist, is President, and Rev. William Matthew Holderby, is General Secretary.

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EDITORIAL

The readers will note that in this week's issue there are announcements of several Sunday School and Young Peoples Conventions in a number of our district conferences. These meetings are designed for instruction and inspiration and have, in times past, had important bearings on the development of our talent and the growth of our church. The fact that so many are so much interested in Sunday School or Young People's work that they patronize these gatherings is gratifying. When they carry home with them the inspirations they have received and give the home church the benefit of what they have learned there is reason for satisfaction and results are sure to be manifested. The development of home talent should always be a consideration with the committees that lay out the programs. We do not always have the specialists whose messages we need, neither is it always possible to find the best speakers whom we would like to hear on particular subjects among our own people, but that is no reason why we should not aim at the development of specialists in our midst. We certainly will not have our workers grow into larger abilities if we do not encourage them with an opportunity to grow and an appreciative hearing. If the Mennonite Church has a message to the world, if it has a vision that it seeks to share with fellowmen, and, if its future is to be secure (and we believe all these things to be true of our beloved church) we must find these among us who by training and inclination are fitted for the tasks of realizing these things. Let all of our Committees of Arrangement once realize that their mission is to provide the machinery for training our workers to larger things and earnestly keep on the job with this aim in view, and we will soon see a remarkable growth in influence and strength on the part of our Young People, into whose hands eventually will be thrust the destiny of our church.

Another valuable feature of the local convention is its social end. It means much when people of a number of churches work together and learn to know one better through the work in which they are engaged. They then see the work of our church in a larger perspective and come to a realization of the responsibility that as Mennonites we unitedly owe to our church. The larger church discovers a duty to the smaller one, and the smaller one learns of the sympathy the larger one has for it. Friendships of the kind that we can best approve, friendships among those of our own faith are things not to be regarded as of little importance. They mean more than just a bond because of unity of beliefs because they are the bonds that assure a unity of hearts.

INASMUCH

By Julia S. White

"In as much as ye did it unto one of these, my brethren, even these least, ye did it unto Me." Matt. 25:40.

The Century dictionary gives two ways for interpreting the word inasmuch,—first, it may mean "in so far" or "to such a degree"; and, second, it may mean "in view of the fact," or "seeing" or "considering." It is nice to be able to apply both these meanings in the text quoted. For this, our only picture of the final judgment shows that a pivotal point in making the distinction between the "sheep" and the "goats" between those who are genuine followers of Christ and those who are not, will not be a matter of creeds, or forms, or ceremonies, or even religious profession, but rather the Christian spirit in our service to our fellow men. "To such a degree" or "in so far as" we have fed the hungry, visited the sick, clothed the naked, remembered the prisoner, exercised hospitality just so far have we come to know Him whom to know is life eternal.

Or "in view of the fact" that in the Spirit of the Master our lives have been poured out for the amelioration and help of those about us, just so shall we obtain eternal companionship with Him who "went about doing good," and shall secure the "Come ye blessed of my Father, inherit the kingdom."

There is another signifiance, the "inasmuch" of this dramatic description of the day of reckoning indicates that it is not the time when the judgment is made but simply the day for the announcement of the issue which the previous life has produced. "Inasmuch as ye **have done"** is that which makes the division.

Chrysostom says of this Scripture, "How easy are these injunctions. He said not, 'I was in prison and ye set me free; I was sick and ye raised me up'; but 'ye **visited** me and ye **came** unto me.'" It is not usually an easy matter to secure the pardon of a prisoner, nor is it always in human power to cure the sick,—but one can (always) render a real personal service, one which involves more or less sacrifice, and is the outgrowth of genuine interest and love, and thus brings the final "Blessed of my Father." In this teaching Christ is not concerning Himself with the matter of reward, whatever "Blessed of the Father" may imply, or "inheriting the kingdom" may embody, but rather **with the measure** of our capacity to enjoy these. It is "Inasmuch as ye have **done** it," not wanted to do it, thought about doing it, or planned to do it, but actually did it.

"Inasmuch as as ye have done **it unto one of the least of these."** It seems to be human nature to like to strike the high places, to do the spectacular, to perform our ministries where they may be "seen of men," and there are few who do not need to emphasize the phrase, "the least of these," And by the "least" we cannot think is meant the small physically, for it is the world's greatest pleasure to minister to the little ones. This "least" must refer to those who are little in matters of the spirit, those whom Christ recognized as the hardest to whom to minister. In that great climax, when Peter was being taught, we have, "Feed my lambs"—"Feed my sheep"—"Feed my **little** sheep."

The repetition of "Inasmuch" brings before us the truth which too many of us are wont to overlook,—namely, that failure to do the little things at our command will be just as fatal to our spiritual well being as the doing of positive wrong. "Just as far as" we **do it not** do we fail of blessing. "In view of the fact" of our inactivity in playing the "good Samaritan," or in ministering to the needs of our fellow men, will we find ourselves among those whose great punishment is banishment from the presence of the Father.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it **unto Me.**" No doubt, many a housewife has pictured to herself how she would behave were the privilege of Mary and Martha given her; and all of us are wont, as we read "that sweet story of old, when Jesus was here among men,"—all of us are wont—to picture our attitude or behavior, were the Christ in **our** midst in person. All this may be no harm, but we may lose the great opportunities of our lives in just such speculating and overlook or neglect "these little ones" whom He distinctly tells us are the representatives and embodiment of Himself. "Inasmuch as ye have done it unto me of the little ones, **ye have done it unto Me."**

Ere this, someone is saying with a shake of the head, "Not by works of righteousness which we have done," and again, "though I give all my goods to feed the poor and have not love, I am nothing." Just so, but is not the ministration to our fellows and especially the spirit in which it is done, the best proof of the love which possesses the life of him who is in harmony with the God of love. Lowell says:

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

Having the spirit of the Master, the "inasmuch" will come of itself.—American Friend.

HOW THE WORDS OF MALACHI 3:10 WERE LITERALLY FULFILLED TO A POOR WIDOW

Some years ago, husband and I were attending a campmeeting in Pennsylvania when a lady with a very sweet saintly face came and spoke to us, saying, "I wanted to speak to you since you have been in heathen lands, as I have substitutes scattered around here and there, and my heart is with the missionaries and their work."

Her dress, dignity, and manner caused us to think we were speaking to a woman of wealth. Evidently discerning our thought, she said, "May I tell you my story?"

"Fifteen years ago I was left a widow with three young children whose ages were seven, five, and three. Husband had been a working man on small wages, and we had been unable to save even a penny. His illness lasted over several months, and after the funeral I found myself in debt to doctors and undertakers, to the extent of $300.00. Not a dollar was in my purse, and I knew not which way to turn. I was winter time, and the snow was banked up around the house, and all I had in the house was one-half pailful of coal, a few slices of bread, and a bottle of milk.

I had been reared in a Christian home, and knew that God would hear prayer, so I knelt down imploring His help. I lighted a fire to keep the children warm, and fearing they would go near the stove and set the house on fire, I tied each of them to a leg of the table and started out one bitter cold morning in search of work. I had made my children's clothing, and knew a little about sewing, so I applied for work at a tailoring establishment. They offered me $3.00 per week, and I gladly accepted the position. A bakery furnished me with stale bread, a creamery with sour milk; and thus I was enabled to keep my little ones from starving. At the end of the first week, when I received my wages, I took out the tithe (thirty cents) for I had read back in my childhood days that "the tithe is the Lord's," and I feel that I had no right to it. I took the Book of Malachi and read the third chapter faithfully, and the words, "Prove me herewith" seemed to clinch the truth of tithing more firmly. I asked some Christians about it, and they said I should not think of tithing since my little ones needed every penny that I earned; but a Voice down in my heart said, "The tithe is the Lord's." So I settled it and that I could not use what belonged rightly to Him.

"With the $2.70 I purchased food and coal, and we had just sufficient to take us through the week. To my great surprise at the end of the second week, when my pay envelope was handed me, I found $6.00 with a note saying that my wage was increased. My heart was filled with praises to God, and when I reached home I took out the tithe (sixty cents) and put it with the thirty cents.

"A month went by and still my darlings were tied to the table legs while I went to my work. I could tell no one but God about it, and each morning they would be put in His care. At the end of six weeks my wages were increased to $10.00 per week, and I was enabled to hire a woman to come and care for the children. Faithfully every dollar was tithed just as soon as it was in my hand, and I was proving that there were still windows in Heaven and that the bolt was in Father's hand, and He could easily slide it back when we obeyed by bringing in the tithes.

"I joined a church in our neighborhood where the missionary fire was burning at white heat, and the tithe was given for work in heathen lands. When the year closed I was earning $20.00 a week; my children were well cared for, and God was richly blessing my home.

"Fifteen years have gone by, and now I occupy the position in the establishment as the head saleswoman, with a salary of $30.00 per week. My daughter is now in the home of a fine Christian family; my boys, fine sturdy lads, are both working and both tithing. The three are earnest Christians, and I wish to tell the whole world that I owe my success to tithing. The word in Malachi 3:10 have been literally fulfilled in my case, 'Bring ye all the tiths into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and emtpy out (margin) you a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed.'"

Have YOU proven the Lord with your tithe?—Selected.

INTERESTING FACTS OF GROWTH

The thirty-fifth annual gathering of the International Committee of the Y. M. C. A. which meets to hear reports of the year's work and enjoy the comradeship of fellow workers in one of the great institutions of the Christian world, drew men representing the professional and business life of the United States and Canada, and the staff of the Association, national and local. The absence of Dr. John R. Mott was regretted, but he was in China attending the World Christian Student Conference and holding conferences with Association leaders.

The general director of the educational work gives surprising figures as to the extent of this community service, which makes it possible for ambitious boys and men who are employed by day to have the advantages of education by attending the evening classes. The wide range of courses offered, including all kinds of vocational and technical branches, is notable. The total number of students enrolled in the 400 local schools of the Y. M. C. A. was 129,779 in 1921. In addition there were 15,000 active students in the extension or correspondence courses. This made a total larger than the number of male students in all of the denominational colleges of America, and larger than the number of male students in all of the State universities. If this proves nothing else, it proves the desire for knowledge and the right ambitions of thousands to become truly educated men. The quality of the work has been steadily improving, and it is possible to secure high-grade instruction at very low figure, so that no young man of pluck and brains need to be shut out.

The foreign mission work was presented by W. D. Murray, of the International Committee, whohad just completed a 25,000-mile visit to the Associations in the Far East. He spoke especially of the Philippines, China and Japan, where the Association is growing apace, and exercising a remarkable influence. It is the strong coadjutor of the mission boards, and has an access to the public which opens many doors for the gospel message. Business men can readily see the advantages which the Y. M. C. A. offers for the training and recreation of their sons under the right kind of auspices. They do not object to the Christian teachings, and the Associations are plainly and unmistakably Christian. They are nearly all directed by native secretaries, trained by the American leaders, who saw from the first that the Association must be made an indigenous institution as soon as possible.

The growth of the Y. M. C. A. —organized in London in 1844 and beginning in North America in 1851—has been as great in the United States and Canada during the past ten years as during the entire preceding 61 years. Aside from its colossal work of Christian welfare service during the war, many features of its work have doubled in the last five to seven years.

Some say that figures are dry, but there is something living and moving about figures like these of membership. There are 935,581 members in the American Y. M. C. A.'s, 219,376 boy members, and 168,161 members in industrial occupations. What an army of boys that is to get started and trained right for Christian usefulness! Take, too, the total of men and boys in Bible study courses, 180,808, and estimate what that means to the churches. In 1921, 11,624 went from the Y into the churches.

Nothing about the annual gathering was more significant than the character of the gathering itself. That such a body of men should take such permanent and personal interest in the maintenance of this world-wide enterprise as an aim and ally of the Christian Church is a heartening fact at this time when it is commonly said that strong men have little or no use for the Church. The truth is that the Church has only to rise to its obligation and opportunity to secure the support of thousands of men who want to do something worth while.

WORLD-WIDE SUNDAY SCHOOL NEWS

Ragged Sunday Schools in Cairo

Street Sunday-schools are being started in a number of sections of Cairo, and the fine results clearly indicate that the Moslem children can be reached by this method of teaching the truths of the Bible. Mr. W. C. Pearce, Associate Secretary of the World's Sunday School Association, who is making a tour of the world in the interest of the organized Sunday-school work, visited one of these schools in Cairo last month. He found the meeting place to be in a small dirty courtyard under the open sky. About one hundred thirty children from four to twelve years of age were present. These schools seem to be limited only by lack of leadership and literature.

One of these ragged Sunday-schools is conducted by the Christian Endeavor Society of Faggala, in a district of Cairo called Bab el Bahr, where eighty boys and girls attend. The school began by one of the native preachers going to the place each Sunday afternoon and collecting a small group of children to whom he would relate Bible stories and teach a hymn. At present this school has ten classes of which four are girls and six are boys; they come from the poorest homes and thirty of the pupils are Moslems. One can hardly express the joy of the children when they see the party of teachers arriving, and the way they call each other from the homes and streets. When they are all assembled, they have a short period of worship after which each teacher goes with his class to some more or less secluded spot for the lesson. A number of hymns and Bible portions have been committed to memory. From the

windows of the near-by houses, parents and older members of the families look with much satisfaction at the children and the smiles are abundant when they hear the sweet voices of their children in song. Bible pictures, which are obtained through the Surplus Material Department of the World's Sunday School Association, are distributed at the close of each session. Efforts are being made to at least provide some benches for this street Sunday-school.

A small Moslem girl of only five years, who attended this Bab el Bahr school, was seen one day sitting by her mother who was busy at the time and asking her to sing "Allah Mahabba," ("God is Love"), which she had learned at the Sunday-school. As the mother repeated only two words, the girl was not contented but in a high voice tried to teach her mother the entire hymn and repeated it again and again fulfilling well her part of teacher. The mother, in order to please the little daughter, repeated it after her until it was learned to the satisfaction of the exacting instructor. This story was told by a member of the Christian Endeavor Society who lived in that part of Cairo and who saw and heard the incident.

THE C. E. TOPIC
June 18.

Cultivating Contentment.

Phil. 4:10-12.

Most of the better things of life don't just happen. They are acquired by long and persistent application. The writer who commands an attractive style, the artist whose brush conveys the magic touch to the canvas, the mechanic who produces the most delicate piece of machinery, or the saint whose very presence creates an atmosphere of loveliness all about did not acquire these virtues by inheritance. It did not just happen that nature endowed them with them, they were, as a recent writer puts it, "sweated out." Long and diligent patience intelligently applied to their particular tasks gave them the power they possess. So it is with contentment. This is a restless world and if the blessings of contentment are to be available to us they must be obtained in the face of ambition, discontent, restlessness and temptation. Contentment has to be learned, acquired and cultivated. It is one of those rare gifts that enables one to enjoy a sweet peace of mind when all about one is storm and disorder. It is the calm that possesses one when others have no such virtue. It is, in the face of trial and trouble, "the peace of God that passeth all understanding." We have numerous examples of contentment in Scripture. Elijah, satisfied with the morsel of food brought to him day by day by the ravens, Nehemiah, so busy on the walls of Jerusalem that he felt himself "doing a great work" in spite of trials and discouragements. John, the Baptist, well satisfied to decrease, while he must increase, Dorcas finding her chosen work in plying the homely needle for the benefits of the needy, etc., etc.

Paul says, "I have learned to be content." Any one who realizes what an impulsive, active and keen mind Paul possessed must surely understand what it meant when he said, "I have learned." Learning a thing means acquiring it by the hardest kind of effort in the face of trying and difficult situations. Many men, after paying bitterly for their folly, their haste or their pride, have been compelled to say, "I have learned my lesson." The uselessness of it all has forced itself upon them. We have much to learn in that way, unfortunately there are many who will not learn in the face of experiences. Many are they of whom Scripture says, "having eyes and see not, having ears and hear not."

With Paul the contentment was acquired by meeting hard conditions in life and mastering them. Everything that could possibly disturb him mentally, physically and spiritually was heaped upon him: He had misfortunes to bear, persecutions to endure, disappointments to trouble him, poverty to distress him and sickness to hinder him, yet, he was a contented man, why? Because he learned that whatever he had to face there was no occasion for distress, since he was absolutely certain that he was engaged in the highest and noblest calling and God was taking the best of care through it all. He knew that nothing need move him since with him always was the power of Christ. He had a conscious feeling that he could do all things through the Christ who was strengthening him.

Our subject suggests cultivating. Contentment is to be cultivated. Now the process of cultivating means making wild land tame so that, instead of yielding useless things, it yields food. Our natures need to be tamed. The works men out of Christ do are evil. Their natures need to be changed and made over (regenerated) so that they will bring forth the fruit that Christ approves. "By their fruit ye shall know them." As it is not at all difficult to tell a cultivated tract of land from one that is not cultivated, so too, it is easy to tell the unregenerated person from the regenerated one. Cultivation also involves caring for the plant, seeing that it gets the proper nourishment and is properly pruned, to the end that it may bring forth fruit in abundance. In the cultivation of contentment we have the discontented soil to work upon. It must feel the regenerating touch of the Saviour's hand, it must be surrounded by those influences that bring out the character that makes for contentment. That life, like the vine, must be properly pruned of selfishness, unworthy ambition, and unlovely habits of thought. This process takes place only as the subject surrenders himself or herself, absolutely to the will of the Lord Jesus, and is willing to endure all things for His sake, even as He has had to endure for the sake of those whom He has redeemed.

Paul makes the sweeping assertion that he had learned to be content in whatsoever state he found himself. It is easy to be content when everything goes well, when there are no severe trials and temptations. Most of us are satisfied when the sun shines and the weather is comfortable. Are we always satisfied when storms and cold are sweeping over us? We should be when we realize that these things contribute to our good. So under other conditions, we should realize that the severe things are our making. The plant, protected and nourished in the hot-house has an easy time of it, but it is a poor sort of a plant to expose to the weather. We don't want to cultivate a sort of hot-house contentment, sheltered from those trials and tests that make for strong muscles, determined and resourceful minds, and characters that honor our Lord Jesus. We want the contentment that makes us so strong in body, mind and spirit that we delight in meeting tests and trials as a strong man delights to enter into the race.

Contentment in Christ is but another way of expressing confidence in Him. No matter what happens, in Him we are secure and happy.

THE S. S. LESSON
June 18

The Downfall of Judah.

II Kings 25:1-12.

Golden Text:—"Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap." Gal. 6:7.

The marvel of it all is that God's patience continues so long. Time after time His prophets had appeared to warn the nation and offer His forgiveness and care if they would only turn to Him again and mend their evil ways and serve Him faithfully. It is refreshing to note that while Judah was going down and down an occasional king who "did that which was right in the sight of the Lord and endeavored to again establish a national life that was faithful to Jehovah. But in spite of such repeated efforts to save the people, backsliding became a habit with them and finally they weaned themselves away from Jehovah. In doing so they invited disaster in its most horrid form to come upon them. They made themselves no more the people of God, and came to endure the same fate that the other Godless nations had invited upon themselves. Both the people and their rulers were to blame as well as their priests. All had permitted themselves to fall into the low spiritual state. A good king might have saved the country, a righteous people might have checked the wicked excesses of the kings and a faithful priesthood certainly might have kept pure and true the worship of Jehovah, no matter what unfaithful people and unrighteous kings might have proposed to do. They all sinned together and together they fell.

Judah had ceased trusting in Jehovah and put its trust in human craftiness. They expected that Egypt would come to their assistance and keep out or drive out the Chaldeans. Israel's experience in Egypt had long ago been forgotten. Friendship with that country was a fatal step, just as friendship with the world for the Christian means doom. God was stronger than Egypt or Chaldea. There was the fact that God had humbled Egypt in times past. It was a foolish thing to put trust in a power that had already proved itself unable to oppose God. It was not the Chaldeans who were fighting Judah, it was Jehovah. They had made Him their enemy. Those who make God their enemy have only to expect dreadful results to follow their folly. There are plenty in the world today who make God their enemy. They defy, insult and ignore Him. Like with Judah, He is long-suffering, but when the cup of iniquity runs over, His wrath will be terrible and their doom horrible. To the last minute there were prophets who pleaded that the people return to God. Had they listened the awful story of Jerusalem's fall would be different.

For a year and a half the city had been besieged. Jerusalem was entirely shut off from the rest of the world. During all this time there was constant fighting against a powerful enemy. It was foolish for the city to match its strength against the Chaldean Empire. Yet in the long resistance we see how much Jerusalem trusted its own strength. Its position and the thickness of its walls seemed to give them assurance that they could hold out. Again, we must remember that it was not men fighting men with the strength that human might can give; it was weak men fighting the power of God. As well might they have commanded the stars to cease shining, or the waves of the ocean to roll back ward. Added to the fury of war; came on the horrors of famine. As they were entirely shut off there could be no relief, except as it came by the miraculous help of God, as in the case of Samaria, years before, but they had shut God out of their lives and no help came from Him. The present terrible famine in Russia is to be traced directly to the Godless policy of the government that now holds control and there is little hope of its abating so long as these Godless rulers continue the policy of shutting God out of the affairs of their country.

The entrance of the Chaldeans was in accordance to prophecy. There is nothing that so convincingly emphasizes the correctness of prophecy and the certainity of the Word of God as a study of Judah's later days. Detail after detail occurred just as the prophets said they would. If these prophecies of ancient Judah were so certainly fulfilled there is every reason in the world to believe that the predictions concerning later times as the prophets uttered them will come to pass. Had Judah only listened to her prophets! What will be the doom of those of our time who reject the prophets or do not listen to their utterances and warnings?

The king and those of the soldiers who remained, attempted to escape. It is an unlovely comment upon their characters to learn that they fled and left the people, who trusted them for their defence, to their fate in the hands of cruel conquerors. Their ultimate doom leads one to feel that their cowardly conduct deserved just such a fate. Even with defeat certain, Jerusalem in the hands of the enemy, and their retreat cut off, neither Zedekiah nor his soldiers called upon God, their only hope, for help. They trusted in the sword and by the sword they were doomed to perish. They had hoped that their wits might be their salvation but they matched wits with God—and lost, as will all those who do the same. There remains not even the glory of having died bravely for them.

Zedekiah's doom was a living death. The last thing he was permitted to see was his haughty conqueror and the murder of his own children. What a picture that must have been haunting him ever afterward. Yet, as the text over a certain prison door reads, "The way of the transgressor is hard."

To the people the loss of their city, their country and their all and the prospect of many years of captivity gave them the most sober opportunity for reflection. It requires this severe discipline to cure them of their idolatry.

DEATHS

Stover—At her residence at Bedminsterville, Pa., on April 25, 1922, Mrs. Eliza Ann Stover, nee Fretz, aged 87 years and 24 days. Services and interment on the 29th at Deep Run, where the deceased was a faithful member, R. F. Landis of Souderton, officiating, instead of the pastor on account of the close family relationship.

Bissey—At the same home on the day of the above funeral Mrs. Louisa Stover Bissey, daughter of the above, widow of the late John S. Bissey, aged 67 years, 1 month and 27 days. Services and interment on May 3, at South Perkasie.

Smith—In Hatfield, Pa., on April 30, 1922, George W. Smith, aged 72 years, 8 months and 21 days. Services and interment on May 4, at Souderton, A. M. Fretz officiating.

PROGRAM
Of the Third "Open Door" S. S. and C. E. Convention of Washington, to be Held at Menno Ch., June 19, 1922.

Forenoon Session, 9:00 to 11:30
Song Service—Led by M. J. Galle.
Quiet Hour—Conducted by J. M. Schrag.
Anthem—Mennonite choir.
Welcome Address—J. M. Schrag.
Male Quartet—Onecho church.
Topic: "What Is the Sunday School's Obligation in World-wide Evangelism?"—Peter C. Jantz, Ruff.
Topic open for general discussion.
Duet—Florence Waltner and Bertha Gering.
Topic: "Would a Change in Routine be Helpful in Monotonous Sunday Schools?"—Rev. J. D. Buller, Monroe.
Topic open for general discussion.
Male Quartet—Menno.
Topic: "The Qualified Teacher and How to Obtain Him or Her."—Onecho S. S.
Topic open for general discussion.
Anthem—Menno Choir.
Topic: "Since Teaching of the Bible Is Barred from Public Schools, Why Not Arrange for a Two-Hour Sunday School?"—Menno.
Topic open for general discussion.
Questions and answers by congregation.
Closing song and prayer.

Afternoon Session, 1:30 to 4:20
Song Service—Led by Ira Aeschlimann.
Devotional Hour—Led by Eduard W. Franz.
Anthem—Menno Choir.
Topic: "What Does the C. E. Owe to the Home Church?"—Harry Krehbiel.
Topic open for discussion.
Reading—Minnie Schrag.
Duet—Katherine and Ruth Krehbiel.
Topic: "What Should be the Contents of a C. E. Program?"—Onecho C. E.
Topic open for gencral discussion.
General Song.
Topic: "Opportunities and Duties of the Missionary Committee."—Monroe C. E.
Topic open for general discussion.
Solo—Onecho C. E.
Topic: "After We Have Won Our Young People, How Can We Hold Them in Christian Endeavor?"—Ruff C. E.
Topic open for discussion.
Male Quartet—Onecho.
Assigned Questions Answered.
General Song.
Business.
Anthem—Menno Choir.
Meeting dismissed by Mizpah Benediction.
Evening service at 6:00 o'clock P. M. by Rev. Paul R. Aeschlimann and Rev. Paul Schrag.

Note: Twenty minutes allotted to each topic: ten minutes to speaker, and ten minutes for open discussion.

Lunches will be served at church in the noon and evening intermissions.

C. E. CONFERENCE PROGRAM

The program committee of the C. E. Union of the Eastern District Conference has arranged the following program for the annual C. E. Conference to be held at Souderton, Decoration Day, May 30, 1922:

Morning Session
(Daylight Saving)

Song Service—Local leader.
Devotional Exercises—Rev. Neuenschwander.
Short Business Session.
Short Discussion on:
a) The Christian Endeavor Program—Altoona Society.
b) Attendance at Christian Endeavor—Bally Society.
c) Participation in C. E. Work—First Philadelphia Society.
e) What Is the Best Field for Real C. E. Work?—West Swamp Society.

Afternoon Session

Address—Dr. Elijah Kresge, Allentown, Pa.
Address—Wilbur K. Thomas, Philadelphia, Pa.

Morning sessions begin at 9:30 A. M., afternoon sessions begin at 1:30 P. M. The local society will sell small picnic lunches, serve hot coffee for a nominal price.

PROGRAM FOR THE S. S. CONVENTION
To Be Held in Inman, Kansas, June 5, 1922, 9:30 A. M.

Introduction—Rev. A. J. Dick, Chairman.
Convention Sermon—Rev. P. A. Penner, India.
Music—Inman Sunday School.
Reading of Last Minutes.
Topic: "How Students Prepare Their S. S. Lesson; Drawn from My Own Experience."—Katherine Gaeddert.
Recitation—Burrton Sunday School.
Topic: "The Relation Between Organization and Success in S. S."—Rev. B. W. Harder.

Noon Session

Business Meeting.
Music—Inman Sunday School.
Addresses—Mrs. P. A. Penner, India, and Miss Talitha Neufeld, China.
Music—Johannestal Sunday School.
Topic: "How Can Bible Instruction Be More Extended and Soul-winning Be More Emphasized in S. S.?"—Sister Frieda.
Music—Christian S. S., Moundridge.
Model Normal Class—Rev. G. Enss.
Question Box.
Closing.

Guests are requested to provide for their own meals.

All questions should be handed in to Rev. A. J. Dick, Inman, Kansas.

CONTRIBUTIONS

HOME MISSION RECEIPTS
March and April, 1922

General Fund: Christian ch., Moundridge, Kan., $29.75; Zion ch., Elbing, Kan., $180; Jac. W. Penner, Hillsboro, Kan., $75; Pratum, Ore., S. S. and ch., $24.75; Hutchinson, Kan., mission ch., $16.07; Upland Cal., ch., $133.54; D. C. Schmidt, Upland, Cal., $10; Arlington, Kan., S. S., $30; Anonymous, Halstead, Kan., $75; Lizzie Stauffer, Donnellson, Iowa, $100; Colfax, Wash., ch., $15; Grace ch., Pandora, O., $44.93; Alfred Wiebe, Birney, Mont., $5; Mrs. August Leisy Mission Fund, Wisner, Neb., $50; Deer Creek, Okla., ch., $24.62; Burrton, Kan., ch., $6; Grucnfeld ch., Fort Cobb, Okla., $6.37; Hoffnungsau S. S., Inman, Kan., $11; Salem S. S., Dalton, O., $9.50; Hoffnungsau ch., Inman, Kan., $45.83; West Zion ch., Moundridge, Kan., $57; Ebenezer ch., Mt. View, Okla., $10.15; Sichar ch., Cordell, Okla., $12.42; J. J. Goossen, Reedley, Cal., $30; Herold ch., Bessie, Okla., $9.33; Escondido, Cal., S. S., $9.51; Los Angeles, mission ch., $50.45; Anonymous, New Boston, Iowa, $5; Buhler, Kan., ch., $37.75; Pulaski, Iowa, ch., $32.70; Bahette Leisy, Cleveland, O., $100; Elise Holly, Trenton, O., $3; Mrs. Wilhelmina Rapp, Fairfield, Ill., $10. Total, $1,259.67.

City Mission: Salem ch., Marion, S. D., $52.51; Bethlehem S. S.; Bloomfield, Mont., $96.25; Mrs. Elva K. Leisy, Urbana, Ill., for Hutchinson, $5.

Jewish Mission: F. Luella Krehbiel, Clarence Center, N. Y., $2.50; Ladies' Aid society, Wadsworth, O., $20; church and S. S., Wadsworth, O., $30; Alfred Wiebe, Birney, Mont., $20; Mrs. Katie Dettweiler, Alta Loma, Cal., $10; Alexanderwohl ch., Goessel, Kan., $122.11. Total, $204.61.

Building Fund: St. John S. S., Pandora, O., $75; Sudcrman Bible Fund Proceeds, $90.62; interest on L. L. B., $2.12.

Total receipts, $1,785.78; total disbursements during the two months, $3,649.03; balance on March 1, $1,914.08; balance on hand on May 1, 1922, $23.83.

Gratefully acknowledged,

J. E. Amstutz, Treasurer,
Trenton, Ohio.

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VOL. XXXVII. BERNE, INDIANA, JUNE 1, 1922. No. 22.

IN MENNONITE CIRCLES

On Sunday evening, May 28th a Memorial service was held in the First Church, Philadelphia with special reference to Decoration Day.

Rev. Linford Falk, pastor of the Saucon, Pa. church, is at present in the hospital suffering from serious injuries he received when his automobile was struck by a train.

Rev. A. S. Shelly, of the Germantown, Pa., church, is conducting a series of interesting studies on the Lord's Prayer in connection with the Sunday evening service.

Witmarsum Seminary commencement was held on the evening of May 30. Four men received their diplomas. Dr. J. H. Langewalter, President of Bethel College, made the address.

Rev. N. B. Grubb wishes to express his appreciation of the numerous letters of congratulation received from various sections of the country as a result of a note announcing that June 29 marked the 50th anniversary of his ordination to the Christian ministry. Unfortunately, the date given was, owing to a misprint, incorrect. The proper date is June 30. However, though the well-wishes of so many friends came a month ahead of time, they have been a source of the keenest satisfaction to him.

The old Mennonite school building at Wadsworth, O., with which so many memories, dear to the hearts of many of our fathers, have been associated, will soon be a thing of the past. For a number of years the building has been used as a consolidated school, but it is now to be torn down and a modern building is to take its place.

The Wayland News, Iowa, in commenting on the departure of Rev. L. L. Miller and wife for Wadsworth, O., says: "Rev. and Mrs. Miller have been faithful and consistent workers in the Wayland and Eicher churches, and they have the satisfaction of knowing that their labors have been liberally rewarded. Nearly 50 new members have been added to the church during Rev. Miller's pastorate and the finances of the church show a substantial increase.

UKRAINE, ALEXANDROWSK

Dear Editor:—

Have made a trip of some 400 werst in the Ford in the past five days and saw death by hunger stalking in all his horrible majesty ahead of rapidly approaching soring vegetation.

We had much rain and many obstacles to overcome on the way. Some seemed insurmountable and might have been but for the fact that we had a Ford, for the last 28 werst we had to use coal oil as gasoline gave out and we could not buy any. We had a broken spring to repair at one place in a land where automobiles are now about as scarce as the proverbial "Golden Egg" and at night in rain crossed a mill race on a substitute for a bridge that people said it was impossible to cross in daylight. We were stuck in mud many times—I mean our Ford—and I myself one night landed in a mud-puddle with both feet and folding umbrella so that my companion, Hiebert, had a battle of emotions in which for a moment his sense of humor outran his deeper sympathy.

We saw two horses lying in the mud along the road trying in vain for the last time to get on their feet but soon to join the other two that had just died the one half eaten by dogs and hungry human beings and the many scores of newer or older skeletons scattered along the winding, unworked prairie roads. The land is wonderfully fertile and rich. The Good Father is certainly not to blame for the plague of starvation that is visiting these unfortunate people. "The birds of the air sow not neither do they spin", yet we hear them sing their cheer. Carefree songs along the same way where thousands of our fellow creatures are dragging their weary, half-starved or wholly emaciated bodies, onward, onward, onward until they find some dry crust or perchance an unmarked untimely grave in some strange land. At one place we saw along the road, far from a village, a little grave mound. At one end two sticks tied with a string in the shape of a cross marked the spot where some heart-broken mother laid to rest one of her harp—and heart strings.

How the people here do hope and many pray that America must feed them! The magic word here in the most inland village is "Ara" (American Relief Association) and whenever we stop and people learn that we are "Americaneka" they crowd around and want to know how soon the kitchens will be started. Hunger is both a merciless and a persistent terror. And our fair land has an opportunity here to render Christian service to an unfortunate people. This is the immediate problem and the crying need. May Christian America rise to the need as it has risen so many times before!

The Mennonite Relief work with which I am connected directly and which is a branch of the A. R. A. work centers in the Mennonite settlements here. But the need is so great that we see it approaching like an avalanche and want again to call upon all who love the appearing of the Lord, not to wait, but to render every assistance in their power now. We shall at best not be able to save all from the awful death of starvation, but if friends at home could see how gladly people here who at one time were wealthy possessors of literally thousands of acres of this fine land now receive a loaf of white bread or some rice they would not want to forego the joy of giving them pleasure. A lady whose husband, four years ago owned over 30,000 acres of land and who lived in ease and comfort, told me that they had received two food packages from friends in Newton, Kansas, the day before Easter, and she added in all her life had she not received a gift ever which she was so happy. There are thousands of other mothers who are daily and nightly haunted by the constantly increasing apathy of their dear little children who would be equally happy could they today give their children a dry crust of white bread. Help them do it.

Yesterday along the road I stopped and took a snap-shot of a Russian and his wife pulling a harrow to cover a little broadcast seed. I then gave them a piece of white bread from our Mennonite relief flour. They said they had not eaten any other bread for two weeks but that baked from the Russian Thistle or tumble weed, called Kurrei.

God has been good to us far beyond our deserts. Are we going to be good to our fellow-beings, as the Good Master bids us? The opportunity is presenting itself here to every one of us. People here tell us again and again that they can find no appropriate words with which to thank us.

But, I repeat, the need is far greater than our means thus far. May we ever do more.

C. E. Krehbiel.

TO ALL MENNONITE CHURCHES

In the United States and Canada and Their Relief Organizations

Charkow, Russia,
March 6, 1922.

Dear Brethren:—

Our brethren in South Russia, who find themselves in a truly pitiable condition, are in the near future to receive the first piece of bread from the hands of the American brethren. The need has already reached its highest point, and if help should be further delayed, even for only a few weeks, the result would be the starvation of many, and conditions among us as Mennonites would be similar to those existing for about a month in the adjoining German district of Prischib and in other neighboring districts which are settled by native Russians. A few of our dear ones have already succumbed to hunger, but in general our people have kept courage and have succeeded in "making ends meet." This is to be ascribed

partly to our strictly economical living and effective mutual support, but above all to the living hope of help from God and from our brothers and sisters in America. Only this hope has caused our churches to keep up courage during the last few difficult weeks. It is, as it were, a battle with death.

But in this time of complete sterility in every respect, of total exhaustion of resources, of an entire lack of all means and possibilties for existence in economical, cultural, and political respect, that time of hopelessness as to our future—the old word of Truth that man liveth not by bread alone has again been verified.

But to all appearance our time of waiting for the cessation of at least a part of our sufferings is now drawing to its close. Tomorrow the first transport consisting of eight cars of supplies is to leave here for Chortitza, Orloff and Halbstadt. As a matter of fact a very large part of our churches and brethren cannot be reached by this shipment; they will have to be asked to wait longer. But other shipments of food are, according to statements made by the director of the A. M. R., Prof. A. J. Miller, already under project. For a few days Prof. Miller has been in the South in order to make the necessary plans and arrangements with the representatives of the various organizations. And Bro. Slagel has arrived with six carloads of clothing. This means that in the course of a week your hungering brother here will receive the first bite of bread and the orphaned child the first garment to cover its nakedness. What a touching moment! More than that. Thousands of hearts are beating warmly for us and thousands of hands are extended to the sinking ones to bring them effectual help.

Dear Brethren, we could in the days of our prosperity not reckon with the condition of boundless need which would wreck our existence. Neither could we reckon with such willingness to sacrifice, such brotherly love which is now saving us from threatening starvation.

Permit, therefore, the undersigned in the name of all Mennonite congregations in South Russia to express to you the deeply felt joy, the sincere gratitude of our hearts. We are almost tempted to wish that you might have a glimpse of our sorrow today and that tomorrow you might witness the joy and thankfulness of our fathers and mothers who will now be able to provide for their dear ones.

In conclusion we also desire to express our thanks for the way in which the brotherhood of America have obligated us by providing for the traveling expenses of our committee of Investigation, consisting of four brethren, who have visited America and other countries.

Our entreaty to you is: Do not cease in the good work. Complete your work of rescue by enabling us to get out of the terribly stormy sea and to reach a land where we may dwell in peace. And may God bless you and us.

(Signed) **B. Janz,**
Authorized Representative and Chairman of the Union of the Mennonites of South Russia.

(Signed) **Ph. Cornies,**
Member of the Executive Committee and Secretary pro Tem.

(Signed) **A. Harder,**
Member of the Council, Minister.

OUR MISSION IN LOS ANGELES, CALIF.

Greetings from the Mennonite Mission. We have been too busy making history to find time to record it. Being "too busy" seems to be a tendency of the present time, or is it peculiar only to Southern Calif.? Someone has written that God has given us all the time that we need, but we add work of our own, and so we lack time to do all we undertake. The one with whom a day is as a thousand years and a thousand years as a day, can quiet our feverish hands and brains until we can realize what alone is needful to do, and can find plenty of time to do it.

Several months ago we had great joy when we could talk face to face with our dear missionaries from India, Bro. and Sister P. A. Penner and their daughter. Their familiar faces and voices made it seem unreal that thirteen years had passed since we last met. However, the growth of the work in India, as they described it, proved that many years had passed since then. May your hearts burn with a greater love and zeal, for the workers and the work in India, as ours did, when you hear their message. Later Rev. J. W. Kliewer came and described all our work which we call Foreign Missions. The four addresses he gave seemed quite too short to cover this great work we have undertaken. The burden was placed upon us not only to "give" and to "go" in order that the work may be extended, but to pray for the preservation of the work already done.

While our hearts were still filled with wonder and gratitude over the reports from the mission fields, the Easter season came with its message of joy and hope. Very early in the morning of Easter Sunday, a number of the Mennonite students of the Bible Institute joined some of the members of the Mission in a sunrise prayer meeting on one of the many hills near the city. They had a blessed time in song and prayer and testimony. Afterwards they had breakfast together at the Mission House. During the Sunday school period a short Easter service was rendered by the Mission children.

A more recent event was the Mennonite picnic, planned and carried out by the Mennonite students at B. I. Various branches of Mennonites were present, together with a number of Mission workers. The forenoon was spent in recreation. Then came the picnic lunch. The Refreshment Committee's resources were taxed to the utmost apparently, as they served ninety persons, but there proved to be still a surplus which we had to decline with thanks. The best part came in the afternoon when a program was rendered of speeches, recitations, songs, and finally the closing devotions. Many strangers in the park came to listen to the sacred songs and recitation of Scripture. We trust some good seed was sown.

For some time the German service and one English service at the Mission had been conducted by Rev. C. N. Hiebert, of Canada, while he completed his studies at the Bible Institute. Several weeks ago Bro. Hiebert was called away on an evangelistic tour in Southern Calif., but when the Lord takes away a worker, He also supplies His successors. Rev. J. B. Baer has consented to take the German services in charge, Sunday mornings, and Rev. H. H. Nickel, of Laird, Sask., Canada, conducts the English service in the evening. Brother Nickel is also a student at B. I. Brother John Baergen, who is completing the third year at B. I., continues to conduct the English services in the morning. The other services at the Mission are carried on as usual. The Mary and Martha Circle has just completed a course of study of Mennonite History, which they found very interesting and instructive, especially at this time when those of our faith in Russia are suffering trials and persecution, and are planning emigration to America.

One faithful old mother, Mrs. Goertzen, whose daughter is a volunteer worker and member of the Mission, was called home by the Lord recently.

We would ask you to continue to remember us and the work in your prayers.

Corr.

A WORD FROM ALTOONA MISSION

May 25, 1922.

The Psalmist says: (31:1.) "In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness." So we want to say with the writer because we cannot do anything out of our own. It is He that worketh through us. Praise be to the Lord for that!

The summer days are here, sooner than a person expects and with that all work is more strenuous. We are planning to have a vacation Bible School for two weeks, during the month of June. Have never had it here heretofore, but where they have had it, it has proven to be a success and of great benefit.

Just before this school opens, we have and are planning for children's day. This day is of great importance as it brings joy to the little ones and is a great nucleus for getting others started to Sunday School. May the Lord bless all activities and we ask your prayers in behalf of these days.

On the seventh of May had the privilege to attend the Eastern District Conference which was of great inspiration. The following Sunday we here in Altoona had the rare and great privilege of having with us, Rev. Israel Saxe, missionary to the Hebrews in Chicago. Speaking here on Sunday night he gave to us his conversion, with that some of the experiences as a Hebrew and also as a Hebrew Christian. All were very much pleased with the message brought by him. We were telling the people around about us about him being here, and the result of that was that a Jewish family came to church, who had never been there and forbade their children to come to any Protestant churches. Bro. Saxe had talked to the same party the next day and he had extended his appreciation of the message and told Bro. Saxe to come and stay with them the next time he came around this place.

On the following day we took Bro. Saxe to some of the Jewish homes and we praise the Lord for the opportunity to witness for the Jews God's chosen people. We praise God for the privilege of having him in our midst. Our prayers are with him and may the Lord bless his being here that through that we might in the future have more access to the Hebrew people as there are many here. Pray for us in this line.

The street meetings are just now opening. We had our first meeting last Thursday night. Had not intended to have a street meeting as it was rather rainy. But as we were gathered at a home for cottage prayer meeting, we were singing on the porch and there gathered many listeners outside, so we could not help but go out and preach the Word in song and in message. May the Word fall into the heart and bring forth fruit for all eternity.

Yours in His Service,
G. M. Baergen.

WHAT GOD HATH DONE!

(The Story of my Conversion)

By Israel I. Saxe, Missionary of the Jews working under our Home Mission Board.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:3-7.

I was born in a small town about fifteen or twenty Russian miles northeast of Warsaw, Russian Poland. My parents were strict orthodox Jews who brought me up in the Jewish religion. When a young boy, I studied the 118th Psalm in the Hebrew schools very closely. The Jewish people read Psalms 113 to 118 as a special prayer on the first day of each month and on holidays. My teacher was very anxious that his pupils should understand these chapters thoroughly. When we reached the 22nd verse in the 118th Psalm, "The stone which the builders refused is become the headstone of the corner." I asked him what was meant by the "stone." The Jewish people, according to traditions, believe that the word, "builders" referred to the wise men (Rabbis) of the Jewish nation, so I asked, "If the builders mean the Jewish leaders, who then was the stone?" Instead of giving me an answer, or explanation, my teacher took his big colored handkerchief and threw it in my face saying: "Keep your mouth shut."

The orthodox Jews are taught, "Murra Raboch Kmurra Shmaim," which means "fear your Rabbi as you fear Jehovah." I therefore kept my mouth shut and did not say another word. Nevertheless, God did not leave me alone, and strange feelings came over me whenever I read that chapter.

A few years passed by and there were no more schools for me to attend in my own little home town. I, therefore, had to go to a city where higher grade schools were to be found. When I came there, I began to study the Talmud a little more deeply than I had done at home. I also spent about an hour or two daily in the study of the Pentateuch and historical books of the Bible, but none of the prophetical books were ever taught. The Orthodox Jews in Poland believe that one would become a believer in Christ if he studied the prophetical books without any of their commentaries. For that reason, I believe, these books were eliminated in the Hebrew schools which I attended.

Not Satisfied

The Talmûd and all the other teachings mentioned above did not satisfy me. So, I studied the prophetical books by myself, whenever time permitted. I also used to keep a little Old Testament hid under the Talmud and studied it whenever I had a chance. About four years passed by, when a spiritual change took place in my life. My father and mother were very much dissatisfied with me. My parents wanted me to get married, but I refused. I again went to other Hebrew schools and spent eight more years in three different schools before I again returned home.

During those eight years, I studied deeper Hebrew theology under the teaching of a Rabbi, but the Bible was left to be studied alone, and many times I did it secretly, so that the overseer might not say that I did not spend time enough on my regular lessons.

When I returned home, my parents took me in with great honor, but it did not last very long. My joy soon turned to sorrow. My father very soon realized that there was a great spiritual change in my life, and he was afraid that I might become a "Goi" (Catholic, as the Jews in Poland called them). Serious trouble between my parents and myself arose, and whenever any religious argument between my father and me started, my mother would begin to curse me and bite my arm; my father likewise. Many times blood ran from different parts of my body. My father even refused to eat with me at the same table at home and told me to go. One Saturday morning in the synagogue, while the reader was reading, they called my attention to Deuteronomy 21:18-21 which speaks about a rebellious son. They seemed to think the verses fitted me, but I am sure they did not.

"Breaking Home Ties"

About that time I decided to find some way to go to America. But I had no money whatever. I decided not to say anything, but stay and bear the burden for a while. In the meantime, I saved about six rubles (Russian dollars) just enough to get into Prussia. I went to Germany and asked for some work with the Hamburg-American line to take me through to Chicago, and also asked them for twenty-five ($25.00) dollars in cash to show at the Ellis Island as required, and they accepted my proposition.

When I arrived in Chicago, I forgot all my previous experiences and for a while did not think of God at all. One evening, it must have been either Saturday or Sunday, as I was passing by one of the reading rooms of The Chicago Hebrew Mission, located at 1244 South Halsted St., I noticed a large window with Bibles and tracts exhibited. I stopped and began to read and decided to go inside. When I went inside, the greatest surprise to me was to see ladies participating in a religious meeting by singing and testifying, which was contrary to the traditional teaching I had received. I could not understand the singing, because it was all in English. After a few minutes, the Rev. Charles Mutshnick, then a missionary in that place, preached a sermon in Yiddish on the parable of the leaven. I enjoyed hearing him, because of his beautiful expressions both in Hebrew and Yiddish, but I hated what he said concerning Christ.

After the meeting, the missionary came to me and spoke a few words, and also asked me if I would like a New Testament. At first, I said no, but soon decided to take one. Upon reaching my room, I burned it. About three or four weeks later, this missionary met me again and invited me to the meeting and I went. After that meeting, he gave me another New Testament and I burned it also. As I remember, I burned about six New Testaments, but the seventh one burned me. When I received the seventh New Testament, I decided to read it for the sake of education only.

When I began to read the New Testament, I at first struggled against the prejudice of the name Jesus Christ. I hated that name, because of severe persecution which the Jewish people in Russia suffered in His name. God soon took that prejudice away when I learned that it was not done by true Christians but by the Catholics. Of course, I did not know the difference between Christians and Catholics, because there were no Protestant churches where I came from. When I read the sermon on the Mount, a spirit of love entered into my heart as I read His loving kind words. I studied further and gradually began to see the light and its truths as a fulfillment of the Old Testament. I read it through a few times, and finally Revelation 3:20, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me," touched my heart and I began to be more sincere in searching the truth. Then I took a large sheet of paper and marked down all the Old Testament Messianic prophecies I could remember, and also read through the Old Testament once more so that I might be sure I had all the promises of the Messiah from the Old Testament. Then I compared their fulfillment in the New Testament. After doing this, I could not help but accept Jesus as the Messiah.

The Deity of Christ Question

The question then came to me as to His Deity and whether or not He were indeed the Saviour of the world. I could not understand the Trinity and how God could come down on this earth in the form of man, and many other questions came up in my mind, which space will not permit me to mention. In order to settle these questions, I had to make a special study of the Old Testament alone as to the use of the names applied to God. I compared Deut. 6:4, "Hear, O Israel: The Lord our God is one Lord," with Gen. 2:24, "Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." The Hebrew word "Echod" for "one" means a compound unity, not an absolute unity. Then I found in Genesis 18 that God in the time of Abraham

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THE MENNONITE

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EDITORIAL

The appeals that novelty make are not always those that bear the scrutiny of reason or good sense. The child visits another home, the luxuries or the manners of that home are so different to him from those he has been accustomed, and the side of things which he sees, that are generally shown at their best to the stranger fascinate him so that he sometimes wishes that the same things might be a part of his own home. It is generally the immature and snap judgment of some children that leads them to complain of commonplace things of home or to make unfavorable comparisons to the discount of their home surroundings. One of the sources of the unhappiness of excellent parents lies in just this thing. They do all that consistency and ability allows them to do to make the home atmosphere the best possible for their children and the children, instead of considering the sacrifice and sincerity that enters into the making of their home life, stab deeply into the hearts of their parents by an open and surly display of an utter lack of appreciation. No wonder that a poet writes, "Sharper than a serpent's sting is an ungrateful child."

If we were to analyze the situation we would not be long in discovering that at the bott m of it is the determination of the children to place their immature judgment above that of the parents. The seeds of rebellion against paternal authority, when once they get a root in the heart of the youth, make him a disagreeable and troublesome child so long as he remains under the paternal roof.

In the ideal home everyone pulls together. Sacrifice and privations are cheerfully shared by all, and all who compose that household are united in making it the sweetest and dearest place on earth. The harmony of any household can only be disturbed by persons of that household. Disagreeable influences may be set in motion from without, but they will find a united defense from within.

The church is a family in larger form and the joy of family life may find in it an excellent manifestation if the same respectful and honorable attitude is shown toward it as a whole, as we may reasonably expect from members of our own household. The member who is always saying how much better they have it elsewhere is more than a nuisance, he is a menace. This does not mean that we cannot, or shall not, learn from others, but it does mean that the dangerous habit of mind that sees everything wrong at home and everything right outside should be eliminated in the interest of mutual harmony and success. Many a youth, who has packed up his bundle and gone elsewhere, has discovered to his sorrows that the apples were not nearly as sweet on the other side of the fence as they once appeared to be, and migrating church members have also found themselves sadly disappointed.

In our denominational affairs, to continue the comparison, we may find a type of mind of a similar nature, ever ready to boost outside institutions and unfavorably compare our own with them. Why not help make our own better instead of criticising them with the object of undermining their influence? It does not require the gift of second sight to see that "knocking" our own and "boosting" others means ruin. We should suppose that no one would be ambitious of leaving behind him as a monument the ruin of a noble institution built up on the sacrifices and tears of our people only to have had its foundations weakened from within so that it had to fall.

WHAT GOD HATH DONE

(Continued from page 3)

came down in the form of man, eating and drinking. This I had believed from my childhood. Also many other passages such as Prov. 30:4, "What is His name, and what is His Son's name, if thou canst tell?" and Psalm 110:1, "The Lord saith unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool," and many more passages which speak of the power and equality of the Messiah with God, came to my mind. I thought of these verses day and night, while others kept praying for me.

Rev. Isadore Schwartz, one of the Mission workers at that time, took a great interest in me, and preached the Gospel to me whenever he could get an opportunity. Much light was brought to me through this dear brother. Mrs. T. C. Rounds, the superintendent of the Chicago Hebrew Mission at that time, also showed me very great kindness and motherly love, which I cannot forget. She daily prayed for my striving soul and her prayers as well as the prayers of the other workers were answered on my behalf.

I owe a special debt of gratitude also to Mrs. Mary Stinson (then and now a worker in our Mission). Mr. Mutshnick introduced me to her, and she immediately took a personal interestin me. She took me to the Mission home, taught me English and the reading of the English Bible, and so greatly helped in bringing me to the place where I was prepared to accept Christ as my Savior. In my searching of the Old Testament prophecies and New Testament fulfillments she was always a sympathetic and able helper.

"Behold He Prayeth"

I am sorry that I cannot remember the exact day of my conversion, but I can still remember my first prayer to God through Christ Jesus. I prayed in Yiddish, as I did not know the English well enough. I prayed, "Lord keep my eyes open." I remember the story of Paul that he was blind for three days after his conversion. I thought that every Jew who is converted becomes blind for three days, and I did not want to be blind.

After my conversion, I felt the leading of the Holy Spirit was for me to become a missionary to my own people. I resisted at first. I thought of going to China or Africa, but God in many ways showed me that it was His will for me to preach the Gospel to the Jews and not to the Chinese.

Eleven years have passed during which time I have spent about eight years in school that I might be more fully equipped for the service into which God called me. I spent much of my time during these years in giving the Gospel to my own people, and now for almost three years I have been devoting my entire time in an endeavor to save some of "the lost sheep of the house of Israel."

WORLD-WIDE SUNDAY SCHOOL NEWS

Summer Work for Other Lands

"Attendance is always better when we have cards and papers to distribute" is a sentence in a letter just received by the Surplus Material Department of the World's Sunday-School Association, and it indicates the fact not only in the Philippine Islands, from which the message came, but is true of every other part of the world. Some think that just a few pounds of picture cards which tell some Bible story are hardly worth sending. The hundreds of letters that are constantly coming to the office of the World's Association tell a different story. Every missionary needs all the good pictures you can send. It is so easy to play the partner to some missionary of your own church. Just write to Rev. Samuel D. Price, D. D., 216 Metropolitan Tower, New York City, and tell what you have to send. You should indicate your denomination that you may receive an introduction to a missionary of your own church. The cost to mail 4 lbs. of pictures is only 32 cents. About 40,000 have already asked for these instructions and are helpfully linked up with some foreign mission station. A pamphlet will be sent to you which gives all necessary information.

Christmas offers special opportunity of cooperating. Every missionary needs many packages of dressed dolls, combs, ribbons, pocket knives, etc., to meet the actual demands in connection with the Christmas celebration abroad. Preparing these simple gifts offers delightful work for the summer time. The parcels should leave by November 1st, and they can be sent by parcel post at the rate of 12 cents per pound. Hundreds of requests for special gifts are now on file in the office of the World's Association. These range from a particular picture of the Life of Christ to an automobile. A Sunday-School class in Brooklyn just gave a baby organ to a missionary in South Africa who at one time had been a pupil in that Brooklyn school. A woman in Western Pennsylvania has given a Sunday-school automobile for use in Syria and Palestine. There are requests on file which will meet the ability of anyone who wishes to do something definite for some missionary. The most frequent appeal is for the large Bible lesson picture rolls.

Sunday-School Development in South Africa

For the past three years the South African National Sunday School Association has had a full-time secretary in the person of John G. Birch, with headquarters at Port Elizabeth. Mr. Birch, in presenting the seventh annual report of that Association, states that during the past three years

the membership has increased from 143 schools with 22,250 officers, teachers and scholars, to 246 schools with an enrolment of 32,250. One significant record is that of the attendance of the members of the Executive Committee. Though eleven meetings were held during the year, each member was present every time.

Most of the work is carried on among the Europeans though efforts are being made to reach the large native population. Special request has come to the World's Sunday School Association asking them to provide the support for a field secretary who will work with the natives. Such help has also been recommended by Charles Francis, a member of the World's Executive Committee, who had just made a deputation visit to South Africa.

A new type of work is called the "Country Scholars' Department" and it is akin to the home department methods except that the studying is done by groups, rather than as individuals. A number of local Sunday-schools have formed a Country Scholars' Department as the result of which hundreds of children on farms and in other isolated places throughout the sub-continent are studying the weekly Bible lessons. Usually the department begins with four or five scholars, but it invariably grows as the members bring in their friends, and in a number of cases, groups have been formed which have eventually become well-established Sunday-schools. The St. John's Presbyterian Sunday-school of Bloemfontein began the year with 86 in the Department and closed with 112 representing 53 families.

TEACHING CHILDREN TO APPRECIATE BLESSINGS

By Edith Lochridge Reid.

Mothers often get discouraged because their children seem thankless and unappreciative of their blessings, when with a little thought and effort on the mother's part she could train them to a better sense of appreciation.

"I bought some lead pencils when I was down town today so they would be on hand, and I hope I won't hear any more about lead pencils when you are starting to school at the last minute."

Will Johnny appreciate one of those pencils when he takes it from the shelf, do you think? He certainly will not. He will grab one and off with it without even a thought of thanks, to say nothing of voicing his appreciation.

"Here's your collection money all ready for you," says mother when the children are scurrying off to Sunday School. Now not for anything would the tots go without their pennies, for the collection is an event in the primary classes. But when mother hands it out this way they take it as a matter of course and not as one of the blessings for which they should say "Thank you."

Now it would be splendid discipline to let the children ask for a few things once in a while. This gives them a sense of obligation to mother because she has done a favor, and nearly always a well mannered child will say "Thank you" for something requested. Don't feel, mothers, as if you were shirking your duty if you make Mary ask you to sew on a button or mend the pocket of her sweater. She will be impressed with what the little task means if she has to wait for you to get your thimble and thread and button or yarn. If she sits and watches you for the ten minutes that this duty requires she will say, "Thank you." But if the clothes are mended and tucked away in her bureau or closet ALWAYS, she will take the blessing of mended clothes as a matter of course. Naturally we are not grateful to a marked degree for things that we get on schedule. But let something go wrong at the electric light plant and we fuss about using candles and exclaim, "I'm certainly thankful they have the wires fixed," when once more the power is restored.

So if you feel that the children are showing ingratitude, do not blame them;—look for the trouble in the training system. Turn the power off and let them use candles, and you'll be surprised how thankful they'll be for blessings that they are in the habit of receiving with no show of appreciation.

CHRIST'S HEALING POWER

Each of His healing miracles was a result wrought for spiritual ends by divine power according to laws which were altogether outside the field of human experience and knowledge. It is not the suspension of law by Him who was above all law its creator; it was simply the operation of laws not comprehended by human experience and knowledge by which Christ's healing work was wrought. Told in entirely unscientific terms, there is yet nothing that science has ever discovered or lays claim to which casts any doubt on the credibility of these simple stories of Christ's healing power. Indeed, every discovery of modern science only enhances their probality and makes their credibility easier. It is obvious as you read the story of Christ's healing that pain and suffering were to all intents realities to Him. There is nothing in the record of Christ the healer which sanctions the foolish idea current among large numbers of people today that these things are unreal and non-existent. Christ did not treat disease as being a mere figment of men's disordered imaginations. Christ did not say to these people who were racked with pain that pain was an unreal thing and did not exist, that the nature of God precluded the possibility of the existence of human suffering. He dealt with it as an intense reality not only to them, but an absolute reality in the world of fact. But he looked upon it and dealt with it also as being merely disciplinary and temporary; and the fact that He touched the leper, the fact that He took the fevered woman by the hand, simply expresses the contact of divine love with human ills, and the impact of divine power upon all human disorders. Oh, the sympathy, the tenderness, the understanding, the true searching into causes, which characterize Christ the healer in all contacts with men! Surely Christ's healing ministry set the divine seal on every human effort to alleviate the conditions of suffering and the hardships of disease.—J. Stuart Holden, D. D.

EDUCATION IN INTERNATIONALISM

The Women's International League for Peace and Freedom is vigorously promoting constructive education for internationalism. Under its auspices last month an Easter school was held for a fortnight at Keswick, England, open to all men and women who wished "to study and promote intellectual knowledge," with a program of lectures, debates and recreation. Similar schools will be held during August of this year, one at Burg Lowenstein in upper Franconia under the auspices of the German section of the League, the other at Varese in Northern Italy.

The impetus for these schools was gained from the success of a summer school held last August in Salzburg, Austria, when three hundred men and women of all ages, many of them marked by the privations of war, and mentally hungry as well, spent two inspiring weeks together.

They came from Austria, China, Czechoslovakia, Denmark, England, France, Germany, Greece, Holland, India, Ireland, Japan, Jugoslavia, Mexico, Roumania, Sweden, Switzerland, and the United States, and forgot political boundary lines in their zeal to study internationalism; first from its psychological point of view when such subjects as the free development of function, possessive and creative impulses, inhibition as a source of conflict, and mass psychology were discussed; and second, from the political and historical points of view.

The program of the Women's International League for Peace and Freedom has been developing steadily under the leadership of Miss Jane Addams of Chicago, its president, and Miss Emily Greene Balch, its secretary-treasurer ever since the organization of the League at The Hague in 1915.

At the Hague Congress the League protested against:

(a) The madness and the horror of war,
(b) The odious wrongs of which women are the victims in time of war,
(c) The horrible violation of women which attends all war,

and urged the governments of the world:

(a) to begin negotiations for a permanent peace base on the principle of justice,
(b) to recognize the right of self determination of nations,
(c) to refer future international disputes to arbitration or conciliation,
(d) to develop a permanent international court of justice,
(e) to control all manufacture and traffic in arms and munitions of war,
(f) to declare void all secret treaties,
(g) to guarantee the freedom of the seas,
(h) to grant women equal political rights with men,
(i) to direct the education of children toward the ideal of constructive peace

DRY LEAGUE ATTACKS BEER AMENDMENT

The National Executive Committee of the Anti-Saloon League of America met in Washington on Thursday, May 11th. The following members of the Committee were present: S. S. Kresge, of Detroit; E. R. Root, of Medina, Ohio; E. A. Baker, of Portland, Oregon; Richard J. Hopkins, of Topeka, Kansas; Homer W. Tope, of Philadelphia, Pa.; William H. Anderson, of New York City; F. Scott McBride, of Chicago; H. B. Carre,

of Nashville, Tennessee; Fredrick Fosdick, of Fitchburg, Mass. The national officers present were, Dr. P. A. Baker, Dr. Howard H. Russel, Dr. Ernest H. Cherrington, Dr. E. J. Moore and Dr. Wayne B. Wheeler. Other officers of the League present were, E. V. Claypool, of Providence, Rhode Island, and E. J. Richardson, of Westerville, Ohio.

The Committee by unanimous action adopted a resolution against any beer amendment and made plans to take whatever legal and political action might be necessary to prevent nullification of the Eighteenth Amendment. The resolutions are as follows: The program of the Anti-Saloon League, as the agency of a large majority of the churches and the accepted, active exponent of most of the law-abiding citizens, is to see that the prohibition policy adopted by the nation by unprecedented margin has a fair chance to prove its merits. Honest, effective enforcement is essential to such a test, and the securing and retention of adequate legislation is fundamental to enforcement. Recognition of this explains the attempt of the liquor interests to nullify the prohibition amendment by ham-stringing enforcement through attempted legalization by Congress of beer, which is prohibited by the Constitution.

Therefore the Anti-Saloon League of America announces its purpose, without apology to any nullificationist, to do anything and everything proper and lawful that is necessary to defeat the conspiracy of a criminal and outlawed traffic against the integrity of the Constitution and the orderly administration of law, and to this end asks the continued and increasing support of all citizens who stand for a sound morality and a vital patriotism.

THE S. S. LESSON

June 25.

Review.

Golden Text: "Blessed is the nation whose God is the Lord." Prov. 33:12.

Lesson 1. Asa relies on God. Asa was one of those the best thing about whom could be said was that "Asa did that which was good and right in the eyes of the Lord his God." He proved his zeal by breaking down images and removing the high places. As a ruler he endeavored to lead his people back to Jehova. The land had rest, that is, he ruled over a contented people. The test of his life came when Zerah, the Ethiopian, came against him with the largest army mentioned in Scripture. In answer to prayer he was delivered from this foe. Prayer is the best refuge for any child of God in the face of trouble.

Lesson 2. The Lord Preserves Joash. The queen-mother Athaliah is one of the most fanatic heathens with which the people of God ever had to do. Like her mother Jezebel, she is noted as one of the most cruel and bloodthirsty women in history. "They that take the sword shall perish by the sword," worked out perfectly in her case. She had set about to make void the promises of God in regard to Israel's kings, sparing no cruelty in doing so. But one who fights aginst God fails. Her downfall came through a mere child. The place of Jehoiada, the priest who saved Joash and had him placed on the throne of Judah is an important one in the plans God had concerning Judah.

Lesson 3. Easter lesson. The Resurrection is the greatest miracle. In accepting it as a fact there can be no trouble about lesser miracles. It was in accord with prophecy and the Word of Christ, two sure things that cannot fail. It gives us our greatest assurance in the hour of death. If Christ rose we shall rise. If Jesus could be recognized by His friends in His resurrected form, we shall know each other there. The fact of the resurrection is clearly established by reliable witnesses. "If Christ is not risen from the dead, then is our hope vain."

Lesson 4. Uzziah's Pride and Punishment. Uzziah began right. The fact that his mother, Jecoliah, is mentioned may indicate that her influence had much to do with his career. He sought God and surrounded himself with men of vision. Prosperity came his way. He became a power as a king—then he fell through his own pride. Pride is the destruction of many promising souls. In his pride he profaned the temple. Good as he had been, God could not excuse such deficient sin. The punishment he had to endure was worse than death. Learn the lesson that no one, not even good men, can trifle with God.

Lesson 5. Isaiah's Summons and Response. Isaiah saw the Lord in the glory of His majesty. He realized His unworthiness. He confessed his uncleanness. He was purified by the touch of the coal from the altar. Vision, confession, humility and cleansing prepared him to respond: "Here am I, send me."

Lesson 6. Isaiah's Ideal for a World at Strife. God's rule is to be established in Jerusalem. The gospel shall go to all nations. A period of universal peace is to be instituted. Jesus, the Branch, is to be the ruler. The rule of peace is to extend to the creature world.

Lesson 7. Hezekiah Leads His People Back to God. Hezekiah endeavored to lead the people of the northern tribes back to God as well as his own. He sent them an invitation. He reestablished the Passover. It was a time of revival and the people were urged to renew their covenant with God. To this invitation some responded, others rejected.

Lesson 8. Hezekiah's Great Discovery. Strange that the Law should have been lost but it was lost then, as now, through (1) indifference, (2) sin, (3) the neglect of the house of God, (4) the decline of spiritual life in the nation and,(5) the unfaithfulness of priests and rulers.

Lesson 9. Jeremiah Speaks Boldly for God. Jeremiah knew that the message he had to speak was from God. It made him fearless. The priests, prophets and people threatened his life, because their sin was rebuked. They thought to strike at God by hurting His prophet. This did not hinder him from urging the people to mend their ways. Had they done so there would still have been hope for them. He did not plead for himself. He left God to care for himself and was safe.

Lesson 10. Jehoiakim tries to Destroy God's Word. The king thought that by burning the Word he would destroy its effects. Might as well have tried to turn the tide. There were some brave enough to plead with him. God never, even in bad times is without a champion. Another roll took the place of the one destroyed. It proclaimed the doom of Jehoiakim.

Lesson 11. Jeremiah in Prison. He had to suffer for the truth as men have to do in all ages. It did not break his spirit. He found a friend to help in unexpected quarters. God never fails the servant who needs His help.

Lesson 12. Downfall of Judah. A melancholy end for a people in whom there were so many possibilities for good. A well-merited discipline which everlastingly cured the Jew of idolatry. With it all the nation had to learn that "The way of the transgressor is hard."

THE C. E. TOPIC

June 25

Duties: What They Are and How to Do Them

Eph. 4:25-32, 5:1, 2.

No one lives without certain duties to be performed. In doing them he is dutiful and in not doing them he is doing wrong. The child owes certain duties to the parent, the parent to the child; the citizen owes duties to the country and the country to the citizen. The employee owes duties to the employer and the employer to the employee; neighbor owes duties to neighbor; friends to friends, etc. The chief duty of every man, woman and child is to familiarize tlemselves with their duties to God and then do them. In their making right and keeping right their relations with God they will find that they have done their great duty to one another.

The fact that man bears, in the possession of a soul, the image of God makes it of the very highest importance that he regard the concern for his immortal soul. In so doing he best glorifies God and serves the best interest of his temporal and eternal welfare. The soul is a precious treasure which must be well guarded; it must be defended and protected from the stain of sin; its needs must be cultivated. Let one live ever so good in the sight of men, if that one has neglected the soul he has not been dutiful to God and is sure to be compelled, in the end, to be punished for his neglect.

God reveals law. There is the Law as it was revealed by Moses, then follows a greater law as Christ revealed it. Both are preserved for our knowledge and use in the Bible.

Added to these are the laws of nature and the law of our consciousness written upon every heart. There is but one attitude toward true law: it must be obeyed. In the Decalogue we have the base of all civil and moral law. No community can in any wise tolerate the violation of any one of them, much less can God do so. In the face of God's law man ought to deem it a privilege to obey it, knowing well that in so doing he bests serves the interests of himself and his Maker. Lawlessness is at the bottom of everything that spells ruin. Neglect, which some would think is a lesser form of disrespect to the law of God, is the sure way to decline that can in the end only be absolute ruin. Jesus came to let the light of His life shine clearly on the path of life's duty so that all who know Him will know how to do their duty to both God and themselves so that they will have His approval. In his dealings with men and in his expressions He has let us know that His concern for those whom He calls His "better ones" is so great that for us to neglect doing our duty by them will mean His severest condemnation. Of those offending Him by offending them He said that it were better if a mill stone were tied about their necks and they cast into the sea. Christ's little ones are those who in any way are in need of our help and whom we are in a position to help. Wherever there is affliction, be it of body, mind or spirit there God opens a field of usefulness to us and it is our duty to be there exercising our faculties to their fullest extent.

The gospel of God's Son that brings us the good news of salvation through Jesus Christ and bids us carry this news to the ends of the earth wherever men are found emphasizes a threefold duty that is of external moment to us, namely, our duty to God whom we must love, trust, believe and obey, our duty to ourselves that fulfills our destiny of eternal happiness as God intended it and our duty to our fellow man whom we are to love as ourselves and whose salvation we shall,, as the chosen instruments of God, endeavor to make possible. Of the many duties that confront us this duty that the gospel imposes is the one that makes for an earth as God would have it. The neglect of those who know His love and power is the thing that is at present responsible for so large a section of the world still being Christless.

It is the will of God that all faithful children of His in this world be united in a fellowship of love in the church which we are taught is the body of which Christ is the head. As members of the church certain duties are clearly understood and defined. We need to be faithful to its services, we must give it a liberal support, we must work together in harmony and by our lives and efforts we must do all in our power to keep it pure and free from any taint of inconsistency. A neglect of the public worship of God in the church is one of the surest marks of spiritual decline and the neglect of duty on the part of those who are church members.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following significant cablegrams have been received from Russia during the past week:

"Forty-nine refugees here; others reported coming from Batoum, where number approaches 200."

Stoltzfus

"Visited Chortitza, Nicopol, Greenfeld, Sagradovka, and Molotchna colonies. Feeding about twenty-four thousand rations daily in Ukraine. Reserve food supplies consumed. Conditions rapidly growing worse before our eyes in Mennonite colonies. .... On every side people are calling for bread, bread! To provide one meal daily for those in extremest need must double the budget for May, June, July. Rally American supporters for immediate action to save the dying brethren."

Miller and Hiebert.

Will we respond to these urgent requests? The Central Committee meets in Chicago in a few days. Can they assure our representatives in Russia that we will increase our efforts and that the needed funds will be forthcoming? What if we were in the position in which our Russian brethren find themselves?

Mennonite Relief Work in Germany

(Excerpts from letters from Bro. Michael Horsch, Hellmannsburg, Germany).

We have in Germany two Mennonite relief organizations, viz., the "Christenpflicht" and "Mennonitische Flüchtlings-Fürsorge." Their most important undertaking is the Mennonite colony of Lechfeld. This work was begun by the "Christenpflicht" Committee for the Russian Mennonite refugees. It is carried on by the united effort of both organizations. At the present time over 100 families, comprising about 500 souls, have been given a home and a means of livelihood in this colony. The Christian work is well organized. One of the military barracks has been converted into a meeting hall. It seats about 400 persons. Preaching services are held regularly every Sunday, besides two or three week-day services. Fifty persons are to be baptized on May 7th.

It is hoped that permission may be obtained from the authorities to rent to every family a tract of land for permanent use. Until now the refugees on the Lechfeld have worked for wages. The government has liberally supported this work, but this is to cease in the near future. Hence a larger sum must be raised by free will contributions, for the maintenance of the work. Also for the many fugitives who arrive penniless from Russia, hoping to go to America as soon as they may find it possible, the Lechfeld colony will offer a temporary home. In passing I will say that we believe, the Mennonite people should, if possible, remain in Russia. It is to be expected that conditions will become more settled, and those who remain may in the end fare better than others who are compelled to begin "at the bottom of the ladder" in another country. But there are those who cannot stay in Russia. We are confronted with the plain duty to help the refugees who arrive from Russia in a pitiable condition.

The "Christenpflicht" work was organized to help those who are suffering for want of food and clothing, regardless of creed. We are glad to say that at the present time the number of those who cannot find work is small in Germany. But old and sick folk, and poor widows with children find it very difficult and often impossible to buy sufficient food and clothing at the very high prices asked for such necessities of life. We are helping this class to the extent that means for this purpose are placed in our hands. This work is organized in a way to enable us to find those who are in direst need and the most worthy of support.

Both branches of the relief work in Germany have been carried on largely by the help that has come from the brotherhood in America. The maintenance of the work depends very largely on continued help from America.

"Miller wires from Alexandrovosk May Fourth, on May First in Ukraine 114 ARA kitchens, feeding eleven thousand six hundred sixty-six children and eight thousand four hundred thirty-eight adults. Eight closed institution feeding twothirtytwo. Mennonite from Miller."

Following are two expressions from refugees at Constantinople who have come under the care of our Unit there. The first one is from the 120 men who until recently have been cared for at Yeni Keuy, and the second one is from the family groups who have been likewise cared for.

Constantinople, April 1, 1922.

Beloved Brothers and Sisters:

The saying, dating back to antiquity, of the angel who records every word and every deed of man in the "book of life" is true in the sense that every man will bear the consequences of his intellectual and bodily acts, and this indeed not only in this life but in a fuller sense in the life beyond where nothing can be hidden but all will come to the light. This is for one person a terrible and for the other a comforting thought. To the one it is a reminder of the need of a radical change, and for the other a source of courage, patience and trust in God.

Being about to leave Constantinople for Germany and Austria, our thoughts are necessarily occupied with the American benefactors who in the darkest moments of our lives have extended to us a helping hand and rescued up from ruin.

Your great love to your neighbor, your self-denying gifts for the hungering and needy, dear American brothers and sisters, awaken in our hearts feelings of sincerest gratefulness. We look up to God with the fervent prayer that His blessing may be upon you. May the Almighty reward a thousandfold even your smallest gift to us and all the needy. The prayer of our parents, children, brothers and sisters whose son, father, mother, brother you have rescued, is rising to God to intercede for you, our benefactors.

We all send you our hearty greetings.

Very gratefully yours,

The one hundred twenty men of the German group in Constantinople. (signed by 120).

To the Representative of A. M. R. U. in Constantinople.

We, the family people, having lived during some months in the A. M. Home at Yeni Keuy and now leaving this one, we wish to speak you out our endless thanks for your activity, which has been imbued only with the full Christian love, brother's goodness of heart and unlimited self-denial.

You, as a good evangelic Samaritan, have come from the far America to support us in the most heavy period of our life. We have come from our native country having lost the broken ideal of free life, dishonoured churches and homes, many of us wives and children even. Our souls and hearts bled from several thousand wounds. You have softened our sufferings with a loving brother's hand, healed up our wounds with a Christian patience, given us the possibilty to be a man anew and to begin an honest, laborious life again. Our wives and children, having been saved by you from a death of hunger, frost and vice, are praying to God for you and all American Mennonite brothers.

God bless you on your way of life.

(Signed by Families)

May 13, 1922.

DEATHS

Ledig—Della Elizabeth Ledig, born December 30, 1897 in Alta Loma, Calif. Her younger days she spent in parental home. Ten years ago she sustained the loss of her father, who preceded her to the homeland. Sept. 22, 1912 she was baptized upon her confession of faith in her Savior and received into fellowship of the Upland Mennonite Church. Asa vocation she chose the arduous work of nursing. In 1916 she entered the San Antonio Hospital, preparatory to her calling and in 1919 she graduated with honor and received her diploma as a registered nurse. In February 1920 she took a position as nurse in the county hospital of Contra Costo county, at Mertiniz. Her faithfulness won for her the esteem of her superiors and her fellow laborers. Nov. 1921 she had to return to her mother's home, sick and worn out by reason of constant toil. In spite of loving care, the disease made serious and alarming headway and May 13th at 1:30 in the afternoon, her soul departed to the homeland. She leaves to mourn her untimely departure, her widowed mother, one sister, two brothers and many other relatives. She brought her life to 24 years, 4 months and 13 days.

Funeral services were held May 15th, conducted by Rev. M. M. Horsch, assisted by Rev. Stone of the Upland Presbyterian church. Text Matt. 25:34-40.

Waltner—Maria Waltner, nee Schrag, was born July 14, 1871 in Waldheim, Government Wolinien, Russia. She is the oldest daughter of Christian A. J. and Maria Schrag. In the year 1874 she came to America with her parents. After living one year in S. Dakota they settled in Kansas near Burrton. At this place she was baptized upon her faith and accepted as member of the church by Elder Stucky. On the 9th of Oct. she was married to John Waltner, and this union was blessed with 7 children, all living. In the same year 1889 she came to Oregon with her hubsand and in 1900 with a host of friends and relatives they came to Washington settling on the place where they have lived ever since. The deceased has been sickly for a number of years. 10 days she was confined to her bed. On the 16th of May 1922 in obedience to the call of her Lord and Master she answered and went home to rest with Him. She attained an age of 50 years, 10 months, and 2 days. She leaves to mourn her death her bereaved hubsand, 2 sons and 5 daughters, who loved their mother dearly, 2 grandchildren, her aged parents, 5 brothers, and 2 sisters. Though they mourn, yet in faith and hopes they wait to meet her again with the Lord. May the Father in Heaven comfort the beneaved ones. Bro. M. J. Galle conducted the services and spoke both in the German and English languages.

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VOL. XXXVII. BERNE, INDIANA, JUNE 8, 1922. No. 23.

CONFERENCE MATTERS

Recently some of the Brethren have been exercised over the matter that some unauthorized solicitors visit our churches to collect for various good causes. One brother writes: "I have been noticing with some concern with what ease interests that are not of our own Conference can be made to sap the resources of our churches. Recently a Lutheran, Pastor Schlauning, collected for the relief treasury of his denomination. One of our Mennonite churches gave him $600.00." Another writes: "Is it possible to curb the promiscuous giving of funds by our people to interests foreign to our work?"

Another asks: "Is there a resolution by the General Conference that such collectors should have the recommendation of the officers of the conference?"

Because of these complaints and inquiries the secretary published the notice in No. 20 of the Mennonite. I desire to add nothing to what Bro. Thierstein there said, only I should like to call the attention of the churches to the two following resolutions passed by the General Conference at Bluffton, Ohio, in 1911.

1. "Resolved, that we recommend to the churches that they allow no collector to collect in their churches unless he has credentials from the officers of the conference in which he is collecting."

2. "Resolved, that we recommend to the churches, that offering for causes outside of our conference work, when such a work, when such are taken be sent through our Emergency Relief Commission."

H. J. Krehbiel,
Pres. of Conference.

IN MENNONITE CIRCLES

The Dutch Mennonite Mission Society, the oldest Mennonite organization of the kind, is now in its 75th year.

The Second Church, Philadelphia is arranging an interesting Children's Day program for Children's Day. It will be a union meeting in which the congregation and Sunday school will participate.

Rev. Paul Rader of Chicago is booked for a series of meetings in Mountain Lake, Minn.

Bro. A. A. Friesen, one of the Russian delegation to the American Mennonites, will locate at Rosthern, Sask. He will act as Corresponding Secretary of the Canadian Mennonite Board of Colonization.

Bro. P. C. Hiebert writing from Russia says: "I do not feel like making any demands, but I know this, if you were here a single day you would more than double the amount of bread you are sending across the water."

Sunday School Conventions are announced for Alsen, N. D., June 25; Pratum, Oreg., June 18 and the Second Church, Philadelphia, June 10. Interesting programs have been prepared for these conventions.

FROM OUR WORKERS AT HUTCHINSON, KANSAS

"As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

Many and many a soul is longing for that sweet refreshing word of God. Who is to bring it to them? All of us who have tasted of the love of God. How? By giving ourself and our prayer. How wonderful the Lord has used all you dear sisters this last year in giving clothing, food, time and prayer. Many of you may not realize the great good you have done in making happy hearts and smiling faces here in this world but how much greater is your reward up yonder.

There are quite a few mothers that cannot sew at all, so they need help. So we have started a sewing society among the mothers, where we are making use of the cloth that was sent in by the yard and make it into different garments which we know are needed the most. We meet twice every month namely: on every first and third Thursday. Our meetings are held mostly at the church, unless we have great need of some garments, as we have no sewing machine in the church. Not so very long ago we made night-gowns which were to be used for a sick boy, that time we met in the home of Mrs. O. S. Krehbiel where the sewing was done immediately. We have some very active mothers. Our average attendance at these meetings is about eight, of course quite a few times we were as many as fourteen. Though our work is but small, yet we know the Lord does bless it, as He does not only look at the great work that is being done, but He looks at every little deed, for the main thing is if it's done in His Name and for His glory and honor.

The mothers have taken charge of the Mothers Day program which is to be given Sunday the fourteenth of May right after Sunday school. This program consists of pieces, songs, and also a Mather's Quartette.

The work is progressing which no doubt is encouraging to you, dear sisters, who are so faithfully helping along. Yet there is very much left to be done for which we covet all your prayers.

Yours in His Service,
Mrs. Jno. J. Plenert.

A YEAR IN SUBSTITUTE WORK

Kai Chow, Chihli China,
April 14, 1922

In the fall the Girls Boarding School in Kai Chow was opened for the first time with two Chinese girl teachers on the staff. Miss Nenfeld and Miss Pai were here together three years without interruption, then to have three new people step in it was a bit hard, yet we managed to get things started.

Most of the trouble at first was to get a cook that had staying qualities and a miller, who was old and unattractive enough to work in the midst of thirty-two attractive girls. Yet he had to have enough intelligence to attend to his various duties, strength enough to carry lots of water and dependable enough to take care of the "valuable" male cow entrusted to the girls school by several members of the mission. When such a character was finally found it took considerable coaxing to make him stay on for such a meager salary but I am glad to say that he is still with us. I may add here that he is a most sympathetic worker for one moonlight night he was caught spading the garden which the girls were supposed to spade. When I reproached him for it he said he thought it was altogether too hard work for the young ladies.

One month after school opened one of the teachers fell seriously ill and we all had a good scare one evening when we thought her sickness was fatal. Nevertheless after she had taken a pint of medicine which was found in the dispensary she recovered enough to take her classes again for two days. She had a second relapse after that which caused me considerable worry for I could not help her any except change the water in the hot water bottle and ask questions which she did not answer.—It was a quite a relief for all concerned when her folks came to take her home.

Miss Wang was very courageous during all this time taking nearly all the sick teacher's classes over in addition to her own and did many nice things for her partner besides.—When Mrs. Wu was gone we tried to get a substitute but all in vain, so our language teacher was kind enough to take some classes and I took two arithmetic classes in addition to my other work and thus we got along somehow until Mrs. Wu came back to us a week before Christmas.

For Christmas the girls repeated the play "How The Li Family Spent Christmas" before a packed house and the girls did not do so badly for their first public performance except that they did not speak loud enough.—There is only one new Christmas play written in Chinese every year so it is hard to get enough material for both girls and boys. It means a great deal for a girl who has lived behind a high wall all her life to have an outlet for some of her

pent-up feelings, hence each one who had the privilege to speak a few lines, enjoyed the practices in preparation for the playlet very much. Costuming was not a little work but interesting and the girls made a fairly good showing of what they can do when given an opportunity.

Soon after New-years the girls entertained fifty some tai tais (well-to-do women) from the city. These tai tais were first received in one of the school rooms fixed up for the occasion where they were served tea and cake furnished by the ladies of the mission. Some barely touched the cake because they feared there might be poison in it. Nearly all Chinese who have not come in contact with foreigners much, are afraid of the food offered them at the foreigner's house.

When the tai tais could not be coaxed to eat more, they were taken to the church where the story of "How The Li Family Spent Christmas" was repeated and they sat very attentive during the entire program. We hope that through it they received the idea of a Christian home and that they understood that Christ came for everybody, rich and poor, hence everyone should be happy on that day and should make others happy.

Several of the girls were sick during the year, two failing so much that they could not return after the first semester; both happen to be members of the senior class. One girl could not come back because her father lost his position as colporteur through unfaithfulness. We hope that she will be permitted to come back to us soon. Another one was married to one of the school boys. The wedding ceremony was a very impressive affair in the church and I am glad to report that her new home is a happy one.—Other girls have taken their places and so we still have thirty-two pupils.

Nothing more serious has happened lately than the dawn of a servant strike because of bad bellows which would not draw. New bellows were bought but they were worth less than the old ones and then discontent in the school was complete for they saw no way out of their difficulty. They said their food had not been cooked done for several days and then to top it all off the only kettle the school has to cook their food, started to leak and helped to outen the fire. No one wanted to go to town to get a new kettle because it was snowing fast and melting as fast as it fell making the roads very hard to travel. Nevertheless we got a new kettle and repaired the old bellows and then the complaint was that the bellows pulled too hard and the food tasted like iron. This however blew over comparatively soon and now we are getting along alright.

At present we have started our school garden in which we expect to grow enough vegetables for several days. The girls went at the gardening with great interest. The day after the seeds had been planted they dug into the furrows to see whether the seeds had sprouted and now that the plants are up they run after every recess bell to see whether the tiny shoots have grown since they last saw them.

The school will have its first graduates this year, a class of nine. They have only completed the lower primary studies but it is a start and next year we hope to start a higher primary department.

The new Girls' School dormitory will soon be completed and the cellar of the main building has been dug so we have hopes of moving into our new quarters by fall. At this time I wish to express my sincere gratitude to the sewing societies who have made this new girls' school possible.

The attitude toward Christianity is very favorable in the school; during the year eight girls were baptised and others are ready to enter the enquirers class. I have enjoyed the work in the school very much and have become attached to the girls so much that it will be hard for me to leave them next year. The least I can say is that I am very thankful for the opportunity to have worked with these girls even though it was only a year.

Your coworker in His great Kingdom,

Metta Lehman.

OUR WOMAN'S WORK

Oraibi, Arizona,
May 4, 1922

"Rejoice in the Lord always; and again I say, Rejoice." Phil. 4:4. The Lord be praised that we who are His children have reason to rejoice in Him always. Even when we are surrounded with dark clouds of depression or discouragement, there is enough in God to fill us with joy.

What a joy and encouragement it is to know that there are also some among the Hopis who have accepted Jesus Christ as their personal Savior and are now rejoicing in the Lord. At present there are fifteen Hopi Christians at Oraibi. About ten are away to school and a few others are away from home working.

Our work at Oraibi includes two villages. One is located on top of the mesa, which is the real Oraibi, while the other is located at the foot of the mesa around the government school and is sometimes called the school village. In each village there is a chapel in which weekly services are held.

Sunday is always a full day. In the morning we meet in the lower chapel for Sunday school. We have four classes. One adult class and one children's class are in the Hopi language and are both taught by Hopi Christians. Since early last fall there have been a boy's class and a girl's class of white children, taught by Mr. Friessen and me. In the afternoon there is a short service in the chapel on the mesa and street services in both villages. The Sunday closes with an evening service in English which we have especially for the sake of the government people here. You might think that the Hopi Christians had a full Sunday already, but most of them also come in the evening, even those that understand no English.

During the week we have prayer meeting on Wednesday and Bible study on Friday evening. On prayer meeting day the Christians bring their weekly offerings, out of which are paid such current expenses as light, fuel and other little things for both chapels. Besides this small sums have been given for foreign missions and for famine relief in China and Russia. All these meetings are attended only by Christians with the exception of a few children from non-Christian homes, who come to our Sunday school.

Here I wish to request that you pray for the husbands of four Christian women, men who are still bound by Satan. One is Charles, whose wife is a sister of Elizabeth Ruth who was at the General Conference in Pennsylvania a year and a half ago. For some time he came to our evening services quite frequently. From one of the Christian men who is herding sheep together with him, we learned that Charles quite often is reading his Bible which he took along to the sheep camp. For some time he seemed to be near to the kingdom of God. He says he will be a Christian sometime, but not yet. Our prayer is that he may yield now, while it is time. The others are Qoyawayma, Elizabeth Ruth's father, Ponayestiwa, the husband of an elderly Christian woman, and Fred, who was baptised at the first mesa before he married, but whose life shows that he is unconverted. Pray also for these four women who for some years have been praying and waiting for their husbands to be saved, that they may be submissive to God, and be given the necessary patience and faithfulness to win their husbands for God.

Since the adult non-Christians are not coming to our meetings, the gospel has to be brought to them, which is done through street preaching and house visitation. Each Sunday we have street services in both villages. At these meetings all the Christians take active part, both in singing and in testimony. The women and girls as well as the men are testifying on the open street for their Savior. At these meetings we always sing a number of songs from the Hopi Gospel song book. In the Oraibi village a number of Hopis usually listen to both singing and preaching, while in the school village it is very seldom that some one shows himself listening, though we have been told that they listen where they cannot be seen, because they want to know what is said.

Mr. Friesen has found the house visitation work to be a very effective way of bringing the message to the lost. He spends a half day each week in each village visiting people in their homes. It gives him opportunity to talk to some people individually and quite often they prove to be earnest listeners, ask questions, and are quite open. Others again are opposed to God's Word, saying they do not believe it and they don't want it.

In June we are hoping to have special meetings here. Dr. French E. Oliver from the Bible Institute of Los Angeles expects to come through the Hopi villages and hold at each village a series of meetings. Please pray also for these meetings that they may be a blessing and a help to our native Christians and that through them more souls may accept the true life, which is found in Jesus Christ only.

Several people here seem to be concerned about themselves and their soul, but as they admit themselves, they are afraid of their relatives. Although we know that it is very hard for these people to leave their sins, we also know that God's Word says, "For with God all things are possible," (Mark 10:27) and we continue to sow the good seed.

Pray also for us, that we may be given God's wisdom to help these people.

Yours in the Master's service,

Mrs. Karl Friesen.

COMMENCEMENT AT WITMARSUM

The first annual commencement of the Witmarsum Theological Seminary, marking the close of the first year of its work, was held on Tuesday evening, May 30, in the First Mennonite church of Bluffton, Ohio. The speaker for this occasion, at which time four men ware graduated from the institution, was President J. H. Langenwalter of Bethel College, Newton, Kansas. Although this was the first commencement for Witmarsum Seminary, counting from the time when the seminary movement was first launched at Bluffton it is the end of eight years of work in this field.

The graduating exercises began with the baccalaureate service held in the Mennonite church on Sunday evening, May 28. At this time a large audience which completely filled the spacious auditorium, heard the president of the Seminary, Rev. J. E. Hartzler, preach the sermon on, "The Task and Scope of Preaching."

The church was again filled on Tuesday evening for the commencement exercises. President Langenwalter's theme on this occasion was "The Charge of the Church to the Ministry," in which he treated this subject in a most thorough and capable manner. Those who received their degrees at this service were Henry A. Fast, of Mt. Lake, Minn., and Peter K. Regier of Buhler, Kansas, both graduates of Bethel College, and Harry F. Weber of Sterling, Ill., a graduate of Goshen College. These men received the degree of Bachelor of divinity, which is granted for three years of graduate work. John J. Voth, of Goessel, Kansas, a graduate of Bethel College, was granted the degree of Master of Theology, which is given for two years' work.

In order that these men might have a better medium through which to keep in touch with the institution, they met after the above services had taken place and organized an alumni association. A constitution was adopted and officers for the first year elected at this time. All those who have received degrees for work done in Witmarsum Seminary or the former Mennonite Seminary are considered as members of this organization.

Most of the graduates have already found positions. Mr. Voth will be stationed in Canada as a missionary under the Home Mission Board of the Mennonite General Conference. Mr. P. K. Regier has been offered the pastorate of the Wayland-Noble Iowa charge beginning with next fall. Mr. Weber plans temporarily to engage in school work, while Mr. Fast will return to the Seminary as a candidate for the degree of Master of Arts.

Some of the men who are not candidates for graduation this year but desire to avail themselves of a year of study in the institution or plan to take their degree at some future date have also found positions. Rev. H. T. Unruh has accepted a call from the church at Halstead, Kansas, to be its pastor. Mr. A. F. Tiesen will next year be a member of the faculty of Freeman College, Freeman, S. D. Mr. W. S. Shelly and Mr. A. S. Rosenberger have both accepted summer pastorates, the former at the Hopedale, Ill., (Central conference) church and the latter of the Wayland-Noble, Iowa, charge.

The officials of the seminary report the outlook for the next year to be very good and according to present estimates the number of students will be about the same or slightly more than this year. Attention is also called to the fact that the Seminary will open next fall on the 19th of September rather than the 12th as stated in the last catalogue. This change has been made necessary in order that the opening date may be the same as that of Bluffton College.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, May 23, 1922.—Dear Readers: Some time has elapsed since the last report from our church appeared in these columns and duty urges me to make another report. Nothing of great importance has happened that may interest the readers. Visiting pastors we have not had all spring except that Rev. J. W. Kliewer of Newton, Kansas, was here the first part of May and gave us three most interesting lectures on the work done in our mission fields. One lecture was on the work done among our American Indians, one on the China mission field and one on the Indian mission field.

The attendance at all those meetings was good. Rev Kliewer's lectures showed plainly that our work among the heathen is not in vain. He also pointed out that more workers are needed. The field is ripe for the harvest. Thanks to God that all over our young people are seeing this need and are preparing themselves to work for the Lord also in this capacity. The reward will be great.

The work in our church is progressing nicely. Probably not as forceful as it would had we a regular pastor. We are still praying and hoping that the Lord will send us the right man soon.

The spring has been late and cold. The farmers are behind with their spring work. Plenty of moisture and cold weather has put the ground in ideal condition for spring seeding. The weather is most beautiful now and the farmers are taking advantage of it too. Grass and spring feed is plentiful. Should not forget to mention that Theodora Toevs, daughter of J. D. Toevs, passed away and was buried May 20. She was a trifle over 12 years of age.

With greetings,

G. A. Bartel

BOOTSTRAPS AND BIOLOGY

From an unexpected source I had a sudden burst of light upon the subject of evolution. One day, during the Peace Conference in Paris I was chatting with my friend, Colonel T. E. Lawrence, of the British Army—"Lawrence of the Hedjaz," king-maker and adventurer, the most romantic figure produced by the war. We were reminiscing about the East and especially about the remains of ancient civilizations which we had visited. Col. Lawrence, now an Oxford fellow, was working as an archeologist at Carchemish when called into special military service. The experience of which he is proudest, he confessed to me, is not the raising of the Bedouin army, or the creation of the Hedjaz and the Syrian kingdoms, or the triumphal entry into Damascus, or any of the adventures in the fighting against the Turks; but the fact that he is the discoverer of "the oldest archeological man"—that is, the earliest complete skeleton falling within the period of recorded history.

Note the contrast here. Ethnologists and anthropologists talk airily about millions and hundreds of millions of years; and a fragment of bone in a clay bank is sufficient to call forth cocksure assertions about vast reaches of time and about the rest of the bonestructure, that make a plain newspaper man gaze at the scientists pop-eyed.

Entirely out of this class is Colonel Lawrence. He deals with dated facts, and he knows definitely the age of his find in the Hittite capital city of Carchemish, about which the Old Testament tells.

Colonel Lawrence added: "And the interesting fact is that in cranial capacity this Hittite man was quite the equal of an Oxford don."

Which is to say, that for all practical purposes, human beings have not perceptibly "evolved" any in their essential powers during the past five thousand years. Clearly, if evolution has not made mankind wiser and better in five thousand years, most of us can not spare the time to wait for it to finish the job. We want results here and now. Things are so bad with the world that an immediate remedy is necessary. Anybody who is content to pin his hope for a nobler race upon "evolution" is so impractical and absurd as to be outside the range of serious consideration by clear-thinking men and women. We may as well abandon, once for all, the crazy notion that the world is going to lift itself by its own bootstraps.—William T. Ellis, in the Christian Herold.

THE CONSCIOUSNESS OF GOD

By Woodrow Wilson

I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen in a moment of excitement uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh," said my father, "you mistake, sir: it is not to me that you owe the apology." I doubt if any other one remark ever entered quite so straight to the quick in me as that did, the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact, that the offense was not to him, but to his Master. It was exactly as if a disrespectful word had been spoken of the President of the United States in the presence of an Ambassador of the United States; the apology would be due not to him, but to his Government. And if ministers could always so contrive at that in their presence the presence of God was manifest, the problem of the ministry would be solved, and evangelization would be irresistible.

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EDITORIAL

The President of General Conference this week brings our readers a message that should have the widest publicity and attention possible. It is in line with a policy for which The Mennonite has always stood, namely: the giving of money raised in the Mennonite church for Benevolences, Missions, etc., to and through the agencies that we as Mennonites have created in our conferences for their administrations. It does seem absurd that we create a Mission Board, composed of most trustworthy and able men, to conduct mission work, and hold them responsible for every penny they spend and for the missionary policy and program they may establish among the heathens and there, when this our board is in dire financial straits for carrying out the will of conference. A representative of some outside work, or even an individual acting on his own responsibility, circulates among the churches and money in large sums is raised and turned over to them with no assurance whatever as to how it is to be administered and certainly no responsibility to Mennonites recognized.

Mennonite liberality has become a by-word in some quarters and those who profit by it sometimes have afterward turned out to be severe disappointments to the givers, yet, we wonder if our people will ever learn, and we especially wonder why they will not learn the lesson of consistency and prove their loyalty to the instruments they have created. It is not in missions alone, however, that the agencies of the church discover a serious lack of support to the work of the church. When Mennonite families prefer literature that is not our own to the extent of withdrawing their support to our own papers and giving it to others there must be something seriously the matter with their sense of responsibility to the church of which they are members and its institutions. Unfortunately individuals are not the only offenders. Congregations too often open their doors, pulpits and purses to irresponsible collectors and, even though the cause represented happens to be worthy, they forget that a dollar going outside is a dollar taken away from our own institutions. We are not so narrow as to want everything for ourselves, especially when it comes to benevolences, but we are frequently so forgetful as to ignore our own Emergency Relief Commission which is prepared to send every penny contributed by Mennonites exactly to the relief for which it has been contributed. By not using our own channels we have no record of what has been given, where the money was sent, how it was spent and what results it produced.

Imagine a business house being as loose with its capital as that! The school question has been one of the concerns of our conferences for years and years. Conferences have had confidence in our schoolmen. Why should any of our parents when sending their children to school withhold their confidence from our schools and give it to schools in whose policies Mennonite principles and people are not a consideration? It surely is not unreasonable to expect our people to grow strong **for the faith** as well as **strong in the faith.**

The whole policy of supporting outside institutions and agencies to the disadvantage of our own is a policy of "scuttle the ship". When a boat goes down because she is scuttled the one who does the scuttling is as apt to go down with the good old ship, as well as those who faithfully and diligently have been doing their part in keeping the noble vessel afloat and getting her into port.

A BROOK

By Chester A. Smith

A brook is a spring trying to get to the ocean. Beneath the surface of the earth there are innumerable veins of water running in all directions, like the blood veins beneath the surface of the human body. When one of these smaller veins comes to the surface it is called a spring. As it flows on to reach the ocean level it is joined by the water of other springs and thus is formed a brook.

To me a brook is one of the most beautiful of nature's creations. It may run a score of miles or more, but it is always new: now dashing noisily over rough rocks and between jagged bowlders, now gliding noislessly between smooth banks where flowers grow. Here it picks its way slowly and carefully through murky woods, like a traveler feeling his way along a darkened road, while here it glides freely through the light and sunshine of a meadow. In one place where a massive rock obstructs its passage it diligently works its way around it, but in another place it raises itself to the top of the rock and drops precipitately over it, making a waterfall.

What the Brook Says

"You may drink my water with perfect safety," says a brook to all the world, "for my sands and stones are nature's filter beds. Throw dirt into me, if you will, but let me run a mile or so in the air and sunshine and I am pure again." So men build a dam across it and pipe some of its water to their cities and turn it into gold.

"If you will borrow some of my energy," says a brook, "I will work for you." So other wise men direct the course of its flowing so that it can turn their power wheels, and with the electricity thus created they run their factories and light their streets and sweep their houses and bake their bread.

A brook, like all the other things in nature, needs only to have its energies directed in order to serve mankind.

What would a farm be without a brook? I know a farm. It was a most ordinary farm as farms went. Tilling by three generations of Yankee farmers had not freed its hillsides from stones. There was a fine meadow on it, but it lost itself in a swamp and the boundary line between them was so ill defined that a summer seldom passed that the hay wagon was not mired. But through this farm there ran a brook and—like a sense of humor in otherwise ordinary men—this redeemed the whole place. It came up to the kitchen door and then wound off to the barn and so adept was it at twisting and turning that it supplied water to almost every lot upon the place. Everybody liked it. The cows had chosen their drinking place and would stroll down to it in the middle of a summer's afternoon in the most formal manner. The chickens liked it and the dog and even the cats. For the children it had a special lure. And to the mother in the farmhouse it was company, for when everybody else was away at work or play the brook was there—and always singing a song, too. Winter came and wrapped it up in a thick white cloak, but it sang on; the rains of autumn came and it sang a lustier song; the summer sun beat down upon it through the hot and sultry days and its banks grew wider and its volume less, but still it sang. Like Mark Tapley, a brook is always jolly.

There Were Changes

A while ago I visited this farm again. The Yankee farmer and his wife had died and the children had gone to the city. Strange people, who spoke a foreign language, were in the farmhouse. The stones about the cellar door were no longer whitewashed; there were not heaps of yellow corn in the corn crib and no friendly pile of wood in the woodshed. The only thing that had not changed was the brook. It was as jolly and as friendly as ever. So I followed it along to where it deepened and widened as it left the meadow and entered a grove of trees. In the old days when my grandfather was alive this was called the swimming hole. Here on summer evenings when the chores were done the boys from all the country thereabouts came and swam and engaged in trials of skill and daring and then, when these swimming feats were over, they sat upon the bank and threw chips into the water and called them ships and watched them sail down the stream and made wagers as to which would go farthest, little dreaming that they were tokens of what their own lives would be. For some of the mimic ships were caught in eddies and went not far; others were tossed upon the rocks; others were lost to view in the whirlpools; while some passed the whirlpools and the eddies and the rocks in safety and were lost to view sailing away proudly upon the bosom of the stream.

After all, the thing I like best about a brook is this, that more than any other thing in nature it corresponds most perfectly to human life. Beginning in an unknown mountain spring, it at last mingles its water with that of the ocean. So does human life, beginning in obscurity, at last end in eternity. And as a brook is the journey a spring makes in reaching the ocean, so life is the journey humanity makes in reaching God.—Christian Advocate.

The Bible is a window in this prison world through which we may look into eternity.—Timothy Dwight.

THE PRACTICAL VALUE OF MENNONITE HISTORY

By John Horsch

It is quite generally conceded that the history of God's people is second in importance only to the study of God's Book itself.

Of the various periods of church history the time of the primitive Church and that of the Reformation are obviously the most interesting and important. With the history of the Reformation the history of the early Mennonite Church is closely interwoven. This is a fact which is of great practical importance. The study of other periods of Mennonite history, while needful, is of comparatively small interest to those who are not identified with the Mennonite Church. On the other hand, all serious students of church history are interested in the history of the Mennonite church in so far as it is a part of the history of the Reformation.

How is it explained, then, that church histories, as a rule, have so little to say about the Mennonites, and that which they do say often is so unsatisfactory?

One of the reasons is that historians are in general inadequately informed on the subject. They have not studied the subject from the original sources. For example, there are striking indications that there are few, if any, European writers on Mennonite history that have read Menno Simons' works. And yet, Menno's writings must be classed with the most important source material on Mennonite history.

The conception which writers in general have of Mennonite history is something like this: The Anabaptists represented a fanatical outgrowth of the Zwinglian and Lutheran Reformation movement. Although there were good and bad, quiet and revolutionary Anabaptists, the Anabaptists were only one sect or party. (An American Mennonite writer on the subject says in the first sentence of his most recent book: "The Anabaptists were a religious sect"). Hence the fanatical and revolutionary Anabaptists were representatives of the Anabaptist sect or movement, as well as the more orthodox. It is therefore not unreasonable that the opponents of the Anabaptists have judged the whole movement by its fanatical representatives, and were, consequently, in favor of suppressing the movement by fire and sword. Revolutionists are punishable by law. The attempted suppression of the Anabaptists was not persecution; it was, in a large sense, deserved punishment. While Menno and others succeeded in directing the movement into more orthodox channels, the Mennonites have, after all, a dark, discreditable origin.

Needless to say that such a view of Mennonite history is contrary to the most outstanding facts. It reminds one of the picture of the post-apostolic church which was drawn by the pagan opponents of Christianity.

The Anabaptists were not a sect or religious party. They were not a unit in any sense. The Anabaptists were those who rejected infant baptism. The idea that all who do not accept infant baptism are necessarily of one and the same party, is curious indeed. Applied to our time, it would make Mennonitism identical with Mormonism—both disapprove infant baptism. The sects and religious parties of the Reformation period that disowned infant baptism, were numerous. All these, as already said, were classed as Anabaptists. Some of these sects were theologically and otherwise very far apart. Indeed, Menno Simons says rightfully that greater differences existed between some of the so-called Anabaptists sects, than between the denominations that practiced infant baptism. To identify Menno Simons with the doctrinally unsound or revolutionary Anabaptist sects, and ascribe to him their views and transgressions on the ground that they agreed on the question of infant baptism, would be like holding the Lutheran leaders responsible for the errors and misdeeds of the Romish Church, on the ground that they were of one mind in the defence of infant baptism. No serious student will identify various churches for the reason that they have a certain view regarding infant baptism in common. The history of the infant baptizing denominations of the Reformation period (Roman Catholic, Lutheran, Zwinglian and Calvinist) could not be intelligently treated as the history of one church or party. So also the history of the Mennonite Church is distinct and separate from the history of others of the so-called Anabaptist denominations.

Of all the sects that were classed as Anabaptists by their opponents, the Swiss Brethren Church was the first and oldest. ("Swiss Brethren" was the name of the Mennonite Church in Switzerland before Menno Simons' time.) Hence Mennonitism is not the result of a reformation of the unsound and revolutionary Anabaptist sects. These sects appeared on the scene at a later date. There is abundant evidence to show that the Swiss Brethren were from the very beginning free from the fanatical, enthusiastic, and revolutionary notions that were laid to their charge by their enemies, just as also Menno Simons was not guilty of the errors of the Munsterites of which he was accused.

The assertion that Mennonitism is, or was originally, a fanatical outgrowth of the Reformation movement is altogether contrary to fact. The facts are these: The earliest Mennonites (Swiss Brethren under the leadership of Conrad Greibel) were originally of the same religious party as Ulrich Zwingli, the leading church reformer of Switzerland. Zwingli taught, in the first years of his reformatory labors, that a church should be organized along strictly New Testament lines, recognizing distinctly the principle of separation and hence disproving of a union of church and state. He defended the principle of nonresistance, the unscripturalness of infant baptism, the need of Biblical church discipline, and the exclusion of offensive transgressors. After a few years, however, Zwingli decided upon the establishment of a state church to take the place of the Roman Catholic Church. To gain this end he saw himself compelled to enter upon a course of compromise. Instead of organizing a New Testament church, he decided to accept Roman Catholic baptism and ordination as valid and to introduce into the existing Roman Catholic Church such reforms and make such changes as the civil authorities would permit. In consequence he, against the protests of Greibel and his associates, discarded all the above mentioned points of Scriptural doctrine and practice which he had formerly defended. The Swiss Brethren stood true to the original principles of the Reformation, while Zwingli, as well as Martin Luther, by accepting the claring compromise of "state-churchism," deviated widely from their original principles. To what length the leading reformers went in the unholy alliance with the state and the world is sanctioned the persecution and execution of those who were steadfast in their stand for the original principles of the Protestant Reformation and who refused to unite with the compromising Protestant state churches.

The question remains, Why are these things not found in the works on the history of the Reformation? The answer is: Because research work in church history from the original sources has, roughly speaking, been done only by representatives of "state-churchism". For these men it is clearly difficult to be objective and impartial on the said questions. Unfortunately the truth about Mennonite history makes the leaders in the state church Reformation appear in a very unfavorable light. If the execution of the Mennonites was not due to revolutionary tendencies among them then the fact that the leading reformers approved of these executions is the darkest blot on Protestant history. This is unfortunate but it is no reason why the truth should not prevail. "Truth crushed to earth will rise again."

The Mennonite church has an exceptionally interesting history. We have sadly neglected to acquaint ourselves with our great past. And at no other time was there an impartial history of the Reformation, written from the Mennonite (or non-state-church) viewpoint, more urgently needed than at the present time. The state church system, as established by Luther and Zwingli, is breaking down. A prominent Lutheran theologian in Germany, Dr. Kaftan, has recently said that the Protestant state church, as it exists today in various German states, does not deserve the name of a church; it is merely a department of the state. This was precisely the opinion of the Mennonite church fathers. At the present time a fair, impartial history of the Reformation, based on the original sources and giving full references, would presumably create a marked interest and make a profound impression in Europe as well as in America.

We are Mennonites and believe that the Mennonite church has a mission. This being the case, it follows that the history of the church is worth studying. Not only do we need to make ourselves acquainted with it to strengthen ourselves by the noble example of our spiritual forebears, but the fact should be duly considered that the field of church history affords a comparatively easy means of creating interest in the Mennonite church and Mennonite doctrine. As already intimated, the greatest period of Mennonite history is identified with the history of the Reformation, and in so far as this is the case, all students of church history are interested in Mennonite history. We owe it to ourselves and to the world to bring to light

the truth about the noble fathers of the church who gave their lives for the evangelical truth, and to remove the odium that still clings to them.—Gospel Herald.

CHINA CHRISTIAN MOVEMENT

Protestant missionary work has been going on in China 115 years. As a result of this work there is now a Protestant Communicant membership of 366,000. When to this number are added those interested in Christianity or connected with it through family relationships, etc., it is found that there is now a Christian constituency of about three-quarters of a million. Connected with this is a missionary body of about 6,500. Protestant Christian work is carried on in about 10,000 centers.

Protestant Christians have held a number of conferences. In 1890 and 1907 there were big missionary conferences, attended in each case by about 500 missionary delegates. It was not, however, until 1913 that a conference was held in which the Chinese Church participated directly. In 1913 there was a National Christian Conference at which about one-third of the delegates were Chinese. The National Christian Conference which meets May 2-11 in the Town Hall, is unique in the sense that it will directly represent the Christian Church in China. Half of the delegates—about 500—will be Chinese elected directly by their respective churches. The other half will be missionaries elected by their respective missions and organizations, of which there are about 130 in all.

To Use Two Languages

This Conference will of necessity have to do its work in two languages, not only because of the presence of missionaries, but because of the fact of different dialects in China. This conference will show the primacy of the Chinese Church in Christian work in China as over against the former primacy of the missionary body.

Many interesting questions will be discussed. Among these is that of making the Christian Church in China indigenous or thoroughly Chinese. This means, among other things, securing a Chinese leadership. As a matter of fact at present there are about 25,000 Chinese workers connected with the Christian movement in China who, with few exceptions are Christians, and about half of whom are engaged in educational and other types of work and half in evangelistic work.

In 1920 the number of ordained Chinese was a little larger than that of ordained missionaries. One significant fact is noted in comparing the Christian constituency with the life in general of China. While in China at large 1 in 75 is in school, the Christian constituency has about 1 in 3 either in school or a graduate from school. The last ten or fifteen years have seen a great change in the character of the Church membership as regards the number of educated people.

TO WHOM HONOR IS DUE

Just half a century ago, on October 4, 1872, at the call of their brethren of the Church of England, a small band of Biblical Scholars, chosen from the leading American Universities and Theological Seminaries, met in New York to undertake the translation and revision of the Holy Scriptures, and fortunate indeed were they in having at their command for translation, for the first time, three sacred manuscripts of comparatively recent discovery—the Sinatic, the Alexandrian, and the Vatican. In the ensuing thirty years, from 1872-1901, during which these scholars were quietly engaged in their work, there was a flood of new light thrown upon the history of the Bible. Excavations in Egypt, Assyria, Babylonia, Judea and Arabia, productive of many new facts—the discovery of old sculptures and whole libraries of ancient dynasties found in long buried cities of the past, helped to clear up many Bible passages which were formerly obscure, owing to defects of earlier translations. Thus it came to pass, Christian scholars of today are enabled for the first time truly to bridge the chasm of 2000 years or more, giving to the modern world the Holy Bible of the Christian Era. Seldom has it been the privilege of any age to record such an invaluable contribution to Christian knowledge. There was criticism aplenty; and, at the time, this criticism recalled, if indeed it did not actually suggest, some of the martyrdom of those early translators, who, because of their labors, were suffered to burn at the stake.

Shall we not honor them, thereby honoring ourselves? The question is one that may well be answered by those of us, who individually and collectively have today given a ready welcome to this gospel of the Christian Era. Surely the opportunity is at hand as next October is the fiftieth anniversary of this memorable event.

WORLD-WIDE SUNDAY SCHOOL NEWS

Secretary of the World's Sunday School Association

William G. Landes, of Philadelphia was elected General Secretary of the World's Sunday School Association at the meeting of the Executive Committee of that organization, which was held in the Hotel Pennsylvania, New York City, April 27. The office of General Secretary was made vacant by the death of Frank L. Brown, LL. D., on March 23. The election of Mr. Landes was the unanimous choice and no other name was suggested by the nominating committee of which Arthur M. Harris was the chairman. Mr. Landes has been the General Secretary of the Pennsylvania State Sabbath School Association for the past eighteen years and is well known abroad as well as in all parts of America. He has attended four of the conventions of the World's Sunday School Association, Rome 1907; Washington, 1910; Zurich, 1913; and Tokyo, 1920. In connection with both the Zurich and Tokyo conventions he made a Sunday-school tour around the world.

At this meeting of the Executive Committee a Recognition Service was held in memory of the late Dr. Brown. Suitable resolutions were adopted and many of the members present spoke concerning their love for and appreciation of Dr. Brown.

Self is the only prison that can
ever bind the soul;
Love is the only angel who can
bid the gates unroll;
And when He comes to call thee,
arise and follow fast;
His way may lie through darkness, but it leads to life at last.

—Henry Van Dyke.

THE S. S. LESSON

July 2

Ezekiel, the Watchman of Israel.

Ezek. 2: 1-6; 3: 17-21.

Golden Text: "Seek ye the Lord while He may be found. Call upon Him while He is near. Let the wicked forsake His way and the unrighteous man his thoughts: let him return unto the Lord and He will have mery upon him; and to our God and he will abundantly pardon." Isa. 55: 6, 7.

In this lesson, in which we have the call and the responsibility of the Prophet outlined, we see that which is our own duty, as servants of God, to the generation in which we live. At all times God has His witnesses upon earth and these witnesses are entrusted with the responsibility of bringing God's offer of mercy to those who live in sin. If the souls of men will be saved, it will be because of the pure testimony of the saints that brings them to their spiritual senses. When men die in their sin, while others have the knowledge of the truth in their possession and do not bring it to the notice of the sinners, those so failing in their plain duty must surely answer for their neglect to God. The question that naturally rises in our minds in this connection is: Do men die in their sins and go to eternal damnation because of our neglect or disobedience of the will of God.?

1. We notice the call. Ezekiel is to stand upon his feet while God speaks to him. The Prophet's office is a dignified one. He looks God straight in the face and hears Him so that he can boldly look the world of sin in the face and speak for God. When God so calls a man the Spirit enters in him in a special way. He becomes filled with holy zeal, he loses the fear of man, his will becomes submissive to the will of God, his message is not his own but God's.

2. The prophet heard God speaking to him. This does not mean the mere giving of respectful attention to what was revealed; it implies obedience and an attitude of readiness to do all that was required. Like Isaiah, when the vision was revealed to him, he is ready to say: "Here am I, send me."

3. God said to him: "I send thee". Notice how many of the most familiar terms applied in Scripture or in use in Christian literature to personalities whom God calls to do His work have the idea of being sent implied in them, for example, angel, apostle, minister, evangelist, as well as messenger and missionary. When one realizes that he is sent, he has back of him the authority of God and the assurance of divine assistance and power.

4. The indictment upon Judah is next set forth. They and their fathers have rebelled and transgressed. They are impudent and stiff hearted. Can anything less be said of those who live in Christian lands and have grown up under Christian influence who have nevertheless led godless and sinful lives? The wonder is that God's patience mercifully led Him to send them another Prophet. And the greater wonder is that God is still patient with His disobedient children of this generation.

5. Ezekiel was to preface his message with: "Thus saith the Lord." A prophet was one who not only foretold the future events, but had the authority of God behind him to come with a message that was God's. It was no more the prophet who spake, but God. It was not to matter to Ezekiel whether they would hear. His concern was to be with his message. They were to know that a prophet had spoken to them and if they did not heed until too late the fault lay upon their own heads.

6. The prophet was particularly commanded to "be not afraid". Many others to whom God had given a special commission were told not to be afraid. The Bible is full of "Fear nots." God has no use for the coward and in His service there is every reason for confidence and none for fear. He was particularly to be fearless of their words and their looks. They were capable of "looking daggers" as well as saying "cutting things". The whole attitude of the sinner in word and act against the truth has a threatening aspect. But neither words nor looks can stand in the way of God's purposes.

7. In the next chapter, (verse 17) the prophet is compared to a watchman. He is to do his whole duty; the wicked are to be warned of the danger they are in and the righteous who have departed from their paths of righteousness are likewise to be warned. This puts the responsibility for any evils that may follow squarely up to them and then the prophet may feel he has done his duty. We see no reason why every Christian, in our time, should not feel that God is speaking to him in the same way just now. An unfaithful watchman must bear the punishment for all the loss and distress that his neglect has permitted to occur. When once all Christians realize that their neglect will be their doom the progress of the gospel will make greater strides than it now does.

THE C. E. TOPIC

July 2

Better Praying.

Matt. 7: 7-11.

(Consecration Meeting)

Prayer, says the poet, "is the soul's sincere desire, uttered or unexpressed." It is more than a mere desire. It is the means that God has provided by which His children may communicate with Him. In all ages those who loved their God and walked in His way have been men and women of prayer. We could not possibly think of any one whose life is right with God who does not joyfully embrace every opportunity for the exercise of prayer. The prayer life is the one proof of a desire for God and an endeavor to walk in the way He approves. Indeed, "without prayer ye can do nothing."

Prayer has its conditions. We are to ask in the name of Jesus. A great many petitions suggest themselves which we know that Jesus would not ask for Himself and we therefore can hardly expect that they would be proper petitions to make with the expectation of favorable replies. Jesus would pray for His enemies and not ask that they be stricken down dead or injured. He would submit to trials and troubles if it were the will of His Father that He should bear them. He would not ask for earthly riches and ease or for the enjoyment of earthly pleasures. In our prayers, in the name of Jesus, we cannot reasonably expect that God should make exceptions from such things for us when it was His will that His Son should bear them.

When we make a request there are two ways in which it is to be answered: it will either be yes or no. A great many people expect that God shall answer their prayers with a "Yes". True, we are assured of the granting of whatsoever we ask in Jesus' name, but, as we have seen, there are a multitude of things that cannot be desired in His name. God is the judge of what He can consistently grant in the name of His Son. One of the things needy, then, in prayer is a greater realization of the spirit of Jesus in our desires and our requests. Prayer, like, everything else, improves with exercise. A career spent in continued prayer will, day by day, become, more and more, like Jesus.

It is well to have in mind that prayer answered is a favor God confers upon those who are His own. There is one prayer His is ready to answer, no matter from whom it comes, if that one is sincere, and that is the prayer for mercy. He is ready to show mercy to the undeserving, if in faith they ask Him for it. But, when it comes to requests for special answers to prayer, it should be borne in mind that "the sacrifices of the wicked are an abomination unto the Lord". As sacrifices, to be acceptable, must be brought with clean hands, so prayer must likewise only be offered by those who are in a fit condition to come into the holy presence of God. A rebel in arms, such as every sinner is, cannot ask for favors until he has surrendered. A surrendered life to God is one of the essentials of the true prayer life.

There are two kinds of prayer, public and private. The former express the united devotions of a number of persons and the latter the heart devotions of an individual. In public prayer the private lives of those who make up the gathering are an essential feature. No greater power on earth is to be found than the united prayers of God's people. In order to have the full benefit of prayer Christian people everywhere should find the common ground of harmony of spirit and unity of purpose. Discord among Christians works in opposition to the desire that our Lord expressed that "all might be one." A lack of harmony in their aims and purposes defeats everything.

Private prayer is one of the most blessed exercises of the soul. To be alone with God and uncover one's life before His eyes, to speak face to face with Him and unfold to Him the deepest and dearest desires of the heart, to bow in humility and contrition before His holy presence and seek from Him the sweet assurances of forgiveness, these are some of the things that only the soul that desires God and His approving assurances can enjoy.

Prayer must represent more than a form of magic words. To repeat over and over again pious expressions, to proclaim them loudly, will mean nothing of themselves. The sweet accents of prayer must come from the depth of the soul that desires God.

When we turn to what Jesus has to say about prayer we find the best and surest directions for better and correct praying. He warns against vain repetitions. God does not need useless words to win His favor. He calls attention to prayers that are said to attract the attentions of men. These are purposeless in so far as they will meet His approval. He certainly disapproves praying at others, as in the case of the proud Pharisees. He heard praying in the temple. On the other hand persistent prayer has His approval, the plea for mercy and the confession of unworthiness on the part of the sinner are in order. The right state of the heart is of more importance than the proper form of words.

In prayer we have the key that unlocks the great storehouse of God's blessings. He has everything ready for our good and anxiously waits to bestow it upon those who are so earnest in desiring them that they are willing and ready to do all in their power to comply with the necessary conditions that are set down.

RELIEF NOTES

(Conducted by Vernon Smucker.)

The following cablegram has been received from Russia during the past week:

"Ukrainian work arranged and Krehbiel in charge. We are now on way to Samara via Moscow. Push energetically campaign for general contributions."

Signed, Hiebert Miller

The following letter has been forwarded to us by the American Relief Administration:

Letter of Thanks

The undersigned leaders of all Mennonite Societies in Uransk Volst bring to you, your collaborators, and to all givers, our sincere thanks from all the members of societies for your quick and great assistance to our hungry children through the American Relief Administration.

In consequence of your gift more than eight hundred children have every day a nutritive dinner.

May you and the givers be rewarded by God for all that is done by you, for us, and for our so much suffering Russia. (Signatures.)

Another cablegram recently received from the brethren Hiebert and Miller states that the quickest, easiest and surest form of giving relief is through the feeding kitchens which our unit is now conducting. They urgently request that in order to avoid long delays this method of giving help, that is, through our general funds, should be used. They point out that the situation is extremely serious and that quick, united action is required.

On April 24, a shipment of 840 bags of flour and 109 bales of clothing left Constantinople for Theodosia aboard the French steamer Tadla. The goods were consigned to our relief unit through the American Relief Administration. The flour was sent by Mennonites in Kansas, and the clothing was the shipment sent by the Lancaster county, Pa., Mennonite Conference.

The meeting of the Central Committee is to be held in Chicago this week. A number of very important matters will be taken up and a full report of the work done will be given in these columns. Meanwhile, let us do all we possibly can in this time of great need and suffering.

May 26, 1922.

DEATH

Wenger—Robert Wenger was born Jan. 6, 1863, in Green county, Wis., died near Silverton, Ore., May 24, 1922, age 59 years, 4 months and 19 days. Married to Pauline Dick, Oct. 22, 1885. This union was blessed with 9 children. Moved to Oregon 34 years ago and lived on the same farm ever since. About a year ago severe pain was felt in the hips which at first was considered rheumatism, but developed into tuberculosis of the bone. He spent many weeks at the hospital and what the physicians could do was done for him. His intense sufferings were patiently borne. About 15 years ago he united with the Mennonite church of this place and was since a dutiful, peaceable, active member.

His faithful wife, aged father, 9 children, 1 brother and 3 sisters and a host of friends and relatives mourn his early departure but not as those who have no hope. Words of comfort at the home and church were spoken by P. R. Aeschliman, the pastor of his church being absent. The Lord heal the broken hearts.

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VOL. XXXVII. BERNE, INDIANA, JUNE 15, 1922. No. 24.

IN MENNONITE CIRCLES

The summer Bible school of the Berne, Ind. church, began June 5th with 190 children and 6 instructors.

The Bluffton College Glee Club is on the coast to coast trip. The club is composed of twenty-five men including the director, Prof. G. A. Lehman, the pianist, Prof. Ende, reader, Prof. B. Smucker and violin soloist, Prof. S. Hauenstein. The party is now headed toward California, the latter part of their trip will cover the east.

The brethren of the Central (Ill.) Conf. are progressing with their plans for an Old Folks' Home. Preparations are being made to begin the work in the building which is to cost upwards of $25,000.

Friends of the Mennonite Gospel Mission (Central Conf.) gave Rev. Rowe a reception on the occasion of the twentieth anniversary of his conversion on May 13. At the close of the meeting a purse was presented to Rev. and Mrs. Rowe as a token of appreciation by friends of the mission.

NOTES AND COMMENTS

Militarism and the Schools

A rather startling story is told by Mr. M. H. Hedges, formerly of the English Department at Beloit College, in THE NATION for May 24, concerning the continuing influence of militaristic ideals thus long after the Armistice. It appears that the Rev. Russell H. Stafford, pastor of the First Congregational Church, Minneapolis, and an officer and chaplain in the 313th Medical Regiment, has fallen into disrepute through questioning the value of military training in high schools. Formal charges were preferred against the minister who was declared to be "guilty of conduct unbecoming an officer", because while a reserve officer he opposed the policy of the War Department and because he had associated himself with an "objectionable element in the community". It is stated that the criticism of Mr. Stafford was based on the following remarks:

"The mechanical obedience which military training develops discourages initiative . . . It does not cultivate the whole body; it does not cultivate resourcefulness; and for this reason it is not the best preparation for war. The American soldiers in France were generally recognized to be the best fighters over there, and military experts attributed it to the fact that America is a nation of play. . . . Furthermore, military training suggests a glamor of war, which everyone knows is the most disastrous error of civilization."

To offset the influence of Mr. Stafford, another minister joined the advocates of military training and pointed out the value of the army in "the protection of life and property during those periods of violence when strikes ripen into defiance of the Government of the United States". Such a statement as this is obviously highly inflammatory in time of industrial disturbances. Representations made in this case indicate a development in one section of the country of a militaristic philosophy which it is difficult to believe is wide-spread. If this philosophy should come to prevail, our entire educational system from the high school up would be merely an adjunct of a system of military training. Mr. Hedges reports that the accused minister has the support of a very important section of public opinion.

"A Dead Issue"

THE DEARBORN INDEPENDENT, Henry Ford's paper, for May 27, has a leading editorial under this title concerning prohibition in relation to current political contests. The editor points out that while a recent congressional re-election in New York was hailed by opponents of prohibition as indicating repudiation of prohibition, the election of Samuel M. Ralston, a dry Democrat as Senator in Indiana, with anti-prohibition an explicit issue, has been received with complete silence on the part of anti-prohibitionists. The editorial concludes:

"The truth of the matter is that the public will not consider prohibition as a live issue. Even those persons who profess the belief that the prohibition measure was a mistake refuse to let any worry over its passage interfere with their 1922 digestion. Prohibition as a fundamental policy is settled, and the politician who tries to urge its repeal is arguing an issue as dead as slavery."

What College Girls Earn

This is the season of the vacation job. Supporting themselves through college or helping father do it or just plain scorn of the summer girl role is resulting in a big demand from undergraduate college girls at Y. W. C. A. employment bureaus for vacation jobs. According to a survey made by Miss Alice Brown of the Northwestern Y. W. C. A. Field Committee over forty per cent. of the young women attending all the colleges represented in the questionnaire and sixty per cent. from one university alone reported that they held vacation positions last summer.

"Wages were paid at piece rate, by the day, week or month, ranging from $9.00 a week to $100.00 a month," says Miss Brown. "A girl assorting and thinning apples averaged $5.00 to $6.50 per ten-hour day. The lowest wage reported was $9.00 a week for printing and developing pictures. One waitress received $10.00 a week and meals; doing such work in summer hotels was very popular and usually included board and room. A piece worker in a woolen mill averaged $15.00 to $20.00 a week, while the only report from a department store was a wage of $18.00. The average stenographic report was at the rate of $20.00. A worker in a cannery doing a special piece of work earned $300.00 during vacation."

MENNONITE REMINISCENCES

By Rev. N. B. Grubb

The history of the Mennonite church in America, dates back to Oct. 6, 1683, when the thirteen families of Crefelders landed on the banks of the Delaware river in front of Philadelphia. The company consisted of thirty-three souls, all of whom were related either by blood or marriage. They came across the Atlantic in the good ship "Concord," and established themselves on a tract of land six miles north of the little town of Brotherly Love, selected for them by Pastorius, following the Indian Trial leading out into the wilderness. This trail is today known as Germantown Avenue and extends more than ten miles, paved, with double track, electric line, solidly built up. The old Germantown church surrounded by the graves of the early Mennonites, faces this thoroughfare.

Here it was that the first school was established with Pastorius as teacher. To this school the early Mennonites sent their children. In 1697 a community meeting house was built and religious services held. It was soon found, however, that in order to retain the form of services, as conducted by the fathers in the old country, they needed their own house of worship. Accordingly in 1708 a log meeting house was erected. Here in the month of May of the same year, Rev. Jacob Gottschall, who came from Gog, the Cleve Country in 1702, administered baptism and conducted the first Mennonite communion in America, 51 persons partaking of the emblems. Rev. Wilhelm Rittenhouse, who came to Germantown in 1688 was elected the first Bishop, but he died in the month of March, 1708, aged 64 years, two months before the log meeting house was completed. It then fell to the lot of Rev. Gottschall, to conduct the first services.

The old log meeting house was replaced in 1770 by a substantial stone structure, which has stood the storms of 151 years and stands as firm today as the day it was built, having undergone only a few internal changes. At the time of the erection of the stone meeting house in 1770, twenty-five members composed the congregation. A detailed account of the material used, and the names of the contributors with the

amount each one contributed is preserved. The cost of the building was about $900.00. It was in this meeting house that Christopher Dock, the pious school master of Skippack taught school, as also in Skippack and Salford. In the fall of 1771, after he had dismissed the school, he failed to return to his home and when search was made for him, he was found in the school room on his knees in the attitude of prayer—dead.

For many years the congregation was served by ministers who lived in the country districts, although they had not the convenience of travel we enjoy today. The services were conducted exclusively in German until about 1840, Rev. John Minnich being the last minister to preach in German. His home was at Dolly Lolly Corner, about 10 miles to the northeast. Each Sunday morning he would come on horseback, his wife, Nanny, seated on a pillion, behind her husband, and after the services they would return to their home in the same way.

Rev. Heinrich Hunsicker, who was prominent in his day also served the Germantown congregation though residing in Skippack. Of him too it is said to have been a common occurrence to see him go out on a Sunday morning at two o'clock, and bring his horse from the pasture, put on a saddle which he had made of straw and then he and his wife would ride to Germantown, both on one hourse, a distance o twenty miles and after preaching return home the same way.

Bishop Matthias Pennypacker, the great-grandfather of the last S. W. Pennypacker, once Governor of Pennsylvania, was a contemporary of Rev. Heinrich Hunsicker and would employ the same means of travel. He too served the congregation.

In those days in going to the meeting to be married, the bride rode behind her father or her next friend, seated on a pillion. After the marriage the pillion was placed behind the saddle of her husband and she then occupied the place with her husband on the same horse. Rev. Hellerman was the first minister of the congregation to preach in English. He was followed by Rev. Abraham Hunsicker and his son, Rev. Henry A. Hunsicker, who was the founder of Freeland Seminary in 1852. Today the institution is known as Ursinus College, under the control of the Reformed church.

In 1863 the Germantown church became an independent congregation with 13 members and a part of the so-called Hunsicker faction. After the death of Rev. Israel Beidler which occurred in 1875, Rev. N. B. Grubb preached every two weeks during 1876 and 1877, alternating with Rev. John Halteman. At the October session of the Eastern District Conference 1876, the remnant of the congregation, now numbering 13 members applied for admission and were received, and now for forty-five years have been thus associated. Rev. N. B. Grubb again supplied the pulpit in connection with his work in the First Church of Philadelphia from 1885 to 1890. The late Rev. J. W. Bayley was the pastor for seventeen years.

During the summer of 1876 the Centennial year, a great many visitors to the Exposition from many distant places came to the Germantown church to worship on Sunday morning. One morning in July, the church well filled with many strangers, I gave out a hymn, the organist pumped and pumped the old organ and pressed the keys, but no sound came. At last excited he arose and said, "The—thing won't go." When he came to himself, he was so embarrassed at what he had said, arose and left the church and never returned again.

Dennis Kunders, was the first to build a substantial stone house in 1683-4, parts of it standing today. Here at first the Mennonites and Quakers held their services jointly. The table behind which the preacher stood is still preserved and is still used as the communion table in the Germantown church. William Penn is said to have preached in this house to Mennonites and Quakers. The Cunard Steamship Company whose vessels are plying between the new and old world was established by the descendants of Dennis Kunders. Mayor Conrad of Philadelphia, 1850 was a descendent. Hon. Henry C. Conrad, associate-judge of Delaware Co., Pa. is a descendant in the seventh generation. A copy, well preserved, of "Het Offer des Herrn" brought over in 1683 by Dennis Kunders, with a family record, I found in some rubbish in Germantown some few years ago and was added to my Historical Library. About the same time the Congressional Library paid $125.00 for a like copy. It bears the imprint of 1618.

After the 1683 colony was established it became the Mecea for all Mennonites coming to this country, and by the way really proved the clearing house for new arrivals, who went to the north about thirty miles to Van Bebber, now Skippack township.

The result of this was the establishing of the congregation at Skippack with Rev. Michael Ziegler as its first minister. About 1712 the Germantown congregation and its outpost at Skippack numbered 99 souls. Counting five to each family including the children, they numbered say 550 or more souls.

In a very short time, Skippack became not only the point of activity, but of influence and authority as well, for here were the Hunsickers, Kolbs, Funks and Zieglers,—all men of influence. Among them Dielman Kolb, who became famous as the supervisor of the translation of Martyr's Mirror, from Dutch into German, and the printing of the same.

Quiet and peace seemed to reign supremely for many years. Meanwhile the Franconia Conference was formed and Skippack has become a part of it. With few exceptions, the ministers were conservative. The more liberal minded, however, let their influence be felt. In the year 1842, Rev. John H. Oberholtzer was called to the ministry in the Swamp charge. He was at this time thirty-three years of age. He was a blacksmith and taught school. He was aggressive and liberal in his views. He was a very forceful preacher and was frequently called to preach in the neighboring churches of other denominations, and for this he was taken to task as it was considered a violation of the church principles to do so. Mr. Oberholtzer had always worn a short sack coat, but was severely criticized for not wearing the regulation coat. In order to satisfy his critics he went to a tailor and said, "Make me a Mennonite coat." The coat was made and when he appeared in his new coat, behold, it had one button too many. About the year 1845-6, at the Franconia Conference, he suggested that a constitution be adopted and minutes of the conference kept. Up to this time no minutes were kept of the proceedings, which frequently caused confusion. The oldest Bishop of the conference always presided, and his word was law. But the plea for this innovation was denied. A small group of men urged him to prepare such a document to be presented to the next session of conference. This was done and when it was about to be presented, the opinion of the members of conference differed, some wanted it read and others were against the reading and the Bishop ruled it out. Upon the advice of the more aggressive, the paper was printed and circulated. At the opening of the conference in 1847, the Bishop, Rev. Henry Hunsberger, the presiding officer, announced that: "All who had signed the paper and were in sympathy with it were forwith excluded from conference." Many efforts were made by urgent and repeated requests to conference for a hearing and reconciliation, but all appeals fell on deaf ears and were with silent contempt passed by. It was then that the Eastern District Conference was formed and the constitution which had been refused became the basis of a new conference. Some of the congregations united in a body with the new conference, other congregations were divided and the battle was on, and in no congregation was it waged more fiercely than in Skippack, both factions claimed the church. The old church was determined to lock out the new faction. In one instance, wagon wheel tires were straightened and placed inside across the door. The new faction then prevailed on a young man to break in the door. With his own lips, he said to the writer, "I bored a large hole in the door and secured a strong steel saw and sawed until the bolt was sawed through, and we went in to hold services. The old faction soon realized that they were in the minority and purchased ground about a mile to the north and there erected what is known as the Upper Skippack Mennonite Meeting House.

The old Skippack church had two outposts, one at Hersteins, Limerick township, and the other a school house, near Schwenksville. This school house was held the common property of Mennonite, Reformed and Lutherans. The Mennonites had their service every fourth Sunday. Rev. Heinrich Hunsicker usually preached here. Some of the Lutheran people were not inclined to be very friendly to the Mennonites, and resorted to mean meaures to get rid of them. On a very cold winter morning the people are gathering and the preacher came, but they could hold no service. A wood stove was the only means of warming the building. The stove would not draw, the fire would not burn and smoke filled the room making it impossible for any one to remain inside. Upon investigation it was found that some one had stuffed a lot of wet tow into the smoke pipe. Steps were immediately taken to build a house of their own. Two tracts of land were offered and the one about a mile, as the crow flies, to the northeast on the knoll of a hill was accepted, from which point as the worshippers gather-

ed, they could see the smoke curl from the chimney that had smoked them out. This was in 1818. Here the congregation was organized. Here the writer was baptized by the sainted Rev. Moses H. Gottschall, and on June 30, 1872 was by him ordained to the ministry and for ten years served as assistant to Bishop Moses H. Gottschall. In 1882 he accepted a call to the First Mennonite church of Philadelphia and served there as pastor for a period of thirty-eight and a half years.

Now for more than a hundred years four generations of Gottshalls by names served the Schwenksville congregations as deacons. William Gottshall was ordained a deacon. He had the misfortune of becoming blind and then his son H. Gottshall was elected and served to the end of his life. He was followed by a grandson of the elder Gottshall, Moses C. Gottshall, a son of Rev. Moses H. Gottshall, and at his death his son Newton S. Gottshall succeeded him and is the present deacon.

The Gottshalls were doomed to become ministers. Deacon William Gottshall had two sons in the ministry, three grandsons, and twelve great grandsons.

I said Hersteins was an outpost. No regular congregation was here established. Its origin dates back to 1800 or earlier, when the Shoemaker family formed the burial ground, as a family graveyard. A number of Revolutionary soldiers were buried here, who died in Camp Pottsgrove nearby. This was after the battle of Germantown, 1777. In 1818 the Shoemaker family who were about to move to Canada transfered the cemetery and a plot of ground for a building to be used as a place of worship and school house to a board of trustees. Until late years the Mennonites held services here though only occasionly.

In the cemetery, which is preserved in good condition, lie the remains of some of the old pioneers, the Tysons, the Hunsbergers, and the Hersteins.

The Tysons were grandchildren of Cornelius Tyson, who came to America about 1700 and died in 1715. His grave is the oldest marked grave in Germantown. The Hunsbergers in their day were a prominent family. The daughter of Abraham Hunsberger, known as Ham Hunsberger was married to William Gottshall, the deacon mentioned above. The Hunsbergers were great singers. I have in my possession a manuscript book, words and music written by Abraham Hunsberger bearing date of June, 1816. This Abraham Hunsberger was a great singer. He was also a farmer. During the Revolutionary War, while the British under General Howe were in possession of Philadelphia, they tried to prevent the farmers from bringing their produce to market in order to starve the Americans who sympathsized with the struggle for American liberty or else compel them to surrender. Yet the farmers needed the market, and so many watched their opportunity to sneak into the city and supply their customers with the usual amount of the necessaries of life. It was at a great risk that this was done, and sometimes farmers were caught and imprisoned. This Abraham Hunsberger, who was the great singer and great grandfather of Rev. W. S. Gottshall undertook to supply his customers and was arrested by the British and locked up. His prospects were rather gloomy, but he was a sweet singer and had a faith that would not shrink, though pressed by every foe. This kept him in a cheerful mood, and all night he charmed and amused his guards with sweet strains of music. They were so delighted with his jovial nature and his exquisite music that the next morning they let him go and he went on his way home rejoicing.

John Herstein whose name was mentioned above came from Battenburg, Pfalz, to America in 1773, was identified with the Mennonites at Hersteinand Gottshall outpost. In those days the need of Bibles and religious books was keenly felt, and they could not be procured in this country. About 1790 Mr. Herstein and his friend, John Schmutz, also a Mennonite, returned to the Fatherland, and at their own expense procured in that country 500 Basle Bibles, and also at their own expense had 500 copies of Rev. Jacob Denner's Book of Sermons printed, by a Catholic printer. Of these books, the Catholic woman, in whose printing house they were printed, said, "A ship bearing such books as these will never be lost at sea." Returning to America with the books they divided them, Schmutz took his share to Lancaster county, where he expected to sell them to Mennonites. Herstein took his share to the Mennonites in the lower counties and disposed of them on short order. Schmutz returned discouraged because he could not sell his books but brought them to Herstein, saying: "Wenn man etwas verkaufen will in Lancaster, musz man ihnen Ochs bringen, Buecher wollen sie keine."

Among the ministers who preached occasionly at Herstein was one Christian Halteman of Salford. One Sunday morning as he was on his way to preach at Hersteins,he noticed the tracks of a fox. Being somewhat of a sport he returned to his home and got his rifle and followedand captured the fox. This naturally made him late for the services. When the cause of his late arrival was learned it became the topic of conversation by those who waited for the preacher, but the preacher entered the house at once, and read for his text, "Foxes have holes and birds have nests, but the Son of Man has not where to lay his head." And from this text preached a sermon.

Tradition hands down some strange stories, some of which are amusing. For instance, many years ago a farmer who did not know the Menonites purchased a farm in the vicinity of Boyertown, Pa., in the midst of a Mennonite settlement. Before the family moved to the farm the father told the family that the Mennonites were very numerous in that locality. There were some boys in the family and from the father's statement they concluded that the Mennonites were a peculiar species of wild animals. One evening as the boys sat on the woodchest, behind the stove, discussing what they would do after they were living on the new farm, one of them suggested that they would surely go gunning for Mennonites.

(To be continued)

AN UNUTILIZED OPPORTUNITY FOR PASTORS

A correspondent of the Federal Council of the Churches, a devoted church woman in New England, calls attention to the apparent tendency of wealthy people at the present time to give fewer large bequests to the churches and religious organizations than formerly. She quotes case after case, in that part of the country, of wealthy church members who have died and have left practically their whole estates to members of the family, without making any provision for Christian work, although their relatives were already independently rich. The following cases are described as typical:

"Our mayor's mother recently died, leaving almost three million. She was a member of the leading Congregational church here. To it she left $1,000; the remainder, the entire estate besides, goes to her five children, all well off and well placed in life."

"In December a wealthy woman at the age of eighty-five passed away, a member for many years of our richest church, whose pastor, noted all over the state, speaks almost on every important occasion. He knew her very well and she was a most valuable member of his church, yet she left nothing at all to the missionary boards and over $400,000 to two sons in the fifties, one a rich bachelor and the other a richer Californian. I could have wept. Why couldn't Dr. —— have gradually laid upon her heart a sense of responsibility for starving Armenia, for our Board of Foreign Missions, for the schools for Negroes doing such wonderful work in the South, for the struggling Protestant churches in France?"

The pastor, as the correspondent suggests, has the key to the situation. As the spiritual adviser of church members and the one who enters most intimately into their personal lives he has a unique opportunity to influence them to make bequests to the missionary and benevolent work of the churches. The secretaries of missionary boards seldom have the same free access or intimate approach. No doubt the pastor hesitates often to deal with this question in his contacts with his wealthy parishioners lest he should seem to be laying undue emphasis upon the material side of the church's work. To regard the matter in this light, however, is wholly to misunderstand the question. Discipleship to Christ involves the dedication of one's substance to His cause, it is a distinct spiritual service to people of means to influence them to consecrate their wealth to the purposes of the kingdom of God.

The emphasis upon stewardship in recent years has resulted in far more generous giving on the part of the rank and file of church members. Many denominations report an increase of one hundred per cent. in the benevolent offerings of the last three years. It can hardly be doubted, however, that those who could make the largest gifts have been less effectively reached than those of more moderate means. In developing support for an expanding missionary program there is now need for our best attention to reaching those who could, if their sense of stewardship were as fully developed as those of more humble Christians, make possible great advances in the establishment of the kingdom of God.

"God first" is a good motto. "In the beginning God" are the first four words in the Bible.

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COULD CHRIST HAVE SINNED?

In a recent address in Kansas I said that Christ could not have sinned, and for the first time in my experience this remark was refuted by a man in the audience. I did not enter into an argument but it is our purpose to further discuss this question here and prove the truthfulness of our statement. Well do I remember how our old professor of Dogmatic Theology declared emphatically that Christ, although having a human body was no less the true God and could not have sinned or we might as well say that God could sin.

This conception that Christ could have sinned and yielded to the temptation of Satan comes from a false conception of Christ's humanity. He is compared to the first Adam who had a capacity to sin, but "the first Adam was of earth, earthly; the second Adam is the Lord from heaven." I Cor. 15:47. The argument is used that Satan was a holy being and could sin and fall. So Christ in His human form could sin. If this were true then our Redemption was an uncertainty until after Christ had proven His ability to resist Satan. The Lamb slain from the foundation of the world had no meaning until after the temptation.

Christ was not a created being. He is God and was no less God when in human form the same form He has in glory today. If He could have sinned then what guarantee have we that He cannot sin now, as Satan had done, and to think of a Savior that could have sinned is reducing Him to the level of angels and men and is nothing short of blasphemy. Christ was begotten of God, and that which is begotten of God can not sin, it is that which is begotten of man that can sin and needs new birth to prevent it from sinning. If a human being sins he sins in his old man, not in the new man. Every one needs a new birth but Christ did not because He was the Only Begotten of the Father and never had the nature of angels or of Adam. He was therefore not only bearing the image of God as man has but He was God manifest in the flesh. I Tim. 3:16. There was no sinful tendency in Christ as there was in Adam.

The second reason for this erroneous idea is the false conception of the meaning of Christ's temptation. Christ was not tested as Adam was tested. God had made Adam to have dominion over all the earth and the living things thereon, but before Adam could be trusted with this responsibility he had to be tested to see if he could rule himself, for no one can rule others who cannot rule himself. But Adam failed, and the second Adam who is some day to be the ruler of all the earth can not fail because He was not tested to see whether He can hold out or as an example for human beings in their temptation, but to prove to all the world that He can bear the heaviest load and that He can safely be trusted with our redemption and that we can throw ourselves upon Him and He will carry us safely through. When a railroad bridge is finished heavy engines and trains are drawn across not to see whether it will go down but to prove that it will not, and can be trusted. So Christ was led of the Spirit into the wilderness not to show us how to overcome temptation primarily, but to prove to us that He cannot fail, for when He was tempted He was tempted in all points like as we are, yet apart from sin (Heb. 4:15) or without sin (not sinning). So when we are tempted we are not to think of His victory over temptation as our pattern, but to realize that our strength is in Him and that He is able to overcome the enemy for us, as He did in the case of Peter (Luke 22:31-32) because He is our great High Priest at the throne of Grace.—W. S. Gottshall.

AN ARTIST

I remember her when she was just a little child, sitting with her elbows resting on the table and her chin in her hands, watching big sister while she sketched the head of a cat; and how she longed to be grown up so she, too, might be able to do such wonderful things.

I remember her in school days, as she decorated (?) the margins and blank pages of her books with all sorts of designs, dipping pieces of chalk into ink that she might have colored crayons for her work, for in those days children had no others.

How happy she was when a neighbor detected her longing and offered to teach her how to mix a few colors and copy pictures on real canvas! Then joy of joys, there came a day when she went to a real art school. Day after day she toiled and dreamed of going abroad and studying in the great art schools of the world and of painting a picture that would thrill the hearts of all who looked upon it.

Underneath these dreams and desires there was a voice calling, calling, "The Master hath need of thee." One day while she was waiting for a friend she picked up a little book and her eyes fell on these words, "The greatest mathematician is he who adds the most happiness and subtracts the most troubles, the greatest carpenter is he who builds the greatest characters; the greatest artist is he who paints a smile on the face of sorrow." She got no farther, but that was enough.

Over and over she thought, "Is that the kind of an artist I should be? I've wanted to paint pictures all my life, but that is not the kind I had thought of. 'A smile on the face of sorrow;' I wonder if I could do it?"

In a little while she laid aside her paints and brushes and began studying this new kind of "painting." She entered a Deaconess Training School for a two-year course. She went into homes where there were sorrowing hearts and suffering bodies, afflicted souls and broken lives, and with smiles and songs and words of cheer and helpfulness she carried the message of the Great Physician. Wherever she went she tried to "paint a smile on the face of sorrow."

One day she stood in a great library amid throngs of people who had come to see a wonderful painting which had been bought at a fabulous price, to decorate the wall of the great reception hall. The papers had given columns in praise of the artist and the picture. In one corner of the picture was the name of a classmate of hers!

She looked and admired with the others and sighed as she thought, "It might have been mine." Someone standing near said, "Don't you wish you could paint a picture like that?" Our deaconess bowed her head in silence, for her lips could not utter the thoughts of her heart: "I am painting a picture, far greater than that; but it is not yet finished. Some day I hope to see it hanging on the walls of Glory, framed in the love of many. And if only the Master Artist will say 'Well done,' I shall be satisfied."

Then she slipped away to carry a flower and a song to the bedside of a lonely old woman, thus adding another touch to the picture she was painting.—The Christian Advocate.

HUNGRY CHILDREN

By Lydia Lion Roberts.

A mother was looking over a box of old photographs and her little boy was an interested watcher by her side. As one picture came into view the boy exclaimed, "Whenever I see a picture of Auntie Gertrude it makes me feel hungry." Afterwards he explained that it was because she brought him so many good things to eat.

The aunt referred to was a very busy woman, yet she always managed to find time to slip a gingerbread man, or a popcorn ball or a surprise package into her bag for the children where she visited. Another child never forgot a basket trimmed with colored tissue paper, holding some baked cookies that her aunt brought to her after she had been sick.

Food plays an important part in a child's life and a mother may teach by it as well as by other things. All children love surprises, and little faces brighten on stormy days when a raisin cake baked in their own little pan appears, or a lunch-box dinner is placed on the playroom table with dainty sandwiches and fruit, and maybe a bit of candy or a few nuts.

Any little boy or girl likes to learn to cook when mother is cooking and though that is not an especially good time for mother in one way, yet in another way it is the best time, for children are happy when busy and learn quickly when interested. When mother makes bread the little tot should have a ball of dough and a raisin or a bit of jam to make a biscuit. If the child has dishes big enough—and this is important, for there should be a small pan or unbreakable dish to do the cooking in—the work can be done exactly as mother does it and therefrom come the first lessons in cooking.

"I could turn those doughnuts," suggested a small boy to his grandmother, who was making the toothsome goodies. She started to turn him away as she was a bit busy and a bit nervous, but thought better of it and showed the child just how carefully it must be done. Consequently he turned every single one in a most grown-up way and informed the family proudly that night, "Grandma and I made doughnuts today."

The ten-cent store has many a small tin and enamel pan that would make a start towards a little girl's cooking set, and would give her much pleasure and profit if she learned to take care of the pans and to cook simple things in them. The best way of all is to suggest to a child that a biscuit be made for daddy's supper, or a tiny cake as a surprise for a playmate. Thus the lessons in cooking and giving, planning and unselfishness are learned together.

PERSUASIVE PREACHING

The objective of true preaching must be to persuade men, not merely to an intellectual assent to the truths declared, but also to a bringing of their lives into harmony with those truths.

The preacher's objective must be to stir men to action to lay hold of their wills, to move them to acertain kind of conduct. It is needless to add that such a result does not follow where a preacher goes about the task of preaching in a perfunctory manner, when he merely "preaches a sermon" instead of "delivers a message" laid upon his heart by the Holy Spirit himself.

It is essential that the preacher should have a definite aim.

When some one told Beecher of a stranger whose whole life had been changed by one of his sermons he referred to the discourse as "an arrow shot at a venture." Beecher remonstrated by saying: "I never shot an arrow at a venture in my life. I have always taken aim but I haven't always brought down the game I aimed at."

All faithful ministers have shared in the disappointment Beecher here refers to in that they have not always achieved the results they hoped to achieve, yet their ministry would have been very barren of results if they had not kept a definite objective before them. We fear that much of the rapid, flat, insipid, colorless preaching with which we are afflicted in these days arises from the fact that the preachers concerned are too content merely to "hold a service", instead of being ambitious to move men by delivering red hot messages of gospel truth. Some sermons of today remind one of nothing so much as that the preacher has faithfully followed Rosseau's advice in their preaching which he prescribes for writing a love letter: "Begin without knowing what you are going to say, and end without knowing what you have said."

It is essential that the preacher must have most positive convictions.

All great preachers have burned with intense convictions. They have believed in their own message. And believing it they needed no miracles to arrest the attention of men, no angel to call with silver trumpet that men might give ear. Their own words white heated with the fire of their own souls have caught and attracted the attention of men and burned their way down into conscience.

What made Jonah the mighty preacher of Nineveh? He believed his message. What made John the Baptist "a voice" able to awaken the slumbering echoes of Judean's hills as they had not been awakened in many generations before? He believed, passionately, his message. What was there about Paul, that swung him into the center of and gave him audience with every group of people where he happened to be, whether they were peasants or kings and kingly courtiers. He believed, with the greatest of intensity, his message. It is so with all true prophets of God. They not only have the message but in truer sense the message has them. Such men fit into the description Dr. Grenfell gave of Evangelist William A. Sunday, who he said appeared like a great watershed compelling every one to take sides.

That we may preach persuasively no talent we possess should be left uncultured, no honorable art to which we can lay claim should be left unemployed. It is said of the great Whitefield that he constantly and with great persistence studied how he might speak most effectively, giving attention to every gesture and the proper inflection of every word. We need not wonder that when he was describing a storm at sea and he suddenly exclaimed, "What next?" the ship-builders in New York who were listening to him cried, "Take to the long boat," and that Chesterfield became so absorbed in Whitefield's description of the peril of a blind man, approaching a precipice that he exclaimed, "My God, he is gone!"

We have the best news to decare this old world has ever heard. How to declare it most effectively should be our constant study.—The Evangelical Messenger.

Sin is a most persistent adversary. How overcome it? God said, "Thou shalt call His name Jesus for He shall save His people from their sins". Matt. 1:21.

ALONE WITH GOD

There are moments in our lives, and they come very often, when it becomes a necessity to "be alone with God;" when nothing will meet our spiritual requirements, except silent communion with the Father. There are moments when, without this intimate and tender relationship with him, the path of duty would be last and we should wander in the darkness without a guide.

The highest revelations come to us in those moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that seems to exist around the spirit that seeks communion with Him.

Even the presence of a very dear friend might cast a shadow between the seeking soul and God, and in some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of His Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night.

When the human heart is full of cares and troubles such as come to every life, and the soul is crushed almost to the earth by heavy burdens, when every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus!

Oh, we who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek with God's blessed Spirit, and He will bear the burden for you.—The Christian.

THE S. S. LESSON

July 9.

Daniel Interpreting Nebuchadnezzar's Dream.

Daniel 2:36-45, 47.

Golden Text: The kingdoms of this world are become the kingdoms of the Lord, and of His Christ; and He shall reign for ever and ever. Rev. 11:15.

Daniel was one of the captive princes brought to the city of Babylon and trained for service in the king's court. With him were three other princes, who like him, were youths of great promise, destined not only to share some of the tests that he had to endure, but also to attain to positions of great responsibility in the government of Babylon. Together these youths started right. They would not "defile themselves with a portion of the king's meat." In making such a resolution they incurred considerable risk of the king's disfavor, but their determination to be true to their light, as they saw the light, worked to their great advantage in the end.

Nebuchadnezzar, the world's great conqueror and ruler of practically the whole civilized end of Western Asia, like his kind, was both superstitious and tyrannical. He had rested uneasily after dreaming a dream that concerned him, but which he could not recall. He demanded of his wise men that they tell him the dream he had forgotten and explain its meaning. Their inability to do this was to spell their doom. God was using this incident for several purposes. (1) It was to convince the king of the inability of his wise men. (2) It was to direct attention to Daniel. (3) It was to lead the king into recognizing the God Jehovah as the only one who could exercise such power as he demanded through His servants. (4) It was to reveal the future as it was related to the kingdom of Babylon and future empires. (5) It was to show the final triumph of the Lord and His Christ in all the world.

The image that Nebuchadnezzar saw and the incidents associated with it was a symbolic picture of the course of events in the world as they would be affected and directed by the Almighty. The prophetic element enters into the whole situation. While it is true that a prophet sometimes was one whose message was prefaced by "Thus saith the Lord" and then directed to the age in which he lived it is also true that the prophet's office frequently predicted future events. In this case the prediction came in the dream that Nebuchadnezzar saw and Daniel's business was to interpret the prophecy included in the dream. Those who question the truth or inspiration of prophecy sometimes insist that the prophecies that did come true were written after the event. In this case we plainly note that the predictions were made hundreds and hundreds of years before they were fulfilled.

The image is one that figures the empires of the world following one another beginning with the Babylonian empire under Nebuchadnezzar, this represented the head of gold. Nebuchadnezzar is reminded that his strength and glory are derived from God as are all such things that other kings enjoy. The chest and arms represent the second world empire of the Medes and Persians.

This was of silver. Superior to the brass which was to follow, but inferior to the gold. The belly and thighs of brass represented the Grecian empire of Alexander. The fourth empire is represented in the strength of iron and stands for imperial Rome. This part of the image was the legs and feet and toes, the two legs representing the Eastern and Western Roman empires of later times. The mingled clay and iron represents the later weakness that marked the breaking up of the empire. Thus in "the times of the Gentiles" we see, not a progress improvement, but a getting more and more inferior, or a going from bad to worse until the whole image collapses.

The stone, "Cut out without hands" symbolized Jesus Christ. Someone writes, "This stone is to appear suddenly as a great catastrophe. Nebuchadnezzar saw the stone falling out of heaven and striking the ten toes. Nothing was left of the image, it scattered like the chaff. After the stone has done its smiting work and the world kingdoms are pulverized, the stone becomes a great mountain filling the whole earth—God was making known what should come hereafter.

THE C. E. TOPIC

July 9.

How to Get the Blessings of Freedom.

John 8:31-36.

Every nation rejoices in its liberties. These liberties come to them at the cost of blood and trials. They represent the overthrow of bondage and tyranny. The Israelites of today continue in the celebration of their Passover which calls to their memory not only the breaking away from the bondage of Egypt but the entering into freedom as a separate nation as well. Passover has more than a historical significance. Under it there lies the deeper religious and spiritual associations that have had more to do with their existence as a favored people than all the deeds of valor performed by their fathers. Like Israel, we rejoice in all the political liberties that come to us through the events associated with our national holiday, but under this joy there is the deeper, inner joy of knowing that our liberties rest rather upon the pious lives of our ancestors and their work for God than upon feats of valor performed on the fields of battle.

The blessings of our American freedom are the equality offered to every man, woman and child under the law, the right to participate in the affairs of our government, the freedom of thought, speech and worship. Nothing in American institutions can be construed into preventing any honorable and honest man or woman from rising to the height of his opportunities and abilities. This is a fact recognized the world over, and because of it millions have swarmed to our shores with the purpose of developing to higher and better things than the countries in which they found themselves. Because of American standards, the standard of life all over the world has risen and so, in the enjoyment of our liberties, we have, as a nation, been able to raise the standard under which others in less fortunate circumstances had to live. Things that we keep only for ourselves cannot do all the good of which they are capable. If a rich man becomes a miser his gold only serves to make him miserable, if, on the other hand, he recognizes the stewardship of wealth, and devotes it to doing the most good possible, he and his wealth are great blessings. If we hold our liberties to exist only for our own enjoyment, besides getting ourselves justly hated by our fellow men, we keep these liberties from accomplishing the good that God will have done in the world.

Some people seem to think that to have freedom one must have the right to do absolutely as he pleases. Such a state in society would be anarchy and not freedom. It would tend to depriving others of their freedom, so that someone might be free to follow his inclinations no matter how much injury might be done in doing so. Liberty is not license. The man who wants to drink "booze" and howls for personal liberty," as he calls it, is a menace to himself and his fellows. For the sake of those who realize the danger in rum or who would have to be innocent sufferers because of his indulgence, that man should be suppressed—or at least the right to secure and drink liquor should be taken from him. We are fortunate that in our day the rum-seller and the rum-drinker cannot force their brand of freedom upon us.

It was once a curious thing that in this land of freedom so many fellow-beings were bound helpless and hopeless in the chains of slavery, but, from the very fact that our fathers had a high conception of freedom, slavery had to become impossible. Today no one can breathe the air as slave in our country and the theory that all men are born free and equal is a realization. From human slavery to slavery to sin there is not great difference except that in all the world there are millions who are bound with chains stronger than steel to the slavery of the devil. This need not be a hopeless slavery for in Christ Jesus there is liberty. He is the greatest of all emancipators, having fought our battles and, in His own body borne the terrible suffering and become victor over sin. It is those who in Christ can say: "I can do all things through Christ who strengtheneth me."

In getting the blessings that our freedom through Christ gives we have many doors of opportunity open to us. We have the power of prayer and through it comes every blessing that the freed sinner in Christ may enjoy. We have been assured salvation. Our own salvation becomes the source of greatest enjoyment when we bring it to others. Our freedom enables us to enter into the closest relations with Christ our King. As free subjects we find great delight in doing His will. All good things have their price. The blessings of redemption are worth every effort and trial imposed upon us while struggling to attain them.

Book of books, upon its pages
We may read of love divine;
Book of God, throughout all ages
Its pure lamp of truth shall shine;
Book of man, the world's great sages
Wrote it filled with one design.

Book for sinners, since it points them
To the Lamb that once was slain;
Book for saints, since it anoints them
With the oil of joy again.
Book of promise, precept, life,
Be my sword in all earth's strife.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegrams have been received from our unit in Russia since our last report:

Minimum budget of fifty thousand dollars needed for June and July. New Orleans shipment comes very handy. Announce that General Eurelcon funds are preferable to food draft sales.

Hiebert
Miller

On May fifteenth fed in Ukraine Mennonite Relief Unit kitchens; children twelve thousand six hundred sixty; adults, eight thousand four hundred seventy-seven; in six institutions, two hundred seventeen; total, twenty-one thousand three hundred fifty-four.

Miller

From the first of the above cablegrams is noted that the greatest need is for the Eurelcon funds,—that is, the general relief funds which are sent to our unit and there used by them to purchase the food sent in by the American Relief Administration under the agreement we have with that organization. In the minds of some this advice may conflict with other instructions which come from various sources to the effect that the best plan for helping is through the purchase of food drafts. There is not necessarily any contradiction, however, and the following is the general plan which should be followed by those who desire to aid our suffering brethren in Russia:

1. Those having relatives and friends in that country, and knowing their exact names and addresses, can help them directly and personally through the purchase of food drafts. Where the relatives and friends are in dire distress, this is perhaps the most satisfactory method.

2. For the large number of our people who have no personal friends or acquaintances in Russia, and for the benefit of the large number in Russia who perhaps have no such friends in America on whom they may depend for individual food drafts, the most satisfactory plan by far is to give through the general funds. These funds are sent direct to our unit and are there distributed where the need is greatest and to those who deserve help the most.

By the first plan, 25% of the amount of the food draft is deducted by the American Relief Administration for general relief, and the person in whose favor the food draft is drawn gets 75% of its value. By the latter plan, the whole amount contributed and sent to our unit is used by them for the specific work in which they are engaged, without any deductions.

It is recommended that these two plans be kept in mind by those contributing money for Russian relief, and that the plan will be used which comes the nearest to meeting the wishes and purposes of the donor.

June 2, 1922.

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China—

Kai Chow—Mr. and Mrs. H. J. Brown, Mr. and Mrs. E. G. Kaufman, Mr. and Mrs. S. J. Goering, Mr. and Mrs. W. C. Voth, Miss Talitha Neufeld, Miss Agunetha Fast. Tung Ming Hsien—Mr. and Mrs. P. J. Boehr, Miss Christina Habegger, Miss Metta Lehman. Miss Elizabeth Goertz, Miss Frieda Sprunger and Dr. A. M. Lohrentz will be appointed to stations upon arrival in China.

BIBLE, SUNDAY SCHOOL AND MISSION CONFERENCE

To Be Held in the Napier Mennonite Church, Bedford County, May 27, 28 and 29.

Friday Evening, 7:45 P. M.
Song Service—William Amick
Devotional Exercises—Asa Shaffer
The Church of the Living God—Jacob Snyder.

Saturday Evening, 7:45 P. M.
Song Service—William Amick
Devotional Exercises—Aden Kephart
The Great Plan of Salvation—L. H. Glass
The Holy Spirit, His Work—Jacob Snyder.

Sunday Morning, 9 A. M.
Sunday school—In charge of Superintendent
10:00 A. M.
Devotional Exercises—Joseph Wilson
The Responsibility of the Sunday School Teacher—Aden Kephart
The Opportunity of the Sunday School Teacher—Samuel Hereline
The Sunday School Workers' Equipment—L. H. Glass.

Sunday Afternoon, 2:15 P. M.
Devotional Exercises—S. J. Hereline
"Behold the Field" Home Mission Talk—Aden Kephart
"The Open Door" Foreign Mission Talk—Jacob Snyder
The Great Plan of Salvation, and Its Relation to Missions—L. H. Glass.

Sunday Evening, 7:30 P. M.
Song and Testimony Meeting—William Amick
Prayer—Asa Shaffer
Christian Education—Jacob Snyder
The Great Plan of Salvation—Redemption—L. H. Glass.

BIBLE, SUNDAY SCHOOL AND MISSION CONFERENCE

To Be Held in the Man's Choice Mennonite Church, Bedford County, June 16, 17 and 18th.

Friday Evening, 7:45 P. M.
Song Service—
Devotional Exercises—Rev. S. J. Hereline
The Church of the Living God—Jacob Snyder.

Saturday Evening, 7:45 P. M.
Song Service—Ed. Fisher
Devotional Exercises—Asa Shaffer
Training for Service—Mrs. Anna Hughs (Cessna)
The Holy Spirit, His work—Jacob Snyder.

Sunday Morning, 10:00 A. M.
Devotional Exercises—Joseph Wilson
The Opportunity of the Sunday School Teacher—A. A. Snyder
Training for Life's Service—Anna Hughs (Cessna).

Sunday Afternoon, 2:00 P. M.
Sunday School 2:15 P. M.
Sunday School Workers Equipment—Rev. S. J. Hereline
Saving the Young Life for the Master's Use—Mrs. Anna Hughs (Cessna).

Sunday Evening, 7:30 P. M.
Song Service—
Prayer—Ed. Fisher
The Open Door of Service—A. A. Snyder
The Great Plan of Salvation—Jacob Snyder
Adjournment.

MARRIAGE

Ledig-Hirschler—Married in the home of the bride's parents at Cucamonga, Calif., Earl Ledig, son of Adolph and Katie Ledig, with Stella Hirschler, daughter of Oswald and Emma Hirschler, June 1st, 1922, by Rev. M. M. Horsch.

Strohmeyer—Morrison—Mr. William J. Strohmeyer and Miss Bertha Morrison, both of Conpon, Pa., May 30, Rev. Jacob Snyder officiating.

DEATHS

Sprunger—Caroline Boegli Sprunger, was born in Canton Bern, Switzerland, in the Jura mountains, on June 3, 1859. Her early girlhood was spent in her native land, where she received education in French schools. At the age of sixteen she migrated with her family to America, locating in Wayne county, Ohio. A few years later she moved to Berne, Indiana. Here she joined the Mennonite church and on March 14, 1880, was united in marriage to Daniel Z. Sprunger. Her husband passed on to his reward October 12, 1896. Mrs. Sprunger resided in Berne until her spirit was called home at 3:45 Saturday afternoon, June 3, 1922.

The following immediate relatives survive Mrs. Sprunger:

Five daughters—Lena (Mrs. Henry) Hirschy of Lisbon, North Dakota; Esther, (Mrs. Norman) Hirschy of Lima, Ohio; Martha Sprunger, Anna (Mrs. Rufus) Hirschy, and Edna (Mrs. C. H.) Muselmann, of Berne. One son—Carl H. Sprunger of Mitchell, South Dakota. Also fourteen grandchildren, five sisters and two brothers.

The funeral took place on June 5th at the Berne Mennonite church. Rev. Egle of the local Missionary church speaking English and Bro. P. R. Schroeder, German.

Dively—Betty Ruth Dively, daughter of Clarence and Erie Snyder Dively died at the home of her parents in Altoona, Pa. She was born May 10, 1922. Funeral services conducted in the Memorial Mennonite Church, Altoona Pa., June 10th, Rev. G. Baergen officiating.

Hazlett—Died May 19, 1922, Viola Ethel Hazlett, born June 8, 1921, aged 11months and 11 days, Jacob Snyder officiating, interment in Mt. Maria Cemetery. She lived at Blue Knob.

Laturgie—Mrs. Margaret Laturgie, wife of Lewis Laturgie of Upper Popular Run, died June 2, 1922, aged 32 years, 5 months and 7 days. In addition to her aged mother, one sister and four brothers and her husband and four children survive to mourn her untimely departure. She was a member of the Mennonite Church of Upper Popular Run; funeral service Sunday, June 4, J. Snyder and D. Gerig officiating; interment at Claysburg.

CONTRIBUTIONS

FOR THE EX. COM. OF MISSION SOCIETIES

May, 1922

For Girls' School China: Sew. Soc., Johannesthal, Hillsboro, Kans., $33.00; Dorcas Band, Colfax, Wash., $11.50; Sew. Soc. Bergthal, Pawnee Pack, Kan., $25.00; Bethel Sew. Sec., Fortuna, Mo., $27.00; Grace Ladies Aid, Pandora, Ohio, $10.50; Zoar Sew. Soc., Waldheim, Sask., $10.00; Mrs. H. J. Klassen, Buhler, Kansas, $1.00; Sew. Soc., Bergtal, Pawnee Rock, Kans., Relief Work in Russia, $83.34; Sew. Soc., Henderson, Nebr., Food Draft to Russia, $30.00; Mission Friend, Beatrice, Nebr., Food Draft to Russia, $10.00; Women's Mission Soc., Upland, Calif., Food Draft to Russia, $40.00; Children's Aid, Drake, Sask., For suffering children, Russia, $13.00; Sew. Soc. Henderson, Nebr., Orphan Phulpuar, India, $30.00; Sew. Soc. Lorena, Okla., Hutchinson, Kans., Mission, $23.25; Sew. Soc., Blumenfeld, Goessel, Kans., Elizabeth Schmidt, Cornville, Ariz., $5.00; Nordstern Sew. Soc. Drake, Sask. Orphan Saito, India, $30.00; Sew. Soc., Pawnee Rock, Kans., Rest Home, India $25.00; Dorcas Band, Colfax, Wash., Postage expenses of Ex. Com., $1.00; Tabea Sew. Soc., Tampa, Kans., moving Chapel, Ashland, Montana, $5.00; Sew. Soc. Reedley, Calif., Do., $15.00; Sew Soc. Hoffnungsau, Buhler, Kans., Do., $6.55; Gaessel, Kans., Do., $5.00. Gratefully acknowledged, Mrs. J. G. Regier, Treas.

FOREIGN MISSION GIFTS DURING MAY 1922.

General Fund

Friend, Hesston, Kan. $20; Mrs. Leila Goss, Boulder, Colo., $10; C. A. and M. E. Krehbiel, Long Beach, Cal., $30; First Menn. ch., Reedley, Cal., $89.10; Babette Leisy, Cleveland, O., $100; First Menn. ch., Mt. Lake, Minn., $95.37; P. P. Tschetter, Bridgewater, S. Dak., $36; S. S. Orienta, Okla., $33; First Menn., ch., Paso Robles, Cal., $35; Bethesda ch., Henderson, Neb., $179.42; Friend, Bethel College, Newton, Kan., $10; Bergtal ch., Corn, Okla., $15; Alexanderwohl ch., Goessel, Kan., $55.83; S. S. and West Swamp ch., Quakertown, Pa., $130.30; Menn. ch., Halstead, Kan., $42.04; Bethany ch., Quakertown, Pa., $30.80; Menn. ch., Inman, Kan., $17.75; Herold ch., Clinton, Okla., $18.02; Bergtal ch., Pawnee Rock, Kan., $28.20; Christian ch., Moundridge, Kan., $25.50; Friend, Beatrice, Neb., $25; Sichar ch., Cordell, Okla., $12.91; Menn. ch., Canton, Kan., $32.70; First Menn. ch., Upland, Cal., $42.36; Menn. ch., Hillsboro, Kan., $48.71; S. S. and Menn. ch., Pratum, Ore., $34; Menn. ch., Deer Creek, Okla., $34.32; Menn. ch., Almota, Wash., $64.80; S. S. and Menn. ch., Ruff, Wash., $25.35; S. S. Menn. ch., Halstead, Kan., $36.18; First Menn. ch., Reedley, Cal., $113.35; First Menn. ch., Monroe, Wash., $47.70; S. S. Menn. ch., Alsen, N. Dak., $6.24; Lena Neimann, Halstead, Kan., $30; Amos Lehman, Monroe, Ind., $20; Menn. ch., Newton, Kan., $17; Alexanderwohl ch., Goessel, Kan., $53.70; S. S. Brudertal ch., Hillsboro, Kan., $68.83; Menn. ch., Fairmead, Cal., $13.98; Menn. ch., Pulaski, Ia., $31.39; S. S. Menn. ch., Aberdeen, Idaho, $10.10; Anna G. Stauffer, Los Angeles, Cal., $15; Albert Sprunger, Stafford, Kan., $30; Salem Menn. ch., Freeman, S. Dak., $150; Mission Boxes, Berne, Ind., $51.90; birthday money, Berne, Ind., .55; Friends, Berne, Ind., $100; Intermediate C. E. soc., Berne, Ind., $27.25; Henry T. Reimer, Holmesville, Neb., $25; Brudertal ch., Hillsboro, Kan., $120; Zion Menn ch., Donnellson, Ia., $57.62; J. P. Andreas, Beatrice, $50; Peter J. Becker, Aberdeen, Ida., $5; S. S. Zion Menn. ch., Donnellson, Ia., $14.50; S. S. Christian ch., Moundridge, Kan., $42.68; Salem hospital, Salem, Ore., $50; Gerhard Vogt Legacy, Summerfield, Ill., $700. Total, $3,260.23.

Special Fund

Miss. Workers, West Zion ch., Moundridge, Kan., for orphans, $130; H. H. Baumgartner, Berne, Ind., for orphan 252, $20; friend, Beatrice, Neb., for medical supplies, $1; S. Floyd Pannabecker, Bluffton, O., for orphan, $25; C. E. soc., Tabor ch., Goessel, Kan., for Simon, $40; David Epp, Laird, Sask., for orphan, $30; seven adult classes, Berne ch., Berne, Ind., for Suckau's, $97.41; Huldah Gilliom's class, Berne, Ind., for Suckau's, $3.50; Intermediate C. E. soc., Berne, Ind., for orphan 340, $30; Friends, Berne, Ind., for medical supplies, $20. Total, $456.91.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them:

Balance, May 1, 1922	$ 930.98
Receipts during May	
General Gifts	3,260.23
Special Gifts	456.91
Girls' School, China	118.00
Rest Home, India	25.00
	4,791.12
Borrowed during month	2,000.00
	6,791.12
Paid out during month	5,064.62
Paid on debt	1,000.00
	6,064.62
Balance, June 1, 1922	$ 726.50

On June 1, 1922, our Board has a debt of $12,000.00.

Gratefully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kan.

J. G. Regier, Asst. Treas.,
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VOL. XXXVII. BERNE, INDIANA, JUNE 22, 1922. No. 25.

IN MENNONITE CIRCLES

Rev. Jacob Kroeker, a celebrated Russian Evangelist,is at present visiting the churches of the Western District Conference.

Rev. Linford Falk, of the Saucon, Pa., church, who was seriously injured when a train struck his automobile, is still in the Allentown, Pa., hospital.

The Beatrice, Neb., Church is conducting a summer school under the direction of the pastor, H. D. Penner.

At its recent communion service seven new members were added to the Schwenksville, Pa., church.

The Mennonite Mission in Hutchinson, Kan. will be organized into a congregation on June 25. Special exercises will mark the event and a mission festival follows.

The "Gemeentedag" of the Mennonites of Holland held at Twisk followed an interesting program which included an address by Rev. J. M. Leendertz on the Mennonites of America.

The Memorial, marking the grave of Menno Simons, in Fresenburg, Germany, which was practically ruined through neglect during the war, has again been restored and put into presentable shape, funds for this purpose having been provided by the German and Dutch Mennonites.

At present three of our Hopi Christians are in the Bible school at Los Angeles. Elizabeth Ruth Qoyawama has graduated and is doing post graduate work, Minnie Jenkins has supplemented her two years' work in Oakland, by taking another at Los Angeles and Frederick Johnson graduates this year. All three expect to devote their lives in witnessing for Christ among their own people.

During severe weather, on account of the poor roads, the Bertolett's congregation, which is a part of the Schwenksville, Pa., charge, meet in the Oold Folks' Home not far away. Services have again been continued in the church building which is beautifully located in a grove of magnificent trees.

CONFERENCE MATTERS

TO OUR DISTRICT CONFERENCES AND CONGREGATIONS

About a month ago circulars from Philadelphia, Pa., reached representative men in our Conference, inviting us to participate in a "National Conference of Religious Bodies who hold that Peace between nations can be maintained by following the Teachings of Jesus," this conference to convene at Bluffton, Ohio, August 4 to 7 next. This invitation has since been published in our church papers.

This circular proposed that "denominations wishing to send official representatives are entitled to send five delegates. Those whose membership exceeds 50,000 may send one delegate for each 10,000."

The Executive Committee of the General Conference at once set to planning how we, as a Mennonite body, might be most appropriately represented. It seemed best, as far as practicable, that each of our conference districts should have a part in the representation, and the Western District Conference, through its Executive Committee, at once appointed a delegate, with provision to defray expenses. Then came the news from the east that the Eastern District Conference had elected five delegates or as many as the call seemed to allot to us as a General Conference, and some of the brethren were beginning to wonder how this was going to work out.

In order to clear up the matter, the undersigned wrote to Wilbur K. Thomas, the provisional secretary of the proposed conference and received the following reply:

"It is very proper for you and the various other districts in your group to send five delegates each, and I hope, therefore, that you will not worry over the matter of the Eastern District's having appointed five members. **We want all of your districts to appoint five delegates.**

"This conference is not to be a closely organized body, and as we do not contemplate any kind of permanent organization, we hope that those will come who are directly interested in the message which we have to give. We do want to get better acquainted, to find out how to work together and discuss the questions which must necessarily come to the front in such a conference. So please go ahead and see that your conference does appoint its delegates and, in so far as you can, pass the word on to the other conferences."

From this it is manifestly evident that each one of our Conference districts is entitled to five delegates and, furthermore, that any brother, be he an official delegate or not, who is interested in this movement and has the wherewithal to defray the expenses, will be welcome at the Conference and will be free to take part in the deliberations.

Will the officers of the different Conference districts in particular, and the leading brethren in general, take notice of the facts above stated and see to it that, if at all possible, each district may have its quota of delegates at this important meeting?

J. R. Thierstein, Conf. Sec.

WHY IS A SUNDAY SCHOOL SUPERINTENDENT?

Mary B. Borneman

Every worthwhile organization has as its head some one who knows the aims and ideals of the organization. He knows also the workers in his employ, particularly those who are directly responsible to him and strives to fill these positions with persons who are best fitted for them. The successful head, of course,, is the one who is most efficient in the handling of his affairs and the one who can achieve results from his workers.

In the same way, the Sunday school must have as its head, one who is capable of running the school in the most efficient manner. He should be able to bring out the very best in every teacher and pupil in his school. He must be a consecrated Christian man, who has in his heart the love of God and His Word. He should have the proper conception of his position and know exactly what is required of him.

It means more than presiding at the Sunday session of the Bible school, announcing a few hymns, making several remarks and pronouncing the benediction. Yes, there is a great deal more than that required of a proficient superintendent. He is punctual and regular in his attendance, for he cannot expect this from his teachers and scholars if he himself does not set the example. He is in more ways than one an example to those before whom he stands Sunday after Sunday and his daily living should be such as to merit the respect of all, for people do not give of their best to those whom they do not respect. He should be a man who can cooperate with others, a good judge of character with the ability to discover and develop the latent possibilities of those under him.

Let us now consider the superintendent from three viewpoints. 1. His relation to his school as an organization. 2. His relation to the individuals in the school, i. e, the teachers, officers and scholars. 3. His relation to his denomination.

First then, his relation to the school as an organization. The successful superintendent has an ideal ever before him. He knows what is best for his school and should constantly strive to produce it. One ideal may be reached but then new standards are ready to be raised. When a man feels he has reached his ideal for his school, it is time to find a new man for his place, for no school can stand still and unless there is some one at its head who can look forward and make the school move with him, it must go backward. In order to keep a Sunday school in good condition it should be properly balanced. It is not wise for a superintendent to direct all his attention to developing certain departments such as the primary or the adult, but the

workers or the cradle roll and home department have a right to expect aid and encouragement from the superintendent. Oftimes they fail to receive this help from him because he really knows very little about these departments. He may be too one-sided in the direction of his attentions. To overcome this he should read books relating to Sunday school work. Many superintendents have not much time for a great deal of reading so they should be very careful in the choice of their reading matter. It is of course, impossible for any superintendent to read all the books published on Sunday school work but a thorough study of the grading system from Cradle Roll to Home Department will be helpful. He should be able to pick out the weak spots in his school and let his reading aid in strengthening these places. It is not too much to expect each superintendent to read several good books each year.

Speaking of books it may be well, to say in passing a few words about the Sunday school library, if one exists in the school. By keeping in touch with the various book reviews the superintendent should be able to advise the library committee in their selection of new books. It may surprise some grown-ups to know that children actually enjoy good books of missionary stories, biography and travel as well as they do works of fiction.

Just a word about the music. The superintendent need not be a great singer nor a wonderful musician but he should see to it that the right kind of music is used in the school and should recognize the fact that a good song book containing the old songs and familiar church hymns is a necessity in a well ordered school.

2. The superintendent's relation to his teachers, officers and scholars. It is here that the superintendent needs to know people. In the placing of teachers a great deal of wisdom and judgment is necessary. A teacher who may be very capable in the handling of an adult Bible class may fail utterly when in charge of a teen age group, for it is here that tact and sympathetic treatment are most needed. The teacher who does fail in the handling of one class should not be discarded at once for there may be some place that she can fill better than anyone else and it is often the superintendent's duty to find that place. The superintendent should always be ready to aid the teacher in any difficulty that may arise, should it be in discipline or in the preparation of the lesson. The superintendent after his preparation of the lesson should be able to help the teacher with any problems that have arisen during her study of it. He himself, should be ready to teach a class should the occasion arise. A brief outline of the lesson, a few comments on it or several good questions about it, given by the superintendent from the desk, will be of interest. However, not all of these should be used on the same Sunday and the form and time of the superintendent's remarks should vary to avoid monotony.

It is well particularly in a small school, for the Supt. to visit the various classes and departments in order that he may become acquainted with the scholars. It is to them that he must look for his future teachers and helpers and as he watches the children grow up he may be able to suggest ways by which they may develop into active workers in the school. An executive meeting of officers and teachers at least once a month where plans and problems may be discussed is a necessity.

The superintendent should be ready here, to recommend helpful books and see that they are available for the teachers. There is of course a great deal of work connected with the office of supt. but an assistant superintendent may be an efficient helper if he is properly trained and should be able to fill the superintendent's place in his absence.

3. The relation to his denomination. Of course not all the Sunday school scholars become members of the church of which it is a part, but a large percentage of the church members come from the Sunday school and more might be secured if they knew more of the affairs of the denomination. And so at stated times various phases of denominational work and principles should be presented in an interesting way. Especially should he emphasize the mission and special offerings, telling the particular purpose for which the money is to be used and having a short talk about the fields where the money is to go. This creates in the younger people an interest in missions and may lead to definite mission service.

A big work for a man? Yes, a work full of unusual opportunities. A man going into office for the first time need not expect to have all the characteristics that have been mentioned when he goes into office. But as he prays and plans for his school, he himself grows and as he develops the school progresses and so upon the development of one depends the growth of the other.

EASTERN DISTRICT S. S. CONVENTION

Philadelphia, Pa., June 10, 1922.

The 48th Sunday school convention of the Eastern District Conference was held in the Second Mennonite church, Philadelphia, on the above date. There were three sessions and it was a "why" convention. The various topics treated by the speakers tended to answer the "why" of various phases of Sunday school work. After the devotional service by Rev. S. M. Grubb and the introductory remarks by Supt. Bergey, pastor and superintendent respectively of the Second church, a business session was held. Following this the first topic, "Why Is a Sunday School?" was presented by Norman Schantz of the Upper Milford school. He told of the origin of the Sunday school and its purpose to keep the young people away from the bad things of life. This conception has changed somewhat during the years and now something good is offered to take the place of the bad. He mentioned the unique service which the Sunday school may render by ministering to all ages, and the sacrifices often made by the voluntary workers in the school. The church is built up from the Sunday school and the children should therefore be instructed in the Scriptures and in the principles of the denomination.

The next topic, "Why Is a Primary Department" was discussed by Mrs. Reed F. Landis of Souderton. She treated the subject from three points: (1) **The equipment,** saying that the primary room should be furnished with chairs, tables and pictures especially for the children, not with the cast-off remnants of other departments. (2) **The child,** dealing with his imagination, his tendency to imitate and his love of play. (3) **The teacher,** giving as the requisites of a successful primary teacher, a love for children, patience, sympathy, imagination and the love of God in the heart.

After a brief business session, the afternoon service was opened with a quiet hour period conducted by Miss Ella Garber of Fortuna, Mo. Miss Garber, who is studying in Philadelphia in preparation for work on the mission field, had as her theme, Missions. After a few comments on a portion of John 17, Miss Garber mentioned the names of the workers on the home and foreign fields, and prayers remembering them were offered.

A solo by Mrs. Irwin Hunsberger of the First church, Philadelphia, was enjoyed at this time.

The topic, "Why Is a Superintendent," was given by Mary B. Borneman of the Hereford school. It brought out the personal characteristics of the superintendent, his relation to his school as an organization, his relation to the teachers, officers and pupils in the school and his relation to his denomination.

Following a solo by Miss Ruth Hampton of Philadelphia, the topic, "Why Is a Pastor in the Sunday School," was presented by rev. Freeman Schwartz of the Schwenksville school. The pastor belongs in the Sunday school as an example of Christian living, a teacher of God's Word and a spiritual advisor to the Superintendent.

The topic, "Why Teachers' Training," was handled as an open discussion by Mr. Erwin Weiss of the First church, Philadelphia. The purpose of the Sunday school and the preparation necessary for teaching were spoken of. Teacher training helps to get the attention and interest of the scholars, gives the teacher a greater knowledge of the Bible and teaching material and helps to teach during the lesson period. It stresses the spiritual side of the teaching which should lead to decisions for definite Christian service on the part of the pupil.

The first topic of the evening session, "Why Is a Teacher," was presented by Mr. U. S. Stauffer of Quakertown. He said in part that in the Sunday school the Bible is studied together with its application to every day living. The teacher handles the lesson according to the story telling, question, discussion or lecture method. He must know what he is teaching, must study and be instructed. He must appreciate the value and knowledge of the truth of the Bible and have in his heart the love of God.

Special musical numbers included a duet by Mrs. Reed Landis and Mr. Wm. Shelly, and a solo by Miss Geneva Hiestand.

The convention address was delivered by Rev. Wm. McCormick, pastor of Bethlehem Presbyterian church, Philadelphia. In a very forceful way he spoke of the problem of Christian education in America. The public schools train the child to a certain extent but intellectual training is of no avail without spiritual training and soul salvation. America as a Christian nation must seize its opportunity to develop the child life. With one-half the child life growing up without any knowledge of God and religious education a wonderful opportunity lies before the Sunday school. Unless there is the fear of God in the hearts of the citizens, emphasis of the law will count for little. The Sunday school can carry forward Christ's banner as long as it does not lose faith. The organized Sunday school from the Cradle Roll to the Home Department is a present-day necessity. A teachers' training class is essential because a good teacher is the source of a good class. It frequently pays for the teacher to devote extra effort and prayer in behalf of the so-called "bad boy" even though there may be no good effects apparent at once.

During the business session of the day $50 was given to the S. T. Moyer automobile fund being raised by the Christian Endeavor Union of the Eastern District Conference, and $50 was devoted to Russian relief. It was decided to hold the next convention at Schwenksville in connection with the Eastern Dist. Conf. in May. One of the aims of the coming year is a teachers' training class in every school.

The following officers were elected:

Pres., Harvey Bauman, West Swamp; Vice-Pres., Norman Schantz, Upper Milford; Treas., D. M. Landis, Philadelphia; Sec., Vera Backenstoe, Allentown; Field Sec., S. M. Rosenberger; Philadelphia; Mission Sec., Harry Detwiler, Souderton.

Mary B. Borneman, Sec.

REPORT OF MISSION COMMITTEE

Having in mind the proven fact that interest in any undertaking depends largely upon our knowledge of it and the extent of the interest our friends and associates have in it and likewise that the extent to which our interest will manifest itself in action, depends upon systematic direction, we wish to make the following suggestions to the officers and teachers of various schools assembled for their consideration and action.

a. That we appoint a missionary secretary as an officer of our association whose duty would be to keep in touch with the mission field work and the activities of the schools of the Eastern District Conference; that he shall collect from the schools monthly reports of the methods used and contributions received and circulate a composite report among the schools.

b. We urge that all schools have monthly missionary offerings.

c. We recommend that the treasurer of each school keep a separate record of the missionary offerings.

d. We recommend that each school have a mission secretary or missionary committee.

e. We suggest that the district secretary secure printed blanks with the following questions and information to be sent monthly to the different school treasurers.

1. Did your school take the monthly missionary offering?
2. What was the amount of the offering?
3. Highest amount contributed by any school of the district.
4. Membership of said school.

Respectfully sumbitted,

Mission Committee:

S. M. Rosenberger,
Erwin S. Weiss,
Samuel Gross.

The following resolutions were adopted at the Eastern District Conference Sunday School Convention in Philadelphia, June 10, 1922.

1. Resolved that we the Sunday school convention through its executive committee request the Eastern District Conference to give us time to hold our Sunday school convention sessions in connection with the conference believing that it would result in a better attendance and greater interest.

2. Resolved, that we be "Doers" in following out the suggestions that we have received during the day.

3. Resolved, that we express our thanks for the meaty and thought-provoking papers and addresses in response to the topics.

4. Resolved that in view of the facts revealed by the inquiries by our Field Secretary, we put more stress on the memory work and seek to organize Teachers Training Classes in every Sunday school of the conference.

5. Resolved that we thank the local church for its kind and hospitable entertainment of the convention today.

Respectfully submitted,

A. J. Neuenschwander, Chairman
Samuel Gross,
Rev. Victor Boyer.

CORRESPONDENCE

Donnellson, Ia., June 9, 1922. —Dear Readers of the Mennonite: According to plans made last year the second annual get-together meeting of the four Mennonite congregations was held at the Eicher church at Noble on Thursday, June 1. Every family took their well-filled lunch baskets and an excellent repast was served at noon. The committee had planned a program that was interesting and helpful. The song service was conducted by J. H. Wittrig and the representatives of the four Sunday schools furnished the remainder of the music. Two addresses on "The Need and Importance of Religious Education", by Rev. Elmer Basinger, and "Keeping Young People Interested in the church" by Rev. A. S. Bechtel were filled with every timely and helpful suggestions. The round table conducted by Mr. S. Werger of Donnellson was of universal interest.

Every one was asked to register and the secretary reported a total attendance of 423. The attendance from the different congregations was as follows: Noble 185, Donnellson 150, Wayland 72 and Pulaski 16. An invitation was extended by the Pulaski congregation to meet with them next year. This was unanimously accepted for all present felt that these meetings are instructive and inspiring and make a closer fellowship in our work for the Master.

Last Sunday evening a Sunday school rally, in which all the Sunday schools of our town took part, was held at our church. Addresses were given by one of the county workers and the General Secretary of the Iowa Sunday school association. Next Sunday we are planning on having our Children's Day program.

The Ladies Aid held this month's meeting in the basement of the church and liked the plan so well that they voted to continue holding their meetings there.

Our Christian Endeavor is just completing a contest on attendance and taking part in the program. Great interest has been shown in this and we hope it will be of benefit to our society. Wishing the readers of the Mennonite church God's blessing on their work, I remain

Henrietta Gram, Corr.

Eicher Church, Noble, Iowa. On the first day of June more than four hundred people came to Eicher Church for the second annual get-together meeting of the four Iowa churches. A splendid program was prepared for the occasion by the four Sunday school superintendents.

In the forenoon Rev. Basinger, from Donnellson, gave an address on, "The Need and Importance of Religious Education." He mentioned the work of certain committees that had given questionaires to several thousand young men, that were a fair representation of the people as a whole, and their findings proved that there was a lamentable amount of ignorance among the masses, concerning Christianity, the Church, and the Bible. He refered to an address by Pres. Harding wherein was stated, "Childhood is the basis of the future and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless the education includes their spiritual development." In closing the speaker urged a more efficient teaching program that would extend religious training to all in such a way that conscience be developed and duty toward God and neighbor might be understood and fulfilled.

"Keeping young people interested in the church" was the subject of a timely address delivered by Rev. A. S. Bechtel from Pulaski. Some of the ways he suggested are: Give young people the right kind of spiritual food, that which will satisfy the hunger which God has placed in their souls. Give young people something to do that they may learn the blessedness of service. Give young people a voice in things, make them feel that they are needed. Provide wholesome social life, let it center in the church and be under church auspices. Make church the most attractive place for young people to go. Give young people opportunity to express themselves. S. G. Wenger conducted a round table and a number of topics relating to Sunday school work were discussed.

The noon hour was spent around tables set under shade trees on the church lawn, as all had brought baskets prepared for a picnic dinner. If there was one feature of the program that was appreciated more than the rest it was the singing which consisted of quartettes, etc., rendered by the people from the different churches.

Inman, Kansas, June 14, 1922. Dear Readers of the Mennonite: Since the wish has been expressed that the various churches should send reports to both of our church papers, and since no report has ever been sent to the Mennonite by the correspondent of the Inman Mennonite church I shall drop you a few lines.

Our congregation has been richly blest in the weeks gone by. On Easter Sunday the Lord's Supper was observed. May God grant that this commemoration of the death of our Lord may prove to be a stimulus to every one of the participants to fight sin more courageously because of the fact that it cost our dear Lord so much to redeem the world from sin.

On the Sunday preceding Pen-

(Continued on Page 4.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

It was with considerable amusement that the writer heard a minister of one of the newer but largest of our Protestant denominations ask the question: "Is there any reason for the existence of such a small body of Christians as your own?" Some men think because a thing is not big it ought to be knocked in the head and put out of the way as a nuisance. Others, forgetting that "little drops of water and little grains of sand" etc., go to make up all the big things, do not possess that refinement of vision that sees into and under as well as beyond. Others again think that God created all the little fishes so that the big ones could eat them and grow bigger. We admit that some fishes do get eaten and that drops of water and grains of sand are not the chief interest in the building of pyramids or the digging of canals, and that some little things are of inferior consequence to great things, yet, when the minister questioned the right of our existence he was sadly in ignorance of the meaning of leaven as referred to in Scripture and he had forgotten the mighty flame that the little fire could kindle, in which another of our Scriptural writers referred. At any rate, our denomination was already hoary with age long before a certain Church of England minister and his brother received their spiritual awakening in Oxford and set out to revive an evangelical message for which our forefathers had given their lives by the hundreds centuries bef re.

As we have noted, bigness is not of necessity greatness. Life is a small undefined reality existing in some of the smaller particles when larger bodies are absolutely devoid of it. Life brings forth life. The smallest of creatures may be the ancestor of millons like itself, but the mountain of granite brings forth no other mountains. The purpose of our church coming into being was a vital one. It discovered old truths and make them real to the world. It gave new life to Christianity and in all of its history it has exemplified a type of Christian life and service that must be admitted to be of the highest spiritual and material benefit to the world. The testimony of the church against bloodshed, legalized in war or otherwise, is one very many Protestants privately admit to be in full accord with the New Testament, when the war clouds darken, however, they generally forget this and shout as lustily for blood as did the impious mob before the judgment seat of Pilate shouted for the crucifixion of our Lord. Just now, when there is not the remotest chance of another big war Peace Talk is becoming fashionable and in some of the resolutions passed in some of the big gatherings read as though they were passed by some Mennonite General Conference or a Convention of the Peace Sects. Our little body, and others like us, have often been ready to cry aloud for peace when it was dangerous even to think it. The church of the Prince of Peace must be a church for peace. One great mission that the survival of our church during all these centuries open to us is the opportunity to keep alive, active and unsullied our testimony for Peace.

The doctrine of non-swearing carries with it for us more than simply saying, "I affirm" when called upon to swear. It brings with it a meaning that must impress the world. The Christian is to so live that his life will be true and his word unquestioned. If this idea does not go with non-swearing we might just as well discard it. But since it imposes upon those who hold it the highest ideal of truth, they in turn, will become influences and examples that will tend toward a world of truthful men and women. Once more, the doctrine of non-swearing commits us to a literal acceptance of the word of God. So long as the people of our church hold to this we have no fear that they will ever be influenced by anything but a literal presentation of the truth as God reveals it to us in the whole Bible. Mennonites will be Mennonites only as they can accept the word in its plain letter.

An English writer of last century made the sneering remark about two men that they hated each other as thoroughly as though they disagreed on baptism. Now there has been no end of hatred engendered because opinion concerning baptism clashed. Our church stands committed to Believer's Baptism, but we would not be numbered with those who fill their hearts with hatred because our position is not accepted by some others. This we will say: "The day of fighting over the form of baptism is pretty well over. After centuries of bitter quarreling both sides have agreed to disagree, each permitting the other to go his own way. Nevertheless, it cannot be denied that outside of our church there is a growing party in nearly all Protestant bodies that is inclined to tolerate as reasonable, if not to actually commit itself to believer's baptism as the true form of administering this rite.

Our church has many other peculiarities, but these are the outstanding ones and the Christian world needs to be informed concerning them, while, at the same time, there is a real demand that they should be practised in the lives of devout Christians. It is to these doctrines that we are committed and they are the excuse for our existence as a separate body of Christians.

BLUFFTON COLLEGE GLEE CLUB

On board the Coast to Coast Special.

It may be of interest to Mennonite readers to learn of the reception accorded the songsters thus far. The first engagement was at Payne, Ohio, at which place Mr. Cyrus Schumacher an alumnus of the college was in charge. Mr. Schumacher has won the highest regard and esteem of the club for the splendid manner in which he handled every detail of the concert. A rising vote of thanks was given him by the local people for bringing the club to Payne.

From thence we motored to Grabill, Indiana, where Jerry Sauder, a seminary student, was in charge. The entire club was entertained to a chicken dinner at the Sauder home. The little town of Grabill was packed with people as they crowded around the open air grand stand.

Chicago was the next objective at which place two concerts were given, namely Mennonite Home Chapel and First Mennonite church. The wonderful treatment, the appreciative audience, the fine meals and the spiritual atmosphere pervading these concerts will always be remembered.

Next we journeyed to Tiskilwa, Illinois. Here again nothing but the highest praise can be said for the manner in which we were taken care of. The publicity director had looked after every detail in making our concert a great success.

Pulaski, Iowa, was the next stop. Here the people under the direction of Rev. Bechtel fairly outdid themselves in making our stay a pleasant one. The spacious church house was filled to capacity. A unique cabin breakfast served by the young people of the church on the morning we left is one of the brightest experiences in our lives.

Then came Donnellson. The hospitality shown here was up to par in every respect. Rev. Basinger handled the situation in a capable manner.

Noble and Wayland were next in line. The good people of this community demonstrated their cordiality in such a manner that makes us all want to go back.

Thence we landed at Mt. Lake, Minnesota. The Mennonite people of this community are characterized by a friendliness which is contagious to say the least. The three concerts given in this community were well attended. The climax was reached in the Sunday evening concert held in the Bethel church where it was estimated two thousand people were present. The eloquent testimony by Rev. J. J. Balzer in behalf of Christian education for our denomination was an inspiration to every member of the club.

Freeman, S. D., the next stop was especially interesting from the fact that here is located Freeman College, a sister school. Freeman people proved to be genial hosts. The concert was well attended and highly appreciated.

While every member of the club is enjoying the pleasure and the privilege that goes with a trip of this kind, nevertheless they find the work quite arduous and on returning to the car after the night concert are quite fatigued.
—B. D. S.

CORRESPONDENCE

(Continued from page 3)

tecost our Sunday school held their annual picnic in a grove out in the country. After the services both young people and old left immediately for the place prepared for the occasion. After a bounteous dinner had been served, a few hours were spent socially. Later on a short program was rendered consisting in declamations songs and an address by Missionary H. T. Neufeld, from Fonda, Okla. After refresh-

ments had been served every one left for home agreeing that the afternoon had been spent very beneficially. Such programs if conducted properly can contribute a great deal to the development of the spirit of cooperation.

On Monday following Pentecost the annual Sunday School Convention convened in our midst. A large tent had been erected to accommodate the visitors. Since the weather was very favorable there was a very large attendance so that the tent proved to be too small. A very good program was rendered. It was a rare privilege for all to have Missionary P. A. Penner from India and Rev. Jacob Kroeker from Germany in their midst. Both of them delivered very interesting messages to an appreciative audience. The latter and Rev. Abr. Kroeker, former editor of "The Friedensstimme" spoke also in the evening on conditions in Russia.

Rev. J. Bestvater from Canada, also was conducting meetings in the neighboring churches consented to serve our community the following day with two lectures on the First Epistle of Peter and a sermon on "The Hope of the Christian." All of these meetings were well attended and the messages very much appreciated.

In our vicinity the prospects for a good crop are very promising. May God give every one wisdom to use the material blessings to relieve the awful suffering in the war-stricken countries as well as to help carry on the extension of God's kingdom at home and abroad.

Sincerely yours,
Abraham Albrecht.

"I heard the voice of Jesus say,
I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright.

I looked to Jesus and I found
In Him my Star, my Sun;
And in that Light of life I'll walk
Till traveling days are done."

THE C. E. TOPIC

July 16.

Earnest or Triflers

Amos 6:1-8; Eccl. 12:13, 14; Matt. 12:36.

The Bible is full of examples of triflers and the doom that befell them. Esau trifled with God in regard to his birthrights and lost the blessings that tears could not bring back. King Saul trifled with God's commandments and sought to substitute something in their place. It cost him and his house the kingdom. Those who were at "ease in Zion" thought material prosperity and luxuries in life, no matter how obtained, were the chief things of life. They perished miserably. Israel thought "halting" between two opinions or between God and idols was all right. It wasn't, they found out to their sorrow. The man who built his house on the sands tempted fate and won destruction. The one who would first bury his father before following Jesus lies buried with the dead. The men who with one accord "began to make excuses" threw away the best that could be offered. Ananias thought he could lie to God and died in the attempt. Demas loved the "present world" even though he had tasted of the good things of God and his name disappears from the sacred record just as those who now love this present world will find their names erased from the "Lamb's book of life." But why multiply examples? God will not be trifled with. He is earnest in His dealings with men and He demands that He be taken earnestly and sincerely in all His dealings.

There are so many ways by which God is trifled with in our day that to numerate them all would fill a book. Yet, it is important that we give attention to some of the chiefest of them here. Here is the sinner trifler who goes on living and acting as though God were not and tomorrow would never come and there would be no death with a judgment to follow. No one would willingly allow the child to step over the brink to death without a desparate attempt at rescue. But that is what the careless sinner is doing. He must be wakened to a realization of his peril and we must do it to the limit of our ability.

There are those who suppose that they can go on living in sin and then, at the last minute, make things right with God. Thank God that there is mercy, even at the last minute, but who on earth can tell when that last minute has come? Multitudes upon multitudes die, without ever having such a chance.

Some, like the men in the parable, think that the flimsiest kind of excuses are available for their special benefit. Excuses are never reasons and God will never regard them as such. The excuses that, "I am as good as the rest," "I have never done any great wrong," "There are too many inconsistent Christians," etc., etc., upon which so many triflers depend, are just so many denials of the plain truth of God. Unless the sinner repents, is converted, and, in faith accepts the Lord Jesus as his absolute Master, he can have no hope. Every earnest Christian will keep this as a testimony before the sinner continually.

But, when we condemn individual sinners for the way they trifle with God, what is to be said of the age in which we live? Those who were at "ease in Zion" in the old days were hardly worse than those of this money-loving, amusement running, dance-crazy, luxurious age. Unless people are brought to their senses a worse fate than that of old will overtake them. They surely know better and have the witness of the Word to warn them. The earnest child of God will realize that a separation from the world is essential. God's people always were and always must be a separated people.

Now about being in earnest. God always has been terribly in earnest with His people. The great token of His earnestness was the offering of His Son as a sacrifice for the sin of the world. Not only is it reasonable that we give our all to God with our affections because of the gift of His Son, but it is absolutely necessary for our salvation. The earnest Christian will be humble but sincere in his testimony. He will be ever active in the work, remembering that the time is short. He will pray as he lives and live as he prays. He will be jealous in the upbuilding of the kingdom and efforts for the conversion of the godless. He will be true in life to all of life's honorable duties. He will especially be true to the needs of the church of which, in the providence of God, he is a part.

THE S. S. LESSON

July 16.

The Handwriting on the Wall

Dan. 5:17-28

Golden Text: "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

Belshazzar, the grandson of Nebuchadnezzar, ruled in Babylon at the time when the city was besieged by the Medes and Persians under Cyrus. He possessed all the faults of a filthy-minded, reckless monarch with none of the ability of his grandfather. At a time when the city was in greatest danger and its fall certain he called together a thousand of his lords in the most shameless drunken spree in history. As the wine flowed and the party became more and more reckless he called, as a climax to the hellish banquet, for the sacred vessels of the Lord's House, which hitherto seem to have been respectfully preserved and used them in praising the gods of Babylon. It was an insult to God and man, which none but a wine-soaked reprobate would think of perpetrating. All sense of decency and respect had long since disappeared and no doubt the drunken participants of the banquet accepted it as a rare joke, and flattered their king with being a "good fellow" and an original entertainer. An old proverb says that "The good fellow is the biggest fool." We might add that he becomes the most dangerous fool. If this one example, from numerous examples that history furnishes us, stands out so strongly as an instance of what drunkenness may lead to, the marvel of it is that, during all these centuries, man have not had sense enough to abolish the curse of strong drink. But then, men often refuse to learn the plain lessons which experience teaches them.

The appearance of the hand writing on the wall brought the king and his guests to their senses—but too late. They realized that something was about to happen and panic took possession of them. There is nothing that so shows how cowardly human nature can become as, when, in the midst of their most terrible acts, they realize that they have gone too far and the certainty of a mysterious doom is before them. The greatest joy of the devil seems to consist in leading his victims on to their own destruction and then, just before the blow falls makes them realize that they are in the toils of a terrible retribution. Nothing is more pathetic than the sinner, conscious of his certain death, without God, and no hope of escape from the just punishment of hell he has brought upon himself.

There is always hope for the sinner who calls upon God for mercy. He does not turn a deaf ear to such who call. Had Belshazzar and his lords turned to Jehovah, whom they had insulted, when the harmony was made clear, who knows but what the whole story of the world might have been changed? Instead of doing this, however, they called for the wise men of Babylon. They should have known how miserably they failed in the case of Nebuchadnezzar. It is one of the failings of men, who are strangers to God, that they will foolishly cling to the same old hopes, that failed them over and over again, and never reach out for the better things that are close at hand.

Daniel, after his revelation to King Nebuchadnezzar had been

neglected and forgotten. It is often the lot of those who have been a help and a blessing to men to be neglected and forgotten by those whom they have helped. But God never forgets. He was keeping Daniel ready for a great emergency, just as He is keeping those who have great talents and abilities in readiness for the time when, according to His plans, He has greatest need of them.

Daniel refused the gifts offered by the king. How could he do otherwise? Belshazzar had that very night insulted the God of Daniel as no other one ever had. A faithful servant of God would turn from gifts offered by the hand of such an one as he. Again, Daniel was on an errand for God. He could not take pay for such a service. God does not reward such service with earthly gold or honor.

Daniel's indictment of King Belshazzar was in five items: (1) Belshazzar had refused to learn the God, Jehovah, who had humbled Nebuchadnezzer, could humble him, (2) "Thou knewest all," He had sinned in the light of better knowledge. (3) He had defied God, "Lifted thyself against the Lord," (4) He had profaned sacred things with the purpose of insulting God.

The meaning of the mysterious words, "Weighed in the balance and found wanting" impress us with the fact that so does God weigh every sinner against the day of His wrath. Men may be satisfied, they may even be pleased with the sinners' conduct, but the time is sure to come when God will not only say: "Thus far and no farther", but will pronounce the words of eternal judgment. The answer of God to the blasphemy, drunkenness and insult of that last feast in Babylon came with awful swiftness. for that night Belshazzar was slain.

RELIEF NOTES

(Conducted by Vernon Smucker)

Our columns this week are given to the report of the meeting of the Mennonite Central Committee in Chicago last week. We hope the report may be carefully read by all who are in any way interested in the work.

Report of Meeting of the Mennonite Central Committee held at Chicago, Ill., May 31, 1922.

The fifth meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., May 31, 1922. The meeting was opened at 10:00 A. M. Devotional exercises were conducted by D. H. Bender, Hesston, Kans. The following members were present at the meeting: M. H. Kratz, D. M. Hofer, Wm. P. Neufeld, Allen Yoder and Levi Mumaw. A number of interested friends were present; also P. P. Epp representing the Canadian Mennonite Central Committee, and Orie O. Miller, assistant to the Secretary.

The Minutes of the last meeting were read and approved.

Maxwell H. Kratz, Temporary Chairman, gave a verbal report of the Executive Committee, reviewing the general work of relief and emphasizing what has been accomplished, but also calling attention to what might have been done under more favorable circumstances.

The following is a report of the Secretary:

"The work in Russia proper has gone forward but not without delays, and disappointments. These conditions were not due to any neglect on the part of the Executive Committee nor workers on the field but certain conditions beyond our control. We feel however that we have made real progress and our efforts have been the means of saving many lives among which are our brethren and kinsfolk.

"Our monthly budgets have been met and increased beyond the figures thought possible at our last meeting. While our minimum amount called for $15,000.00 per month, we were able to forward $20,000.00 each for January, February and March. We sent $27,000.00 for April and $25,000.00 each for May and June.

"Additional workers have reached the field. D. R. Hoeppner is assisting in the Volga district. Arthur Slagel and C. E. Krehbiel in the Chortitza, Molotschna and other South Russia communities. A. J. Miller is located at Moscow, having general oversight of the work and P. C. Hiebert, Chairman of our Committee, is on the field assisting in getting the general feeding plan started and making investigations in general. He will remain on the field for several months and then return to America and bring a report of the needs and further plans for the work.

"The relief work undertaken at Constantinople was formally closed May 1 and several of the workers have since started on their homeward journey. Bro. B. F. Stoltzfus is remaining to provide temporary relief for the Mennonite refugees reaching Constantinople and also for those at Batoum. A small home has been rented and other comforts are provided.

"The tractor proposition has not been definitely decided. The Executive Committee has spent some time investigating the possibility of rendering relief in this way but it was decided to await further reports from the field as to the possiblity of making use of them in Russia. Some funds have been provided for this purpose and pledges have been given should it be found advisable to send them. No definite reports have been received from the field as yet and no action can be taken until such word is received as will assure a proper expenditure of money in this way.

"The Food Draft for individual contribution is being received with much favor among our people. However our workers have experienced much difficulty in making delivery. It is hoped that conditions will soon improve so as to enable quicker delivery. Our workers on the field advise that the general feeding plan through the general relief fund affords a quicker and more economical method of administering relief and urge that all publicity possible be given to this. We would not discourage sending food drafts but strongly urge that the general contribution be increased to meet the critical situation at the present time.

"Our general funds have been supplied to the Central Committee by the treasurers of the different Commissions cooperating in this work with marked regularity. We would especially urge that each individual and congregation forward all the general funds to their respective treasurers and they in turn will see that they reach the proper channels to be forwarded to Russia. It is not possible to send money to individuals or workers on the field. It must first be deposited with the proper officials in this country. Arrangements are made whereby there will be no delay in reaching the field. Our workers on the field are notified by cable when amounts are deposited here and they are authorized to draw such amounts of food from the ARA warehouses in Russia at once. The need for general funds is increasing. A recent cable from the brethren Hiebert and Miller has called for $50,000.00 per month for June and July if the need is to be met for one meal a day for those who are in need."

The Treasurer's Report was given and accepted. It is as follows:

Treasurer's Report

Mennonite Central Committee
Scottdale, Pa.

From July 27, 1920 (the date of organization) to May 25, 1922

Receipts

Canadian Mennonite Central Committee	$ 47252.85
Central Conference of Mennonites	4148.97
Church of God in Christ, Mennonite	900.00
Emergency Relief Commission	92366.50
Eastern Mennonite Board of Missions and Charities	25410.87
Individual Donations	6422.90
Krimmer Mennonite Brethren Church	12000.00
Mennonite Brethren Church of N. A.	29244.59
Mennonite Relief Commission for W. S.	118300.74
Mennonite Brethren in Christ, Ontario	953.08
Russian Refugee accounts	8958.52
Total	$345959.02

Paid

Executive Expense	$ 4544.69
Loans Receivable	8000.00
Mennonitische Fluechtungesforsorge	2000.00
Russian Relief	307611.31
Russian Refugee Farm work	20.00
Russian Refugee Accounts	15332.47
Cash on Hand	8450.55
Total	$ 345959.02

Clothing Account

Reported June 1, 1921	$ 57973.50
Shipment December 21, 1921	4797.50
Shipment Jan. 21, 1922	18000.00
On hand	5000.00
Total	$ 85771.00
Total Cash Receipts	345959.02
Food Drafts reported to this office to date	49180.00
Grand Total to date	$480910.02

Orie O. Miller, Assistant to the Secretary, gave a report relative to the Russian Mennonite refugees now in this country. Homes have been provided for each and a considerable number have met their obligation to the Committee in the loans that had been given them. The others are being urged to do so as soon as may be possible. Additional parties have applied for passports and any individuals interested in this work can correspond with Bro. Miller by addressing him at Akron, Penna.

The Secretary read the report of the Executive Committee of a meeting held Feb. 18, 1922. It was moved and supported that the report be accepted and the action be approved. The motion was carried.

The following resolutions were adopted:

1. That the Secretary shall draw up an explanation of the working plan of the Mennonite Central Committee and reasons why all general contributions should be forwarded through the channels provided for by the Committee and that the same be given all publicity possible. Carried.

2. That the Mennonite Central Committee accept packages of clothing for individuals in Russia. Said packages to be handled with care but that no attempt be made to transmit receipt of the package by the recipient to the donor. The Committee assumes no responsibility in the matter beyond due care of receipt, transmission, and final distribution. Carried.

3. That we request our Executive Committee to make further efforts to get the necessary information from our representatives in Russia relative to the tractor proposition and if favorable to take such action as may be necessary to carry the work forward.

4. Whereas, Famine conditions in Russia continue in untold misery and suffering and,

Whereas, A special appeal has been made by our workers on the field that our budget for June and July be increased to $50,000.00 per month.

Be it Resolved, That we give this appeal all publicity possible and our Secretary-Treasurer be instructed to increase his present budget to the highest amount possible consistent with the contributions that will be given together with what is now available for the next two months and a further minimum budget of $15,000.00 be raised and sent for each month following for the balance of the year.

Adjournment.

Levi Mumaw, Sec.-Treas.

June 9, 1922.

MARRIAGE

Krehbill-Krehbill—Wm. F. Krehbill to Aurelia Krehbill on June 8th, Donnellson, Iowa, the pastor, Rev. E. Basinger, officiating.

DEATHS

Hunsberger—Laura B. Hunsberger, wife of Royden L. Hunsberger, was born Feb. 1, 1892. Though suffering for some time the end came very suddenly on the evening of May 30, 1922. She was united in marriage Oct. 25, 1913, and received into the church, by baptism Nov. 1, 1913. Three small children, husband, three sisters, five brothers and aged mother mourn the loss of one who was devoted daughter, loving sister, true wife and mother. The church sustains a great loss in the home going of Sister Hunsberger.

Funeral services were held in Zion Mennonite Church, Souderton, Pa., June 4th. Rev. R. F. Landis conducted the services. Text St. Mark 14:8.

Clemens—Harvey Stanley Clemens, son of Mr. Harvey and Mrs. Alice Kramer Clemens was born May 1, 1921. Departed this life June 1, 1922 aged thirteen months. Harvey was a very happy healthful child, but after two days' illness he fell asleep, "Safe in the arms of Jesus." Funeral services were held in Zion Church, Souderton, June 5 by Rev. Landis.

Miller—Robert M. Miller was born Aug. 22, 1885, departed this life June 5, 1922, aged 36 years, 9 months and 13 days. Mr. Miller was a young man recently attracted to our town in a business enterprise. Health began to fail, tuberculosis set in and after eight weeks claimed him as its victim. Visits during his illness revealed an interest in religion, a knowledge of the Bible, and a desire to receive Christ in his life. He was baptized upon confession of his faith in the Lord Jesus May 31, 1922. His wife and Robert Jr. mourn the loss of a devoted husband and father.

Services were conducted June 8, by Rev. Landis in Zion Church, Souderton, Pa.

Gram—John Gram, son of Christian and Elizabeth Gram, was born at Eppstein, in the Palatinate, Bavaria, Germany on April 25, 1841. In his childhood, he emigrated to America with his parents who settled in Lee county, Ia. At the age of fourteen he united with the Mennonite church and remained a devoted and faithful member until his death.

In the year 1864, he united in marriage with Dora Smith, who was taken away through death in 1869. This union was blessed with one child.

In 1870, he was again united in marriage with Katherine King. To this union were born 7 children of whom two died in infancy. In 1887 it pleased an all-wise Providence to call her home to her reward.

In 1888, he entered the bonds of holy matrimony for a third time with Elizabeth Bergthold, who preceded him to the great beyond about three years ago. This union was blessed with one child..

He quietly and peacefully passed away at his home in Donnellson on Thursday, May 25, 1922, at the age of 81 years and 1 month. He leaves to mourn his departure, one sister, three sons and four daughters, 3 daughters-in-law and 3 sons-in-law, 19 grandchildren and 5 great-grandchildren and many other relatives and friends.

Funeral services were held from the Zion Mennonite church on Saturday, May 27, conducted by the pastor of the church.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

May, 1922

For Russia:—Rufus Meshberger, Calumet, Okla., $25.00; Wm. A. Quiring, Newton, Kans., $10.00; Junior C. E., 1st Menn. ch., Chicago, $10.00; C. A. Krehbiel, LongBeach, Cal., $15.00; P. Penner, Wasco, Calf., $100.00; Wanderers Welcome Class, Upland S. S., $10.00; Geo. B. Wall, Los Angeles, Cal., $100.00; Jacob J. Harder, Inman, Kans., $10.00; P. H. Unruh, Goessel, Kans., $10.00; P. C. Jantz, Ruff, Washington, $10.00; P. Balzer, Buhler, Kans., $10.00; Friedenstal ch., Tampa, Kans., $114.00; Joe. M. Hafer, Bridge, Wash., $20.00; Collection at Meeting, Bridge, Wash., $90.00; Arlington ch., Arlington, Kans., $11.40; John F. Jantzen, Newton, Kans., $10.00; Abr. Reimer, do, $70.00; Mrs. John Martens, Buhler, Kans., $10.00; Anon., Newton, Kans., $15.00; Josua A. Stucky, Menn. ch., Pretty Prairie, $18.00; A. A. Wollmann & family, Freeman, S. D., $100.00; Bergtal ch., Corn, Okla., $58.32; Gerh. Harder, Dallas, Oregon, $20.00; Peter Ediger, do, $10.00; Goessel Menn. ch., $116.32; F. F. Stucky, Moundrige, Kans., $20.00; D. J. Kroeker, Henderson, Nebr., $40.00; A. Zurfluh, Bluffton, Ohio, $10.00; Mrs. John Bartsch, Newton, Kans., $5.00; D. A. Schmidt, Goessel, Kans., $10.00; Henry Wiens, Newton, Kans., $10.00; Deer Creek Con., Deer Creek, Okla., $22.00; F. F. Dyck, Whitewater, Kans., $40.00; P. P. Jantzen, Goessel, Kans., $10.00; Fred D. Meyer, Moundridge, Kans., $15.00; Escondido Menn. ch., Escondido, Calif., $60.00;. John Wiebe, Whitewater, Kans., $30.00; Peter H. Dirksen, Moundridge, Kans., $100.00; Sara Hiebert, Newton, Kans., $5.00; Abr. Becker, Goessel, Kans., $30.00; Peter B. Friesen, Henderson, Nebr., $10.00; F. G. Heidebrecht, Hydro, Okla., $5.20; Jacob Balzer, Inman, Kans., $50.00; Henry F. Dirkson, Hillsboro, Kans., $10.00; Dietrick Funk, Santa Anna, Calif., $10.00; Neho S. S., Meade, Kans., $14.00; Garden tp. ch., $45.00; Rev. P. F. Friesen, Butterfield, Minn., $20.00; G. W. Tschetter, Freeman, S. D., $20.00; Mrs. Heinrich Jak. Geis, Rome City, Okla., $22.00; John W. Wedel, Goessel, Kans., $10.00; H. E. Suderman, Newton, Kans., $20.00; H. A. Woelk, Goessel, Kans., $2.00; Canton ch., Okla., $12.95; J. J. Krehbiel, Moundridge, Kans., $25.00; Rosenort Menn. ch., Sask., Canada, $51.19; Schweitzer Cong., Whitewater, Kans., $131.58; Northwest ch., Meno, Okla., $13.77; New Hope-Dale ch., do, $98.37; Bertha Kleinknecht, Newton, Kans., $1.00; H. J. Gaeddert, Goessel, Kans., $10.00; Herold ch., Bessie, Okla., $60.00; H. K. Janzen, Hydro, Okla., $10.00; Mrs. J. A. Harder, Mountain Lake, Minn., $10.00; Gnadenberg ch., Whitewater, Kans., $67.27; John A. Regier, Moundridge, Kans., $10.00; P. P. Jantzen, Goessel, Kans., $10.00; P. H. Richert, do, $10.00; Jacob Abrahams, do, $10.00; Kidron cong., Talogo, Okla., $8.45; Menn. S. S., Ransom, Kans., $10.00; J. J. Kliewer, Nampa, Idaho, $5.00; San Marcos Menn. ch., Paso Robles, Cal., $20.00; P. H. Eck, Ringwood, Okla., $10.04; S. P. Ediger, Inman, Kans., $1.00; 1st Menn. ch., Buhler, Kans., $51.01; H. & L. H., Mio, Mich., $20.00; Mrs. Catherine Regier, Elbing, Kans., $50.00; John S. Ewert, Dalton, S. D., $25.00; Friedensfeld ch., Lorena, Okla., $68.26; 1st Menn. ch., Mt. Lake, Minn., $110.27; Herman Janzen, Elbing, Kans., $100.00; John Lorentz, Burrton, Kans., $20.00; Jacob Balzer, Inman, Kans., $40.00; J.J.R. Claassen, Beatrice, Nebr., $25.00; Mrs. Jos. Walter, Freeman, S. D., $10.00; Geo. B. Wall, Los Angeles, Calf., $20.00; Gustov Sellky, Newton, Kans., $3.00; P. P. Voth, Goessel, Kans., $10.00; Mrs. Corn Richert, Hillsboro, Kans., $10.00; A Friend, Halstead, Kans., $10.00; G A. Linscheid, Canton, Okla., $10.00; Alfred Wiebe, Birney, Mont., $50.00; D. N. Kopper, Aberdeen, Idaho, $10.00; H. E. Suderman, Newton, Kans., $10.00; J. R. Funk, Drake, Sask., $10.00; G. P. Ediger, Inman, Kans., $10.00; A. S. Heidebrecht, Hydro, Okla., $10.00; Benj. Kliewer, Henderson, Nebr., $10.00; S. S. Orienta, Okla., $32.50; J. H. Claassen, Whitewater, Kans., $677.36; Abr. J. Bestvater, Newton, Kans., $10.00; Marie Bestvater, do, $10.00; Johannestal ch., Hillsboro, Kans., $115.00; Neu-Huttertal ch., Freeman, S. D., $152.00; John W. Tschetter, Carpenter, S. D., $20.00; Alexanderwohl ch., Goessel, Kans., $633.00; Friedensberg ch., Avon, S. D., $25.90; Mrs. Tobias Ratzlaff, Springfield, S. D., $9.00; Mrs. B. A. Unruh, Avon, S. D., $15.00; H. H. Koehn, do, $10.00; J. E. Wiebe, Newton, Kans., $50.00; P. P. Janzen, Goessel, Kans., $20.00; H. G. Regier, Burrton, Kans., $30.00; John H. Voth, Goessel, Kans., $10.00; Mrs. Peter Bartel, Portland, Oregon, $10.00; Bethesda ch., Henderson, Nebr., $474.75; J. D. Toevs, Aberdeen, Idaho, $10.00; H. E. Suderman, Newton, Kans., $10.00; H. K. Penner, Beatrice, Nebr., $10.00; New Hoffnungstal ch., Meno, Okla, $34.25; John Voth, Goessel, Kans., $5.00; Peter Loewen, Newton, Kans., $5.00; Anon., Meade, Kans., $10.00; Ebenezer ch., Mountain View, Okla., $19.15; Menn. ch., Monroe, Wash., $63.50; Bethlehem ch., Richey, Mont., $124.30; Helena Entz, Mt. Lake, Minn., $20.00; C. Frey, Newton, Kans., $10.00; J. M. Suderman, Newton, Kans., $500.00; Henry Bestvater, Newton, Kans., $10.00; D. P. Ems, Newton, Kans., $10.00; Anon., Newton, Kans., $10.00; Mrs. P. H. Jantz, Drake, Sask., $7.00; P. C. Ratzlaff, Inman, Kans., $10.00; Anon., Halstead, Kans., $25.00; Wm. Andreas, Beatrice, Nebr., $100.00; J. G. Heidebrecht, Hydro, Okla., $4.00; J. J. Albrecht, Weatherford, Okla., $10.00; John Harder, Meade, Kans., $10.00; Peter Ratzlaff, Henderson, Nebr., $20.00; Bethel Menn. ch., Fortuna, $95.33; John Wiebe, Whitewater, Kans., $10.00; Jacob B. Dirks, Buhler, Kans., $10.00; Anon., Beatrice, Nebr., $50.00; P. W. Ems, Newton, Kans., $10.00; Tabor ch., Goessel, Kans., $178.34; Henrich Schultz, Moundridge, Kans., $20.00; West Zion ch. Moundridge, Kans., $60.00; K. M. Krehbiel, Halstead, Kans., $50.00; Menn. ch., Burrton, Kans., $27.00; A. A. Boese, Hillsboro, Kans., $10.00; Menn. ch., Kans., $11.50; Menn. ch., Halstead, Kans., $80.08; 1st Menn. ch., Thomas County, $10.00; John Guenther, Alsen, N. D., $20.00; Goessel Menn. ch., Goessel, Kans., $90.24; John Entz, Hydro, Okla., $50.00; Heinrich H. Epp, Henderson, Nebr., $10.00; J. K. Penner, Beatrice, Nebr., $50.00; Daniel Peters, Henderson, Nebr., $20.00; 1st Menn. ch., Berne, Ind., $31.80; S S. Class, Number 3, $11.37; do, individuals, $94.25; Bethesda ch., Marion, S. D., $234.05; Heinrich Heinrichs, Ft. Wayne, Ind., $10.50; J. B. Schmidt, Newton, Kans., $10.00; Mrs. D. J. Regier, Moundridge, Kans., $10.00; 1st Menn. ch., Geary, Okla., $56.75; Schweitzer ch., Bluffton & Pandora, Ohio, $153.11; Peter Ratzlaff, Henderson, Nebr., $20.00; Peter Nachtigal, Hydro, Okla., $15.00; J. J. Kliewer, Nampa, Idaho, $10.00; A. K. Toews, Alta Loma, Calif., $50.00; John M. Janzen, Newton, Kans., $20.00; Menn. ch., Lehigh, Kans., $34.98; H. H. Epp, Henderson, Nebr., $10.00; A. M. Boese, Vona, Colo., $10.00; Menn. ch., Goessel Kans., $10.00; B. H. Friesen, Goessel, Kans., $10.00; P. W. Enns, Newton, Kans., $100.00; Anon., Goessel, Kans., $20.00; John W. Penner, Hillsboro, Kans., $10.00; Mrs. J. B. Diek, Newton, Kans., $10.00; P. J. Janzen, Goessel, Kans., $10.00; do, $10.00; Frank H. Goertz, do, $10.00; S. S. Fairmead, Cal., $10.00; Buhler Menn. ch., Buhler, Kans., $46.61; Bruderthal ch., Hillaboro, Kans., $285.00; H. K. Janzen, Hydro, Okla., $20.00; Peter Miller, Marion, S. D., $20.00; J. P. Andreas, Beatrice, Neb., $50; Abr. Boese, Goessel, Kans., $130.00; J. B. Epp, Newton, Kans., $10.00; Mrs. Helena Voth, do, $10.00; John Bestvater, do, $10.00; Helena Schmidt, Canton, Kans., $10.00; David Unruh, Newton, Kans., $10.00; P. W. Schroeder, do, 20. Cornelius Dalke, Marden, Man., $42.00; Wm. Dirks, Ruff, Wash., $2.00; Eastern Dist. Conf., $1,500.00; John B. Friesen, Henderson, Nebr., $10.00; Gnadenkirche, Pandora, Ohio, $197.37; Peter Lohrenz, Moundridge, Kans., $51.00; Sichar Cong., Cordell, Okla., $30.67; 1st Menn. ch., Philadelphia, Pa., $5.00; G. J. Voth, Mazie, Okla., $240.00; Herald ch., Bessie, Okla., $52.47; John Mendel, Bridgewater, S. D., $20.00; H. Bannann, Goessel, Kans., $10.00; P. Balzer, Buhler, Kans., $10.00; Hoffnungsau ch., Inman, Kansas, $60.11; Corn, Janz, Goessel, Kans., $10.00; Peter Buller, Buhler, Kans., $10.00; A. J. Williams, do, $90.00; John Lehman, Berne, Ind., $20.00; W. C. T. U. of Berne, Ind., $10.00; S. S. Class 33 of Berne, Ind. ch., $46.02; Ella Sprunger, Berne, Ind., $15.00; Bergtal ch., Great Bend, Kans., $57.92; D. Bixler, Berne, Ind., $50.00; 1st Menn. ch., Hillsboro, Kans., $110.00; P. D. Voth, Montezuma, Kans., $30.00; Henry T. Reimer, Holmesville, Nebr., $20.00; Otto Weler, Donnellson, Iowa, $1.00; August Fey, do, $2.00; Joseph Krehbiel, do, $10.00; Jacob Janzen, Henderson, Nebr., $20.00; D. J. Kroeker, do, $10.00; J. J. Kroeker, do, $10.00; Augusta Kroeker, do, $10.00; J. J. Goosen, do, $30.00; Garden tp. ch., Hesston, Kans., $22.84; S. S. of Fairmead, Cal., $3.00; Menn. ch., Escondido, Cal., $11.50; Helena S. Schmidt, Gotebo, Okla., $10.00; J. H. Schmidt, do, $20.00; H. J. Klassen, Inola, Okla., $5.00; Friedenstal ch., Tampa, Kans., $94.35; Sewing Soc., Bergtal ch., Pawnee Rock, Kans., $83.84; Sewing Soc., Henderson, Nebr., $30.00; Womens Miss. Soc., Upland, Cal., $40.00; Mission Friend, Beatrice, Nebr., $10.00; Childrens Aid, Drake, Sask., $13.00; H. P. Pauls, Hydro, Okla., $5.00; Maria Froese, Bethel Hospital, Newton, Kans., $10.00; Total—$11, 873. 11.

For Tractors:—Goessel Menn. ch., Goessel, Kans., $11.00; Hoffnungsau cong., Inman, Kans., $44.00; Total—$55.00.

For Germany:—Mrs. K. Busenitz, Newton, Kansas, $50.00; Dietrick Funk, Santa Anna, Calf., $10.00; Einsiedel ch., Hanston, Kans., $10.00; John Lohrenz, Burrton, Kans., $20.00; A Friend, Halstead, Kans., $10.00; Helena Entz, Mt. Lake, Minn., $15.00; Peter Nachtigal, Hydro, Okla., $10.00; Total—$125.00.

For Near East Relief:—J.J. Kliewer, Nampa, Idaho, $5.00.

Syrian Orphanage:—John Regier, Whitewater, Kans., $25.00; Hopefield Menn. ch., Moundridge, Kans., $136.50; Total—$161.50.

For Palestine:—Individuals, Berne Ind., $2.75.

Gratefully asknowledged,

C. F. Claassen, Treasurer.

Newton, Kans., June 7, 1922.

THE MENNONITES

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By C. Henry Smith, Ph. D.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, JUNE 29, 1922. No. 26.

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Alexandrowsk,
May 18, 1922

Rev. H. J. Krehbiel,
Reedley, Cal.

Dear Cousin:

Must write you a few lines to keep in touch with various sections, and thus to feel the "home pulse". You will doubtless have read in papers how we came here and that we landed in Halbstadt April 2. We had hoped to meet with Mr. Miller at once for he had wired on March 24th that he would be here in ten days, but for some reason not satisfactorily explained thus far he did not come from Moscow till May 2nd. Of course transportation as well as communication is simply nondescript, and disappointments along this line are the rule.

Have gotten around in this section quite a bit, and have seen the Hunger Moloch at its worst I think. Took a picture of a children's home, where they were in the act of piling five little starved corpses into a box on a one-horse cart then to be taken out to the cemetery and to be dumped into a newly made 10x10 grave with ten to twenty other starved skeletons, some of which with not a stitch of clothing on, and one I noticed with the remnant of meat cut off the upper part of the leg, likely to satisfy the hunger of another. The nation is absolutely helpless to combat this foe unless the charity of the outside Christian world, forgetting all else, is moved by that spirit of love, that still is the strongest as well as the greatest thing in the world, comes to the rescue of the remnant. For even now thousands upon thousands have dropped by the way like lost sheep unsung and unmourned. The picture haunts one, the more so, when one sees how in our own dear America, after all, there is so much opulence and splendor, yes even waste. Would that the crumbs there might be gathered and gleaned more thoroughly for the innocent hungry little ones at least! Nothing grows here like the cemeteries.

The Mennonite settlements are very hard hit. I did not believe this. When I landed at Constantinople and saw so much food for sale, and suffering comparatively much less than I had imagined, I thought to myself, if the same proportion holds true in Russia conditions are better than reported. But my first day in Russia disabused my mind of this, and I felt as though the half of all the horror had not been told, nor could it be told. It must be seen, or rather lived through. Think of people who owned a nicer residence than any in Reedley. I should say more expensive, and with apology, for I know you have nice residences, and with large enough acreage of land to

Miss Lehman and the first graduating class of the Girls' School in Kai Chow, China.

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live in ease and plenty the rest of their days, think of such people today fugitives at another place eating one meal a day in our kitchens and swollen for lack of food. Ministers and teachers, former rich men, etc., have to come to us and beg for clothing, not because they themselves have used up their former supply, but for reasons that are beyond all law. With food things are desperate now too. There was little seed in the fall and little horsepower too. One whole dorf, for instance now has only three horses. And you know a dorf here does not mean a town with us, but it means a group of possibly 25 to 50 farmers. Think of 25 American farmers getting along with three horses among them. No wonder that as we drive through the villages or fields we see horses, and cows or calves and even men and women hitched to plows and harrows trying to scratch up the earth that has lain idle for a year or more to plant a little.

Write me soon, and tell me how things are with you and if we can figure on people continuing aid. Goods and clothing will also be needed. Regards to all.

C. E. Krehbiel.

AN APPEAL TO THE CHRISTIAN ENDEAVOR SOCIETIES

Of the General Conference by Newton Endeavor Society.

Dear Co-workers:

A few weeks ago we were privileged to enjoy the visit of Brother and Sister Penner from our mission field in India. Their stay with us in Newton was far more than a mere visit to us. Their reports and the messages brought us, impressed us with this blessed work of winning lost souls to Jesus, and also showed us the great need of intercessory prayer and help needed for this work.

The point that has become of vital importance to us, and is much needed by our missionaries in India, is that of a new Mission Station at (Sucre) Phuljar State, India. This village is inhabited by Hindus and outcasts, and some Mohammedans. Before our Conference entered this field, the English Baptist missionaries occasionally visited this field, and hence the Christian religion is not entirely unknown in that territory. Brother and Sister Steiner and Brother and Sister Wiens have labored in this field, and the people are inclined towards Christianity. It is in this field that in recent years Brother Wiens was permitted to baptize more than three hundred persons. A river (without bridges) between this and our other mission stations, makes the field especially hard to enter, and as the field cannot possibly be worked by the few native workers, and willing workers stand ready to enter the Lord's service at this place, it is imperant that this mission station should be built. It is truly an open door. All that is needed is $10,000 necessary to erect this mission station. Brother Penner spoke to the Young Men's Bible Class of our church, and emphasized this point very much, and so after a few days' deliberation upon this matter and feeling that something should be done in this direction, members of the class decided to present this matter to our C. E. society, hoping that this organization might be instrumental in starting a movement that would bring about this much needed mission station. At the next meeting of our Endeavor Society the matter was presented, and God gave willingness to our members to vote that we attempt a campaign among the Endeavor Societies of the General Conference, to ask their hearty cooperation and their prayers so that the necessary amount might be raised, and this, if possible, very soon. The executive board of our society was instructed to secure information and proceed with the work.

This letter is an appeal to the Christian Endeavor societies of the General Conference to consider this urgent need carefully and earnestly, and report at the earliest time possible. It is hoped that all replies may be in by Aug. 1st.

We have no accurate statistics as to the number of members in our Endeavors, but according to the best information available we thought that if each member could contribute $1.50 to this cause, the required amount would be raised. Our society is glad and willing to take care of its share, and possibly a little more.

It might be well to state that this amount has been included in the General Conference budget, but on account of so much need everywhere, funds have not been available for this station. Also that the Mission Board as well as our home church sanction this way of procedure. The Mission Board asks that this donation shall not be considered as part of our regular contribution to missions, and shall be given over and above our regular contributions. Moneys given for this cause, shall be sent to our treasurer of foreign mission, Rev. Gustav Harder, Whitewater, Kan., or J. G. Regier of Newton, Kan. All correspondence may be addressed to A. D. Unruh, Newton, Kansas.

If any Christian Endeavor society did not get this letter, the undersigned would be only too glad to send a copy of it.

Wishing you and your Endeavor God's blessing and Godspeed, I am,

Sincerely yours,
The Executive Committee.
By A. D. Unruh.

P. S.—If you have an Intermediate or Junior Endeavor in your church, we would be glad to have their help also, and it would give them a chance to become more acquainted with our mission work.

CORRESPONDENCE

East Swamp, Pa.—June 18, 1922, will long be remembered by many Mennonites and others in the vicinity of East Swamp as a bright spot in their lives.

Picture mentally, a little church situated on the top of one of the many foothills of Pennsylvania in the early evening of one of the most perfect of June days. Nature in various shades of green and bright colored flowers lend only enchantment to the view.

Come with us for a short time and stand beneath the trees and look around you. Surely God has blessed our community with the good things of life. Fields of waving grain everywhere and satisfied cattle grazing lazily in the fields; the song of many birds and the hum of the bee fall upon the ear; all a picture of serene quiet and contentment.

As we stand viewing the beauties of nature, we become aware that there are are people approaching. Groups of two, three, families of five, six. Automobiles too, are coming and ere long the little church and its surrounding grove and sheds are the scene of activity such as has not been seen in its history: People everywhere! Fathers, mothers, girls, boys, children, are there, all expectantly looking forward to the event which has brought so many together.

For months a committee has been gathering all the best musicians that could be found, both vocal and instrumental, solos, duets, quartettes, to render a musical program. Invitations were sent to all the neighbors, and the committee and interested friends made it their business to personally invite their friends to come and enjoy this wonderful service.

And the result was marvelous. The church beautifully decorated with flowers, all the gifts of the interested members, was filled to overflowing. Such a happy lot of faces is seldom seen anywhere.

The Master of Ceremonies announces that the meeting will be opened by the singing of a hymn by all present. Such singing! The very building vibrated with harmony, every one, anxious to show their gratitude, sang with a will.

Prayer was then offered that God would accept our service of praise to Him and that nothing contrary to His Holy Will might be done, all reverently bowing their heads.

Every one participating in the program keyed up to do their best, every trained voice well fitted to do their particular part and all this representing the efforts of our Young Peoples Society to manifest the Grace of our Blessed Lord Jesus.

Twenty numbers of musical perfection, rendered immaculately and enjoyed by every one, terminating with an anthem by the choir.

The benediction being pronounced the satisfied listeners wended their homeward way unanimous in their opinion that this indeed was a day to be remembered.

Wisner, Nebr. Dear Readers of the Mennonite: Some time has elapsed since the last report from our church appeared in these columns, so duty urges me to make a report.

We feel that we have had both earthly and spiritual blessings in the past year.

On April the 14th to April 16th Rev. H. H. Epp, from Henderson, Nebr., was here and shared communion with us.

Prof. B. J. Kaufman of Marion, S. Dak., is serving as pastor of our church during the summer months.

On Wednesday morning, June 14th the Bluffton College Glee Club rendered a program in our church.

Our Sunday school enrollment is 90.

The first Sunday of each month we observe Mission Sunday, which is given for that cause.

Our C. E. meets every other Sunday evening.

Our Sewing Society meets every two weeks in the homes. We sew for India, but at present are sewing for Russia.

Paula Risser is attending the conference at Bloomfield, Mont. as delegate of our church.

The children are busy practicing for a program and S.S. picnic to be given on the 4th of July.

After a refreshing rain the past week the crops look fine.

With best wishes to the Editor and all the readers of the Mennonite. **Mrs. F. W. Risser,** Cor.

TYPICAL 15-MINUTE PROGRAM FOR MISSION SUNDAY

For Elementary Department

Song—"I Am So Glad That Our Father in Heaven".

Prayer—

Our loving heavenly Father
Now hear us as we pray
For all the little children
Both near and far away.

(If the prayer is new to the children write on blackboard or better still on a large sheet of cardboard and have the children read this a few times in unison, then with bowed heads repeat it as a prayer.)

Story—(Source, the S. S. Times.)

The Don't-Be-Afraid Song.

It was a year now since little Ragan had been so sick in the big hospital but now she was as well and happy as any little girl of five years could be. She had learned to sing many songs about the dear Isa (Jesus) and loved them but there was one song she liked better than any of the others. And it was not in the Hindustani at all. It was a song in English and had such a pretty melody in it. For a long time she sang it without knowing what the words meant.

One day the Big Doctor sitting in the office of the hospital heard her singing the song. At first he smiled because the words sounded so funny as they tumbled off her little tongue. Then he became very sober for he remembered what that song had meant to him in the homeland far across the sea. He remembered how they had sung it there and how he had felt that he could not sing it if he were not willing to go to that far away land of India to tell the people about Jesus and try to heal their sicknesses for them. Happily little Ragan sang on while the Big Doctor thought.

I can hear my Saviour calling,
I can hear my Saviour calling,
I can hear my Saviour calling,
"Take thy cross and follow, follow Me."

And then she sang on through the refrain,

Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way.

Going to the door he called the little girl to him and said, "O Golden One, do you know what you are singing?" She shook her head. "You tell me, Sahib". So he told her all that the song meant to him.

While little Ragan was having such a happy time her mother was having a very hard time. She sat alone in her little hut. They had told her at the rice fields that she need not come to work anymore for they wanted no followers of Isa there. "I know what they want," she sobbed, "they want me to go back to worship the old gods but I want to worship the Lord Isa."

Soon one of her friends looked in at the door. "You had better leave that new teaching, have nothing more to do with it." But Ragan's mother shook her head, "They will give you no more work in the fields and you will have to starve and your little girl will have to starve too." Ragan's mother sobbed for she loved her little girl. No, nothing should happen to little Ragan! The other woman had gone on her way again.

Ragan's mother went to the back of the room and with trembling fingers smeared the ashes on her forehead. "Now they will know that I have returned to the old gods and they will give me work." But her heart was not happy for she loved the Lord Jesus and wanted to follow Him.

Just then little Ragain came skipping in. "O Mother," she said, "Now I know what that pretty song means and I am going to call it my Don't-be-Afraid song. Sometimes when the dear Isa asks us to follow Him the way is so nice and we follow very happily because we can see all about us. And then sometimes the way is all dark and we do not know where to go, but we hear the Lord Isa calling and then we grow very brave and we say 'I'm coming, coming, Lord Isa' and He takes care of us all the way. I love the song."

While little Ragan was speaking her mother quickly turned away and with quick, sure fingers wiped the ashes from her forehead. She too would go all the way with the Lord Jesus.

Steps sounded out of doors and the Big Doctor walked into the room. "I've heard of your trouble, Amma, and have come to tell you that we need someone to help on the compound so you will not be without work." Ragan's mother turned away for her eyes were filled with tears. Her lips moved.

"What are you doing, Amma?" asked Ragan. And her mother replied, "I'm thanking the Lord Isa for the Don't-be-afraid song."

Closing—Sing very softly the song, "Where He Leads Me I Will Follow."—Given at Upland S. S. and C. E. Conference by Christina Harder of Reedley, Cal.

COMFORTS IN AFFLICTIONS AND SORROWS

Sorrows upon sorrows fill the earth in our days. If all the groans and moans which leave human lips could be heard at one time, it would be like the roaring of the stormy ocean. If all the tears which flow now could be brought together they would make a mighty river. And oh! the streams of blood! The millions of graves! And besides this, millions of cripples, of widows and of orphans. The mind staggers, the brain reels when we think of it. Yet no human being can grasp the depths of woe nor realize the awfulness of the great world-sorrow.

Many of God's children who know Him and His love suffer and pass through the deep waters. Others will have to pass the same way. Fiery trials, afflictions and sorrows are in store for many of the saints of God. Great are the burdens which so many bear. But oh! the blessedness which is ours to know the comfort of God wherewith He comforts His people. He who is omniscient and omnipresent knows all. He beholds all that is going on. He hears every groan. The tears of His people are counted and treasured by Him. Psa. 56:8. Every grief and every pain His children have He knows. Are the waters deep? He is there with His power to keep. Is the fire of trial hot? He has promised us that it shall not burn or consume us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isa. 43:2. Blessed comfort! All our cares we can bring to Him and roll our burdens upon the Lord; He careth for us and is the great burden-bearer.

* * *

Years ago Charles Spurgeon wrote a little comment on the text, "The King Also Himself Passeth Over the Brook Kidron." II Sam. 15:23.

"David passed that gloomy brook when flying with his mourning company from his traitor son. The man after God's own heart was not exempt from trouble—nay, his life was full of it. He was both the Lord's anointed, and the Lord's afflicted. Why then should we expect to escape? At sorrow's gates the noblest of our race have waited with ashes on their heads; wherefore then should we complain as though some strange thing had happened unto us.

"The King of kings was not favored with a more cheerful or royal road. He passed over the filthy ditch of Kidron, through which the filth of Jerusalem flowed. God had one Son without sin, but not a single child without the rod. It is great joy to believe that He has been tempted in all points like as we are. What is our Kidron today? Is it a faithful friend, a sad bereavement, a slanderous reproach, a dark foreboding? The King has passed over all these. Is it bodily pain, poverty, persecution, or contempt? Over each of these Kidrons the King has gone before us. 'In all our afflictions He was afflicted.' The idea of strangeness in our trials must be banished at once and forever, for He, who is the Head of all saints, knows by experience the grief which we think so peculiar.

"Notwithstanding the abasement of David, he yet returned in triumph to his city, and David's Lord arose victorious from the grave; let us then be of good courage, for we also shall win the day. We shall yet with joy draw water out of the wells of salvation, though now for a season we have to pass by the noxious streams of sin and sorrow. Courage, soldiers of the cross; the King Himself triumphed after going over Kidron, and so shall you."

And thus in afflictions, whatever they may be, we can trust Him. We know He does all things well. We know that all things work together for our good. And finally the comfort of future glory, the glory which now is so near. He will bring us all home. Then when earth's mists have rolled away, when we shall know as we are known, we shall understand all the sorrows and afflictions which were our lot. Every tear will then be wiped away. Every groan will be stopped and be changed into joy. What a change that will be!—Ex.

JERUSALEM A POLYGLOT CITY

Dr. A. C. Harte, secretary of the Y. M. C. A. in Jerusalem reports that his adopted city is polyglot. At a recent meeting in the Association building he asked the audience to give greetings, each man in his own tongue. The response came in thirty-two languages. The sign on the door is written in two languages only, Arabic and English. The Jews do not permit the word Christian, and if the sign were put on the door Hebrew it would have to read, "Young Men's Nazarene Association." In spite of this prejudice with regard to the name "Christian," a considerable number of Jewish young men avail themselves of the opportunities of the Y. M. C. A. in Jerusalem.

THE MENNONITE

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EDITORIAL

In relating things as they occurred in our church many years ago, one of our older ministers recently told of a collection that was taken for some charitable purpose in one of our Eastern churches. The church was crowded, the minister stated the purpose of the collection and pleaded for a liberal response. The baskets were then passed and brought to the desk. Before the people were dismissed the curiosity of the minister led him to take a peep at the collection and noticing a shining piece among the coppers and the silver, he reached over and held it aloft, saying, at the same time, "I find that a five-dollar gold piece has been placed in the basket, if any one has made a mistake or accidentally placed it there he will please come forward at the close of the service and get it back." Of course, today, if there were no five-spots in the basket when a collection is taken for some special need, we would keenly feel that the effort was not successful. All this shows that times have changed, our people have changed and the general idea of responsibility to relieve and assist has also made a decided change. In the old days not only did we number our people by hundreds instead of thousands, but the general wealth of the community has changed from hundreds to thousands. This is a general condition in churches and is not only characteristic of the Mennonites. As a whole, the Christian world recognizes its greater responsibility for the care and support of a variety of needs and interests today but there is just ground for complaint that the responses are far from being as generous as they should be. In the light of the greater prosperity and the fact that more money finds its way into the hands of the masses the church should be in the golden age of its development along all lines and the matter of finances should be the least concern in the matters of bringing the gospel to the heathen and caring for the needy whom we have come to recognize as Christ's little ones. If it is only the niggardly support that the Christian people give that stands in the way of embracing our full opportunity to the Christless and relieving the misery of the multitudes of helpless and distressed ones of the world, we have every reason for hanging our heads in shame. As we have money for the luxuries and amusements that we have trained ourselves to think are absolute necessities of life, we certainly should find more of it for those whose bodies and souls are in real peril. The shame of it all is to be seen in the shameless waste of food-stuffs in America while many millions in other parts of the world are in the toils of the cruel monster famine.

The readers of our church papers have it continually called to their attention that money is needed for every interest of the church. The Mission Board in the next report will call attention to the necessity of more liberal contributions. The Home Mission Board is limited in its activities because of its limited resources, the Publication Board could multiply the good it does if its income were multiplied. The cause of education in our Conference never found itself in greater need than now and the immediate needs of our Relief Commission far overshadows anything that ever confronted the Mennonite people in all their history. Some thoughtless ones sometimes register the complaint that they hear too many requests for assistance. Do they forget, "freely ye have received, freely give"? Any decline in our liberality in this the crisis of our existence will mean a decline of our church. The tree that stops growing is beginning to die and the church that shows a lessening in its contributions is on the toboggan.

MENNONITE REMINISCENCES

By Rev. N. B. Grubb

(Concluded)

In Lancaster county there lived a Mennonite preacher who always preached long and loud with his eyes shut. It happened that one day he officiated at a funeral. It was his custom to make an address at the grave. On a hot summer day when the sun was beating down upon those gathered at the grave he made his customary address. To protect the preacher from the sun the foresinger held an umbrella over the preacher. The people becoming tired from listening, one after another went away from the grave until only the preacher and the foresinger remained, but with eyes closed he continued to preach. Finally the foresinger became tired too, and said, "You had better stop now. There is no one here but you and I".

In Lancaster county there is a branch of Mennonites known as New Mennonites or Herrites. They allow no other minister to preach in their church, nor are their members allowed to hear another but their own ministers preach. On the occasion of a funeral of a man not a member of that church, the body was interred in the cemetery adjoining one of their churches. After some discussion it was agreed that all might go inside the church except the preacher, who by the way was a Mennonite minister. After all were comfortly seated within the preacher stood outside before the open door, shielded by an umbrella from the rain, preached the funeral sermon.

Sunday schools in the Mennonite church were long considered an innovation and until recent years were not permitted. I have known persons who said they would rather see their children play cards than go to Sunday school. One Mennonite preacher, whose name was Martin, declared he would rather see his son go to the grave than to Sunday school. The first Mennonite Sunday school was organized in the West Swamp church by Rev. John H. Oberholtzer, with Rev. A. B. Shelly, then a young man, as superintendent. For some years previous Rev. Oberholtzer gathered the young people and gave them Biblical instruction. He called these meetings Kinderlehre.

Musical instruments were long considered unfit for use in the church services. The West Swamp church was the first to have one. "My, my, wie haben doch diese Schwammer gesungen." The next to introduce the organ into the church services was the Schwenksville congregation, about 1870.

The first Sunday School Convention was held in the First Mennonite church in Philadelphia in October 1876. Hartzler in his history states that the first convention was held in Canada in 1890. Hartzler did not know that he was 14 years behind time. The Eastern District Conference at first held the convention twice a year and then only yearly. The convention has now been held each year for 45 years. Among the organizers were Rev. Henry Landis, now a missionary in Japan, the late Rev. A. B. Shelly and Rev. N. B. Grubb.

The first C. E. Society in the Mennonite church was organized in the Hereford Mennonite church, Jan. 15, 1887, by Rev. C. H. A. van der Smissen, then the pastor of the Mennonite church. The second society was organized in the First Mennonite church of Philadelphia., with Joseph B. Bechtel, one of the original members in the Hereford Society, as its president October 18, 1892. Although Young People's meetings had been held for a number of years previous, when on the above date it was changed to a C. E. meeting by adopting the C. E. pledge. Both the above societies are still alive and active.

There was at one time a flourishing congregation in Phoenixville, Pa. But the members died off and moved away until only one family remained, Schowalter by name. The church was not used and a $1000 mortgage rested on the building. The Lutherans then came, paid off the mortgage and took possession. Today there is a large Lutheran congregation here.

At Bangor, Pa., there was at one time a flourishing congregation, this was early in 1890. The membership finally died out until only the minister, Rev. Henning, remained. He had now become the sole survivor and owner of the church property. He than made an offer to the Presbyterian church that if they would take over the property he would unite with them. The Presbyterians however decided that it was not right for them to appropriate the property in that way. The Lutherans then came, took possession of the property and Rev. Henning became a Lutheran. An outpost of this congregation was some miles away in the mountains known as Rothrocks. The little log meeting house still remains, though very much in decay and is now used by a farmer to store his farming implements. The grave yard near by has become a heap of stones and rubbish and overgrown with trees.

Another church was in Northampton county near Siegfrieds, established about 1760, but in later years the building was razed to the ground and another house built a few miles away to the north. It is said that the services were often disturbed by the Indians, who were very unfriendly and often went on the warpath, when they burned buildings and massacred the people. In later

years only occasional services were held. At one time Rev. Moses H. Gottshall preached here. The wasps were almost the sole occupants. Rev. Gottshall was a very earnest and powerful preacher and often his voice would reach a high pitch. This evidently disturbed the wasps and angered them, when they took revenge and came down on the speaker with such force that the services had to be closed. The church building with some ground was lately sold and is now used as a private dwelling. The money derived from this sale was used to beautify the cemetery and put a substantial stone wall around it.

The congregation at Bowmansville, Lancaster Co., Pa., was connected with the Schwenksville charge from its beginning, 1853. But lately came under the care of Rev. A. M. Fretz. This congregation was the result of unfavorable action to the public school system. The majority of the congregation were opposed to free schools, most likely on account of the taxes required to support them. Six families favored the Free Schools. The fight for and against became so severe as to lead to blows and court trials. Those who were favorable to the movement were disciplined and then withdrew and organized the new congregation. Their first regular minister was Rev. William Shelly, because of his radical new methods he did not last long, and was then about 1860 succeeded by Rev. Solomon Ott, who served the charge faithfully for a period of 54 years. He died April 7, 1914, aged 82 years.

In the early years of the Eastern District Conference two of the ministers were elected to make the Rundreise, visiting all the congregations during the year and then report at the next session of conference. About the year 1860 the brethren L. O. Shimmel and Samuel Moyer were appointed and made the rounds and preached in every congregation. On one occasion Rev. Moyer said to Rev. Shimmel, "I have often wondered how our sermons would look in print."

Sometimes ministers like other men became vain and wondered what their reputation really was. In one of the congregations where services were held every two ministers alternated. On a certain Sunday one of the ministers tendered his resignation. At the close of the services the deacon assured him that his resignation was cheerfully accepted. To this the minister replied, "Well, I did not mean that, I only wanted to know how I stood with the congregation." The deacon then replied, "This is how you stand with the congregation. Your resignation is accepted and you will preach your farewell sermon next Sunday."

A young man who was brought up in the Mennonite church and in a Mennonite home, left his mother church and united with the Reformed church where he eventually became a minister. One day while he visited an old aunt he tried to persuade her to leave the church and join the Reformed church, for said he, "It will not be long before everybody will be in the Reformed church." To this the aunt replied, "If all the inhabitants in heaven will be Reformed, I want to assure you that when I get to heaven there will be one loyal Mennonite there."

A Mennonite minister was engaged to preach in a church of another denomination. The time came and the minister was brought to the church by a hotelkeeper. The weather was so rainy and stormy that very few people ventured out. At the church were four persons, the pastor, the visiting minister, the hotel man and the janitor. The minister then said, "Shall I preach?" To this the pastor replied, "I don't need it, it will do the hotel man no good, and the janitor will have other opportunities to hear a sermon." The services were over and all weathered the storm homeward.

During the Revolutionary War a lot of printed but unbound copies of Martyr's Mirror were stored at Ephrata. This became known to General Washington's Army and forthwith the soldiers came and confiscated the books, to be used for wads in their guns—cartridges were then unknown. Some ambitious Mennonite secretly carried away a lot of pages which are preserved to this day by a man named Funk, residing in Springfield, Bucks County, Penna.

THE HIGHLANDER'S PRAYER

A Scotch Highlander, during the Revolutionary War, was brought before the commanding officer, charged with correspondence with the enemy—a capital offense. In vain he protested his innocence. He was promptly silenced and dragged into court. It is Hugh Miller who tells the story:

There was no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood in the immediate neighborhood of the British which swarmed with the troops of Washington. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now."

The Highlander, in expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which a Christian addresses his God. It exhibited in short, a man who had made prayer the solace of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they arose in his heart.

"You may go, sir," said the officer as he concluded: "You have, I dare say, been in correspondence with a greater than any earthly power."—Christian Life.

WORLD-WIDE SUNDAY SCHOOL NEWS

W. C. Pearce Studying Sunday-school Work in the Near East

—Algiers, Italy, Athens, Constantinople, Palestine and Egypt have been visited thus far by W. C. Pearce of the World's S. S. Association, who is studying Sunday-school conditions as he circles the earth. The last letter received at the World's Office in the Metropolitan Tower, New York City, was mailed from Aden, Arabia. It was after Mr. Pearce was some distance from Aden en route to Bombay, India, that he learned by wireless of the death of Frank L. Brown, LL.D., General Secretary of the World's Association. Mr. Pearce will complete his trip as planned and will reach New York the last of October.

Most important conferences were held with the Sunday-school leaders in Italy, but still more valuable meetings were arranged in Constantinople, where representatives of the various missions met with those in charge of the Near East Relief Work, to consider the whole matter of religious instruction for the children of that entire part of Asia Minor. Mr. Pearce also had some conferences with those high in office in the Greek Orthodox Church. The one opinion of all was that a trained Sunday-school leader should be sent to Constantinople just as soon as possible.

From Constantinople Mr. Pearce went on a tourist steamer to Haifa where he took the train and reached Jerusalem after a ride of seven and one-half hours. Many noteworthy advances were named by Mr. Pearce who could see the progress since he was in Palestine in 1903, at the time of the Sunday-school Convention in Jerusalem. Within an hour after reaching the Holy City, he was on his way to a prayer meeting conducted by Dr. Thompson of the American Church. As he drove along in the not too well lighted streets, he experienced a decided thrill as he passed a native lad wearing a fez, to hear him whistling clear and strong the Gospel song: "I've Reached the Land of Corn and Wine."

Before leaving Jerusalem for the seventeen-hour train ride to Cairo, Mr. Pearce had a conference with those at the headquarters of the Church Missionary Society, which has fifteen Sunday-schools in Palestine. Those leaders had just received a package of Sunday school helps translated and published in Arabic by the World's Sunday School Association. Special conference was had with reference to the outline of Bible lesson courses for both the week-day and Sunday schools.

Sunday School Work of the World in Moving Pictures

Films showing Sunday-school work in the Philippines, Japan, Korea and South America have been taken for the World's Sunday School Association. These reels are used by the World's Association in presenting their work at Conventions and have been seen with much interest by large audiences. Arrangement has been made whereby these reels can be loaned to responsible parties for display in churches and Sunday-schools at a reasonable rental charge. Booking should be made as far in advance as possible.

One of the reels on Japan shows the life of a little Japanese girl on a Sunday, from the time when she is awakened in the morning as she lies on her little floor bed until she returns from Sunday-school with her teacher. Numerous street scenes are introduced which portray the life of the people. Another reel was taken at the time of the World's Convention in Tokyo, and shows the great gathering of more than 20,000 people who took part in the Sunday-school parade on Convention Sunday. The picture of Korea is unusually interesting as it portrays the life in that country and also the activity in connection with church and Sunday-school work. The reel on the Philippine Islands always de-

lights an audience. One scene shows the special train bringing delegates to the great Convention at Manila where more than 5,000 were present. The South American picture presents the work of a great organized Sunday-school and visualizes the different departments in action.

THE S. S. LESSON

July 20

Daniel and the Lions.

Daniel 6:10-23.

Golden Text: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. 11:33.

The jealous and impious enemies of Daniel thought they had laid a trap that would safely put him out of their way forever. It is one of the greatest compliments to a man's integrity and honor when corrupt men go to extremes in order to prevent them from continuing their righteous and useful lives. Had Daniel been a man who did not attract the evil opposition of unrighteous men it would simply have meant that either he was not jealous or not very dangerous to their evil plans. Every man or woman whose life is devoted to doing good, to the extent of their ability, must expect opposition and persecution. No one has ever been a power for righteousness in this world who has not been compelled to suffer on account of it from the hands of evil persons. Sometimes this stand for right endangers or even costs lives, but that is no reason why they should not be true to their consciences. If the Son of God himself had to die a terrible death on the cross because His life was a rebuke to the wicked, others need not hope to escape that kind of a treatment, if God in His wisdom sees fit to so permit it.

The "click" that sought the destruction of Daniel must be given credit for daring. In their plotting the trap was set for the King as well as His faithful servant, Daniel. The peculiar and certainly foolish law that made law unchangeable had nothing in its favor. It supposed that such a state could be maintained by man that a mistake was impossible. Only the law of God is beyond the necessity of revision. To place man's law that high is wicked pride and the worst kind of arrogance.

The attempt to prevent Daniel from praying means either that his enemies feared the power of prayer he wielded or were so sure that he would continue in his devotions that the question of catching was only a matter of time. No doubt they had plenty of opportunity to observe how that prayer made Daniel's life a power. The praying man or woman is not without plenty of observers. To be true to God is a thing that no pious soul would want to conceal. The incident shows also that even his enemies expected him to be true to his prayer duties. Not, of course, because they were interested in the subject of his prayers, but because they thought that an easy way of catching him and destroying him. Daniel's prayer life teaches us some very valuable lessons. He knew to whom to pray, and what's better, he knew the One to whom he prayed. Then he had a regular time for prayer. Three times a day was his program no matter whether there was danger or not. He was faithful when there was no trouble in prospect and so he could be faithful when trouble actually stared him in the face. There are plenty who are ready to pray when they are in trouble, but the effective prayer in distress comes as a result of the prayer habit at all times. He never lost faith when the dark times were upon him. It shows how confident prayer makes one who leans upon God at all times. It was a part of Daniel's prayer program to give thanks to God. When he saw the trap set for him and realized that he would surely be caught in it he still could give thanks to God. No matter in what state the believing child of God finds himself there remain many things for which he may give thanks. The opening of the window toward Jerusalem shows that Daniel was not afraid of having people know that he continued a praying man. Secret prayer is not wrong, but all prayer must not be secret. Some must be made as public as possible, especially when the goodness and power of God is questioned. That he should turn his face toward beloved Jerusalem at this time gives us an idea how his hopes were still wrapped up in all the promises God had made in regard to that sacred city, which represented the whole Jewish people. The faith of the man shines through it all. The King was the weakest man in the kingdom. He had permitted the enemies of Daniel to scare him into doing a terrible injustice, and that after he saw how deliberately he had been trapped. It was fear of man that led him to do that which caused him the worst night of life. Responding to the fear of man never gives peace of mind. It is the fear of God that alone can insure a calm that troubles cannot disturb. It cannot be said that Daniel was troubled. He could go into the lion's den and stay there as calmly as in his own chamber. Outward dangers cannot break the peace of the one who is right with God.

It was not the faith of the king that protected Daniel even though he had expressed the hope that God would deliver him. He was trusting God to make right a wrong that he had done which he should not have done. It was for Daniel's sake and not for the king that the mouths of the lions were stopped.

The king at the mouth of the den is a picture of the misery that bad men make themselves, when they are not man enough to do right. The question, "Is thy God able"? was answered before his eyes, as it always is to those who earnestly want to know God's power. The angels took care of Daniel. God sends His angels to look after His own. The man or woman of faith and trust will surely find many experiences in life where the angels of God have been active in their care.

THE C. E. TOPIC

July 23

Grow

II Pet. 3:18

It is the most natural thing in the world to grow. The child that does not grow normally is one of the most unfortunate beings on earth. He will continue a helpless and useless person unable to add to the sum of good in the world and depend upon the attention of others. The tree that does not show a healthy growth will not bear the amount of fruit that may be expected from it and is on the way to an early death. The mind that does not develop makes its owner a burden to himself and to others. There is also spiritual growth, expressed in our lesson as "grow in growth and in the knowledge of our Lord and Saviour Jesus Christ." This is the way our Lord himself grew. It is the only way to develop as God wants us to grow.

Growth is a reaching out, a going up, an increase in size and usefulness. In the Christian life we must learn immediately that we are to reach out toward God. As the tree gets nearer heaven every day it grows, so, in the Christian life, we are to come nearer and nearer to heaven's ideal as the days go by. Every hour should bring us nearer to God. The higher the tree grows the wider will be the spread of its branches and the nearer we get to God the greater will be the extent of our usefulness. The bigger the three the more fruit we have a right to expect from it and the more we enjoy the experiences of a Christian life the more is to be expected of us. For that reason those who possess the more talents will have the more required of them. The more vigorous the growth the greater is the promise of fruit and the greater our activities in the service become the surer will be the prospects of greater good.

Plants need the sunshine in which to develop. Take them away from the sun and their death becomes certain. God's grace and help is like that. We can only grow as He helps us. One who thinks he can accomplish anything without the grace and help that his Creator makes possible deceives himself and is headed to certain spiritual death. In our Christian growth we must be sure that we are in God's sunshine. It is the sunshine of His love and grace and wisdom. We reach out for that by the continued exercise of faith through prayer and service.

Examine a growing plant and you will see that it develops from within out. That is God's way. The inner life is the true life, the outer life is only a manifestation of what is going on within. No one can bring forth the fruits of a life of grace in God who does not have God present and active in his heart. Love as an outer expression of life fails utterly where there is not the true love in the heart. Faith is a heart virtue. All the acts of faith must first be born in the heart that believes God and takes Him at His word to the extent and obeys Him in all things.

To grow anything must be properly fed, be it plant or animal or be it a thing of the mind or of the heart. The starved plant withers, the starving man or woman dies miserably. How are we to grow in the way that pleases God? We are to grow in knowledge. If a day passes in which we have not learned something from God that day is worse than wasted. If a life is not devoted to taking in the new things that God reveals day by day that life is thrown away. God furnishes us with the greatest text-book when He gives us the Bible whose hidden treasures may be found every day and yet never become exhausted. He sends us for our guide men and women rich in the experiences of the Christian life who share them with us for our edification. Then, we have the Spirit given to us for our instruction. It is one of the glorious privileges of the child of God to know that the everpresent

Spirit will lead and direct him in all the difficult places of life if he but yield to His instruction and directions.

To have the tree grow properly and bear fruit properly the husbandman prunes it. This means that everything that is a hindrance in the life of the tree must be cut out. In this too we must learn. There is much in life from which to separate if we are to develop as God plans we shall. We certainly must cut off all sinful habits, associations, sins and anything else that tends to make us unfit for the true service of our Lord and Master.

The plant grows a little at a time. Let us learn this lesson. We get our bread day by day in sufficient quantity for our needs and so our daily growth is a gradual one. It is not God's way to make giants of us all at once. The plant comes from the little seed and the man in all the glory of his strength must begin as a little child. The kingdom of Heaven is compared to a mustard seed that is the smallest of the garden herbs but becomes the biggest. The mighty man or woman in God's service must become the little child in faith first. Too many of us want to be giants right off and so become nothing.

Whatever we may do to help the plant grow is nothing unless God gives it the germ of life and sends the sunshine and other elements that cause its growth. Let us then remember what Paul had to say after he described all that men could do, "But God giveth the increase."

RELIEF NOTES

(Conducted by Vernan Smucker)

The following letter speaks for itself:

A letter from Bro. P. C. Hiebert dated at Charkow, Ukraine, May 18, 1922 states, "I would suggest THAT PLANS BE LAID IMMEDIATELY FOR A STRENUOUS CLOTHING CAMPAIGN with a view of preparing for the winter." This is in accordance with previous announcements relative to a clothing campaign from July 15 to August 15. The Mennonite Central Committee already has an accumulation of new and used clothing which has been sent in during the past few months. It is hoped that every Mennonite congregation will give attention to this work. All shipments west of Lancaster county, Pa., should be sent to the Mennonite Central Committee or Levi Mumaw, Scottdale, Pa. Congregations west of the Mississippi can start their shipments immediately or at any time they may be ready so as to be sure to reach Scottdale before August 15.

Shipments from Canada can not be sent to Scottdale without considerable expense to the Committee in storage and bond charges, etc. It is therefore requested that no shipments be sent from Canada except by special permission. We would suggest that any one in the Canadian North West write to P. P. Epp, Altona, Man., for information, and those of Ontario to M. C. Cressman, Kitchener, Ont.

Further announcements will also be made through these columns.

* * *

The following cable was received at the office of the Mennonite Central Committee this week: **"Moscott sixty Miller wires from Samara June sixth. In Alt Samara fed in January one thousand five hundred forty, March one thousand six hundred fifty-six, April one thousand six hundred sixty-nine, May one thousand six hundred seventeen. Must continue feeding. Alt Samara is model agriculture station and government has supplied settlement full quota seed grain. Fair acreage soon prospects good crop, people hopeful. Colonists are staying and planning constructive program for future with government assistance. Ship tractors soon as possible. Mennonite for Miller."**

* * *

The Mennonite Central Committee and its Activities

By Levi Mumaw, Sec'y-Treas.

At the meeting of the Mennonite Central Committee held at Chicago, Ill., May 31, 1922 certain action was taken instructing the Secretary to give an explanation to the public concerning the working plan of the Committee and reasons why all general contributions should be forwarded through the channels provided for by it.

Space will not permit to give a detailed outline of the organization of the Committee. It was brought into existence to meet the urgent need in Russia and was organized on the basis of functioning with and for the several Menonnite relief organizations and conferences which would appoint a representative to serve on the Committee. The following organizations took action and are now represented:

Mennonite Relief Commission for War Sufferers.

Emergency Relief Commission of the General Conference.

Eastern Mennonite Board of Missions and Charities.

Central Conference of Mennonites.

Krimmer Mennonite Brethren Church.

Mennonite Brethren Church of North America.

Pacific Branch of the Relief Commission for the Suffering Mennonites in Russia.

A meeting of the representatives was held and the following Executive Committee was elected: P. C. Hiebert, Chairman; Levi Mumaw, Sec'y-Treas.; M. H. Kratz—the duty of the Executive Committee being to act in all business connected with the work of the general committee.

In the general plan of work among our churches, each organization shall make its own appeal for funds, continue its general organization, receive all funds and finally forward all its contributions for Russia to the Secretary-Treasurer of the Mennonite Central Committee for transmission.

The task of the Central Committee was to find ways and means to enter Russia, secure and support workers for the field, establish distributing centers, and make proper distributions of the funds received for the sufferers in that stricken country.

Any one familiar with the general conditions and difficulties in getting the avenues opened for relief in Russia will at once see the need and place of such an organization. The first condition to be met was to have only one Mennonite organization in Russia. Through a representative sent by the Mennonite Central Committee an agreement was effected with the Russian Socialist Federative Soviet Republic at Moscow and the Ukrainian Socialist Soviet Republic at Kharkov and later a working plan was formulated with the American Relief Administration which formed the foundation of our present activities among the needy districts the work as it is now conducted being in the name of American Mennonite Relief.

All Mennonite workers sent to Russia must be recommended by the Mennonite Central Committee and are under the direction of the American Mennonite Relief in the districts to which they are assigned. These conditions are incorporated in the special agreement with the Russian government. Hence the need for strict adherence to this outline by the Central Committee.

All remittances for general relief are forwarded by the Treasurer of the Central Committee to the American Relief Administration on receipt of which our workers in Russia are advised by cable of such deposits and are authorized to draw supplies to such an extent as the funds will allow and allocations are made for such districts and in such amounts as our Director may designate. It may be well to repeat here that no money can be forwarded direct to Russia in the form of bank checks or drafts; hence the need for such an arrangement as has been formulated by the Committee.

To make this plan effective each organization has been instructed to send its funds to the Treasurer of the Mennonite Central Committee through its appointed Treasurer. A certain monthly budget has been worked out for each and this has helped greatly in directing the general budgets for Russia and has enabled our workers on the field to plan definitely for the forms and extent of relief to be given for a definite period.

The form in which individuals in this country can send remittances to individuals or groups in Russia is through the Food Draft plan given by the American Relief Administration. This plan has been used and is giving an effective medium through which to reach intimate friends and relatives. Our workers on the field, however, state that the general relief plan which is now in operation in nearly all of the Mennonite districts in Russia is much quicker, more economical and more effective.

It is not the purpose of the Committee to discourage food draft remittances but to urge that a greater effort be made to increase our general funds. In cases where certain villages or communities are to receive special contributions, it is urged that such contributions be sent to the local Treasurers with a statement of such desire and they in turn will advise the Treasurer of the Mennonite Central Committee when forwarding the funds to him. Due care will be exercised and the Director of the American Mennonite Relief in Russia will be informed of the donor's wish. We would therefore recommend that only where certain individuals are to be benefited that the food draft plan be used.

The writer wishes to take this opportunity of expressing an appreciation for the loyal support given this work by our several organizations as indicated by the general treasurer's report given at the meeting of the Committee on May 31. The Committee recognizes that much more could have been done if sufficient funds had been available. It has been the policy of the Committee to use what is at hand to the best advantage and with the greatest haste possible. May each individual connected with our several organizations feel his personal responsibility in contributing of the means entrusted to him. We are confident that only the channels as outlined by your representatives will be used.

June 17, 1922.

RESOLUTIONS ON LIFE, WORK AND DEATH OF REV. H. G. ALLEBACH

Adopted at the East. Dist. S. S. Convention

Since in the providence of God it has pleased Him to write the word finis to the earthly career of His servant, our beloved brother H. G. Allebach and to call him home to his eternal reward, we as a Sunday school convention in whose ranks, the deceased labored so faithfully, herewith record our deep sense of appreciation of the wholehearted devotion and the scholarly efficiency with which our lamented brother served the cause of the rising generation and the spiritual interests of the church as a whole. We would call upon all to unite in praising God for the blessings that crowned the work which He gave our brother such exceptional ability to perform in the various positions to which He successively called him, as teacher, pastor and editor. We realize with gratitude to God that through the labors of Brother Allebach have ended his influence for good continues among us. May the great work of his last years in preparing outline Bible studies continue for many years to come, to bear blessed fruit in the religious education of the young.

Rev. A. S. Shelly, Chairman
S. M. Rosenberger
George Whitesell.

DEATH

Hiestand—Died June 7, 1922 in the home of Mr. and Mrs. E. C. Ohl, in Spinnerstown, Pa. Magdalena Hiestand, widow of the late William Hiestand of Palm, Pa. Deceased was a daughter of John Bauman and his wife, Elizabeth, nee Baurer. She was born March 28, 1838. The years of her life were thus a little over 84, the last 23 of which were spent in widowhood. She had no children of her own but there are those who because of her motherly interest in them loved her with filial affection, and lovingly ministered unto her in times of sickness. She was amember of the Mennonite church at Bally, Pa. On the cemetery at that place "the earthly house of her tabernacle" was laid to rest on June 12 with appropriate services conducted by Rev. A. S. Shelly who had been her pastor for many years, assisted by Revs. E. S. Shelly, Elmer E. S. Johnson and P. E. Franz.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA, JULY 13, 1922. No. 27.

CALL FOR SPECIAL CONFERENCE, EASTERN DISTRICT

Date—July 31, 1922, 9 A. M. (Standard Time.)

Place—Souderton Church.

1. The request comes from the Educational Committee that a special session of Conference be held to consider the report of said committee relative to the support Conference might give Witmarsum Seminary, Bluffton, Ohio.

This matter was discussed pro and con at the late sessions of Conference in May, but Conference not feeling that it could make a definite decision at that time, disposed of the question by the following resolution:

"Resolved, that the endowing of a chair in Witmarsum Seminary be postponed and referred to the Educational Committee to report at next conference unless necessity demands action sooner, when the officers may call a special session."

It is expected that the delegates will through referendum get the feeling of the various congregations before this meeting so that an intelligent and approved decision may be reached.

2. The report of a special committee on Secret Orders will also be received at this special session.

P. S.: Pastors will please see that all delegates in their charges are informed of meeting.

For the Officers of Conference.
A. M. Fretz, Sec.

Perkasie, Pa., June 26, 1922.

IN MENNONITE CIRCLES

The Middle District Conference will meet Aug. 31 to Sept. 3, in the Salem church, near Dalton, O., beginning with a Sunday School and C. E. convention.

On July 2nd forty-four new members were received into the membership of the Berne, Ind., church, 42 by baptism and two by letter, making the present membership of the congregation more than 1,000 or more exactly 1,007. On Friday, July 7, the Summer Bible School of the Berne church closed its second annual 5-weeks' term. 198 children were enrolled with 6 teachers. 25 of these children came from other churches. The course as outlined by Dr. A. L. Latham was used.

A daily Vacation Bible School opened in the Wadsworth, O., church. 49 pupils enrolled and 2 teachers are employed.

Congregations, Sunday schools, Brotherhoods, Ladies' Aid and C. E. Societies will please note that worn clothing, etc., are badly needed for our distressed Russian brethren. Collections of these things should be concluded by August 15 in order to connect with shipments by other Mennonite bodies.

WHOSOEVER WILL MISSION

Los Angeles, Calif.,
June 30, 1922.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. II Cor. 5:17.

How wonderful! Wish that all of you could have seen some of the experiences I was privileged to witness the past few months. Surely God is full of love and grace.

In one home, for which we had been praying, the Lord wonderfully answered. For a while it seemed that our efforts were all in vain, especially when we learn that the people were going back east. But the Lord postponed their date for a week. About twelve hours before they had planned to leave the father took sick. We had been dealing definitely with them in regard to their soul salvation. With all of them the answer was, "not now." When I heard of the sickness I called on them. As I entered the home I saw the mother was in distress of mind. After some conversation I concluded that it was not the sickness of her husband that made her feel bad, for he was much better. Before leaving I asked if I might read and have a word of prayer. I read part of Jno. 3. The mother soon broke into tears and while praying she went to her husband's bed, knelt down and wept bitterly. I asked her to pray. At first she said she could not, but soon cried out, "Lord I am a sinner, take me and make me Thine." I read different passages to her and prayed with her till her tears turned into joy and she began to sing and praise the Lord. She at once began to plead with her husband but he covered his face and said "no". A few days later I inquired how they were getting along. She replied, "I am still happy in the Lord. Life is so different now."

In another home, the father who was a railroad man and about fifty years old, had been sick for some time. I had heard of his sickness, but never called on them in their home. Quite often I would ask his wife how he was getting along. Most always I received the answer, "getting along nicely." One day a neighbor lady, who herself was living in the pleasures of the world, told me that the man was soon going to die. No minister had ever called on him and that I should go and speak to him. It took a lot of courage; for I knew they had little use for the true religion, that they had never gone to church, and that many of their friends were in Science or Unity and some even infields. After much prayer I went. I found him a very sick man. When I began to talk to him on religion he at once said he was alright and not afraid to die. I asked if he ever accepted Christ as his Savior. He said, "no". He excused himself by always being good to his wife, having lived a clean moral life and never committed any great sin. In short I explained man's sinfulness and the plan of salvation. I left him with the verse "Him that cometh to Me I will in no wise cast out." There were a number of railroad men and other friends in the room. Some snickered and laughed, others seemed more serious. I had a number of other important calls to make that afternoon and evening. When I came home that night I heard the man had suddenly turned for the worst and was not expected to live till morning. A few Christian friends earnestly prayed that God might use the Word I had given him. The next morning which was on a Sunday, I asked him if a minister might come and read and pray with him. Faintly he answered "No, I am too tired". After the services I put the same question to him. But received a bitter answer. Plainly I understood that neither minister nor I should bother him any more. Kindly I told him that I would sooner bother him for a short while here than he being bothered through all eternity. The next day I could do nothing. The following day he was conscious again and talked natural. I spent quite a bit of my time in that home, but talked nothing on religion. In the afternoon he talked to his wife that led her to ask him if he did not want me to pray for him. He said "yes". At once I asked him if he had accepted Christ as his Savior. He said "no". I asked him if he did not want to do it now. He said "yes". I quoted Jno. 3:16 and other passages on the blood. He repeated every one after me. The same he did with the prayer. I could see a change come over him. O such a change! He had peace. I read the 23rd Ps. to him. His voice was too weak to repeat it all. I continued to read for some time. Often I could hear him pray. While he could yet talk he told everyone that came to his bed that Christ was his Savior. The next evening he died happily in the Lord. All this made a strong impression on his family and friends. Regardless who called on the home his wife told everyone of the experience he had and that he had accepted the Lord as his Savior. They not being well acquainted with any minister and with this experience back of them, the funeral services were put in charge of myself and another lady who wonderfully supported me with her prayers through all this time. Mr. Hubbard from the Bible Institute preached a very good sermon on Isa. 53 and parts of I Cor. 15. The Harmony quartette from B. I. furnished the music. A number of railroad men were there, also many of the card club and other frends. Some of them

never going to church. The sermon gripped them strongly; for I heard some say "Never heard anything like that. There must be something to this religion." Another man told me with big tear drops rolling down from his eyes, "We railroad men think we have not got time for religion, but deep down in our hearts we want it." One lady who had been reading Unity told me later that she was done with it now. She has been attending some of the services at the Bible Institute since and is thinking of joining that church. It had been and still is our earnest prayer that many may come out definitely for the Lord through this. But dear friends, it takes united prayer and the Word of God. Your prayer as well as mine. Probably it was your prayer that led me to this man. The effectual fervent prayer of the righteous man availeth much.

The Lord has blessed other phases of the work as they were upheld in prayer. At the women's Bible class women came who could not attend other religious services. Repeatedly they have expressed of their blessings received. One found Christ as her Savior.

Continue to remember us before the throne of grace. The workers as well as the work. Satan never is weary. If one of his plans does not work he is right on the job for another one. Our strength is from the Lord. Yours in His service,

Levina Burkhalter.

FIFTIETH ANNIVERSARY ECHOES

First Mennonite Church, Philadelphia

Last Sunday we celebrated the fiftieth anniversary of the ordination of Rev. N. B. Grubb. He gave us such a rich message in dates and figures that we feel some would appreciate a few of the facts to be repeated.

The ordination took place June 30, 1872. Following the ordination Rev. Grubb attended our Mennonite School at Wadsworth, Ohio. During the early years of his ministry he worked at other trades as well, since the ministry did not afford sufficient remuneration. A printing house was established and the "Schwenksville Item" published.

Being greatly interested in history and old records, he kept a record of his work and activities. These records show that he preached 7466 sermons, officiated at 1245 funerals, solemnized 574 weddings and consecrated 283 infants. While pastor of First Mennonite Church he baptized 626 and received 391 into the church by letter or right hand of fellowship; 42 were baptized in other places. This makes a total of 1059 that were baptized or received into the church.

Our pastor emeritus' interests and activities have been in other fields as well.

For six years he served as Trustee of Bethel College. Two years he was connected with the East Orange Institute for Girls, and for 18 years he served as Trustee of Perkiomen Seminary. He has also been a Trustee of the United Society of Christian Endeavor since 1899, which position he still holds. He has been an untiring worker on the General Conference Publication Board since 1887, when he was one of the founders of "The Mennonite," which paper he served as editor for six years.

The older people will remember that Rev. Grubb was one of the founders of the Mennonite Home for the Aged, which is located near Frederick, Pa. Since its founding he has constantly been a member of the Board of Managers.

Religious interests wider than our own Mennonite Church appealed to him, and for five years he was Secretary of the Evangelical Alliance of Pennsylvania.

May God bless all his efforts of the past and bless and continue to use him for more work in His Kingdom.

THE COURSES OFFERED AT WITMARSUM SEMINARY

In order to provide adequately to meet all the needs of our Mennonite young people who are preparing for Christian service, the Seminary offers three different and distinct courses; the Bible School, the Theological College and the Graduate Seminary.

For young people who have not had an extensive educational preparation, for those who have not had a training beyond the grades in our common public schools, the Seminary offers a 2-year **Bible School Course.** In this course the Bible is the chief subject studied. Such subjects as Synthetic Bible Study, Prophets and Prophecy, Harmony of the Gospels, Messianic hope, Acts and Epistles, Old Testament History, Pentateuch and Historical Books and Christian Doctrine constitute the backbone of the course and receive most of the attention of the two years' work. In practically all these subjects the Bible is the only text book. Even in Old Testament History it is the history as given in the Old Testament rather than some text book on Old Testament history that is studied. The whole of the Old and the whole of the New Testament is studied systematically in class by actual, definite, daily assignments and not by lectures in which the teacher does all the work and gets most of the benefit. The whole Bible and nothing but the Bible is the motto in these subjects.

In order that the students may be in a position to appreciate the Christian church as a whole and the Mennonite church in particular, one course is given in general Church History, one in Mennonite History, one in the History of Missions and one in Mennonite Missions studying the several fields and different methods of work in different fields. Too many of our young people know all too little about the splendid history of the Mennonite Church, its sufferings during the bloody times of the Reformation, its persecutions and exiles, its migrations from country to country in search of an asylum where they might worship God as their Bible and their conscience taught them, its faithful lives and Scriptural doctrines which have been the marvel of all who have any adequate knowledge of this great history. This great history is only appreciated and only taught in our Mennonite schools. Other institutions often treat it slightingly or pass it by with a bare mention because they do not understand and love it as we Mennonites do.

To further lay the foundations for successful practical work upon the completion of the student's preparation, the Bible School also gives training in Homiletics, Sunday School Methods, Sociology (the study of society), Religious Pedagogy, Rudiments of Music and Church Music. The student also usually has an opportunity to do as much practical work as he should do in addition to his regular school work. These three lines of work, viz.,—the study of the Bible, the study of our church and its great history, the study of the best methods of doing practical Christian work, comprise the two years work given in the Bible School of Witmarsum Seminary. This is believed to be the best kind of preparation for the class of our young people for whom it is intended and will be a blessing both to those who take the course and to the church which they will serve upon the completion of their studies.

Many of our young people go to high schools and upon the completion of their high school courses, they desire to attend their own church school in further preparation for Christian service. This group of young people must also be provided for. This is now the largest group of our young people who come to our church schools and is also an ever increasingly larger group. Many of this group go to college first and then to the Seminary to prepare for Christian service but quite a few feel that they will not be able to take both the college and Seminary work, consequently our Seminary must also provide for those who want to begin their definite preparation for Christian work upon completing their high school courses. For this group the Seminary offers a four-year combination college and theological course, including the most essential college and Biblical subjects. This combination college and theological course is the full equivalent of the 4-year college course in time and educational value and leads to an equivalent degree, the Th. B. (Bachelor of Theology). Young men and women who cannot take the full college and regular graduate Seminary courses will find in this course an opportunity to prepare themselves for real usefulness in various lines of Christian service, either home or foreign.

A number of our young people decide to enter some form of Christian work while in college or after completing college and some from early childhood realized a call to the ministry or the mission service of the church but decided to secure the best possible preparation for this work plan to complete the college course before entering the Seminary. For this group also the Seminary must provide.. This is done in our three-year Seminary course for college graduates. Many of our young men who have recently completed this course are already holding responsible positions in the church. Because of their maturity and extensive preparation, the graduates from the regular graduate Seminary course are in position to assume places of responsibility that others reach only after years of experience in the work of the church. We need all three types of workers in the church to fill all the calls that come to us for workers. We need the Bible School Course; we need the Theological College Course; and we also need the Graduate Seminary Course to accommodate all the different types of young people who come to us for preparation. Who shall deny any of these young people the preparation that they need and seek for usefulness in our Lord's vineyard?

CORRESPONDENCE

Kansas City, Mo., June 28, 1922. I am just starting for my home from this city, where I attended the 16th International S. School Convention, June 21-27, the largest Sunday School Convention ever held in the history of the world. There were more than 7200 paid registrations at $3.50 each. While here I had the pleasure of meeting the following brethren, J. F. Lehman, from Berne, Ind.; Rev. D. J. Brand, Moundridge, Kans.; Rev. E. Basinger; Donnellson, Ia.; Rev. J. M. Regier, Pandora, Ohio; and Bro. Unruh, formerly of the Hutchinson Mission, now pastor at Halstead. There may have been others of our people in attendance whom I did not meet.

I wish that each one of these would write for our Church Paper a short sketch giving us their impression of the Convention. I am sure that others as well as myself would be pleased to read them. Sincerely,

H. J. Krehbiel.

Almota, Wash., June 27. The Bluffton College Glee Club of Bluffton, Ohio, arrived at Colfax, Washington, Sunday morning, were met and brought out to this neighborhood 12 or 15 miles by a sufficient number of cars. They all attended to the morning services and S. S. They favored us by a duet and chorus and also a reading by Prof. Smucker. All three numbers were excellent and greatly appreciated by all. The evening program at the church was grand.

Monday evening, June 26 they rendered their program at the Community hall of Colfax, which no doubt was the best program rendered since the hall was built. The deplorable fact was that only the smaller part of the expected audience was present. To so many in that little city a program of that kind does not appeal any more. Other gatherings and meetings seem to be in preference. We Mennonites of North America surely have many reasons to be proud of and many more reasons to be grateful for the Bluffton College Glee Club. Come again.

West Swamp, Pa., July 4, 1922. Greetings to the readers of the Mennonite. With great joy we can report that the activities in our congregation are again getting normal since we have our new pastor and as he is bringing to us the message in a clear and forceful manner, interest is growing.

On Good-Friday we had our preparatory services and on Easter, Communion.

Easter was a day of special blessings at 4 o'clock in the morning the Swamp male quartette (which is composed of members of East Swamp Mennonite, West Swamp Mennonite and Great Swamp Reformed churches) went around to several old folks and shut-ins and sang Easter songs and then came to West Swamp Cemetery where our Young People's Society conducted early Easter dawn services and then their regular C. E. topic was discussed in the church. Then at 8:45 S. S. following the sermon six young people were baptized and admitted into the church, then followed Communion.

On Saturday evening, May 27, the above mentioned quartette rendered a musical at our church to a well filled house.

On last Sunday evening, July 2, our S. S. celebrated their children's day with recitations and songs, all of which were well rendered and the church was tastefully decorated with ferns and flowers. Our pastor gave a very fitting talk on the nature of a child and admonished the older folks to learn a much needed lesson from children.

On July 29, our S. S. expects to hold its annual picnic in Mrs. Sweinhart's grove near Spinnerstown.

Several weeks ago our pastor started a teachers' training class with between 20 and 25 young people which meets weekly on Thursday evenings and at the same time he also teaches the S. S. lesson for the following Sunday, which is a great help to the teachers, and makes the teaching more uniform.

May all that read this article pray for pentecostal blessings for His Church.

Allen E. Bleam, Corr.

BLUFFTON COLLEGE GLEE CLUB SPECIAL

Enroute from Aberdeen, Idaho to Colfax, Washington

To continue the report of the tour it can be stated that the reception throughout Nebraska, Colorado and Idaho has been highly satisfactory. Our engagement at Wisner, Nebraska, under the supervision of U. S. Amstutz was splendidly handled. This was the first of a series of three concerts in this community. The sacred program was rendered before a good sized and appreciative audience in the Mennonite church, four miles east of town on Tuesday morning at 10:00 o'clock and the large audience present in spite of the busy season expressed genuine approval. The third and last concert in this community was held at Beemer a near-by village. The Boehr and Leisy families were real hosts and did much to make these engagements a success.

In spite of threatening weather and a severe wind storm a very large audience heard the concert in the Beatrice church west of the city. Elder Albrecht, Rev. H. D. Penner, as well as William Hamm, C. J. Claassen and other members of the local church made every effort to insure the complete success of the Beatrice and Jansen concerts. Three distinct branches of the Mennonite church in this community were active in the successful promotion of these engagements, thus again proving that the aims and problems as well as opportunities of all Mennonite people are much alike. It was a real pleasure to meet these good people in the former home of our Mrs. Mosiman. While in Beatrice the club sang at the Deaconess Hospital and also for Peter Jansen, for many years a member of the Bluffton College Board of Trustees and who has been confined to his home for a long time.

Following two concerts at Colorado Springs on Sunday we journeyed to a Mennonite district at LaJunta and Cheraw where splendid audiences heard both programs. During our stay in this community we were conveyed by auto to the Mennonite Tuberculosis Sanitarium where the superintendent, Rev. Erb, had arranged a concert for the patients and attendants. Following the program in the Hospital Chapel the club members were entertained with a delightful luncheon at the home of the superintendent. These three appearances were arranged by Fred Augsberger an Alumnus of Bluffton College who taught in the high school here during the past year.

After a long and hot ride on the Pullman we arrived at Aberdeen, Idaho, Thursday evening just in time for the sacred program. A packed house greeted the singers just as on the following night when the secular program was given in the same hall. Members of the church treated the men in royal fashion during their stay in Aberdeen. Among the interesting side events was a fifty-mile auto trip across the desert into the mountains. Here we had a big spread after which our genial hosts led the way to a great bed of lava and extinct volcanic craters. It was a most interesting scientific experience to the men. During the day some valuable trophies and specimens were gathered by the boys. These will be sent to Bluffton and properly classified and will become the property of the science department of the college.

Sunday, June 25th we will strike the far northwest with two concerts at Colfax and two at Lind, Washington, that week. On Friday night of this week the Club is on the program of the Washington State Christian Endeavor Convention at Tacoma.

Through a kind Providence we have thus far been able to carry out the programs as per schedule and the same protecting Hand has made His presence felt by giving us good health and pleasure in our tasks notwithstanding their strenuous nature.

B. D. S.

THE BIBLE TO BE BROADCASTED

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

"This is only one of many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society, in commenting on this new program. "A western newspaper is publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible Verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society which distributes annually nearly five million copies of the Scriptures in one hundred fifty languages and dialects."

THE MENNONITE

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Rev. S. M. Grubb.....Editor
3956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Notice has again been given, through the columns of The Mennonite, that there is a dire need of clothing for our unfortunate Russian brethren and an appeal is made for as much of our disused clothing to be brought together as soon as possible. In every home there are garments still quite useful that have either been outgrown or in some other way became discarded: Usually such garments occupy closet room and then after a period are thrown out or in some way disposed of. It would be a heartless waste of good material if at this time we permitted an accumulation of garments that serve to no purpose to go unused while there is every prospect that thousands of our brethren will be shivering in the cold next winter with not enough vitality left in starved bodies to resist the cold. As it is, many will perish no matter what we might do but many may be saved if the means for their bodily protection is provided. Here is an opportunity to do much that will practically cost us nothing, but will nevertheless save some and give heart to all who must be forced to face the bitter privations of next winter's Russian weather. Every one reading this notice and the pastor of every church, especially, should lose no time in getting together, not only that which is not needed and has already been discarded but also as much more as can be secured, so that at least our little bit will give scant comfort to famine stricken shivering bodies.

A pastor of one of our churches in the East recently sent us a writeup of one of the special services which his people enjoyed. Accompanying this contribution came a request for a number of copies of The Mennonite containing the article with the promise that he would personally see to it that a copy would be placed in the hands of the heads of families in his church. Upon receiving these sample copies he sent in a list of the names of those to whom he had given the paper and requested the editor to see to it that those parties who were not subscribers would be urged to subscribe. Furthermore, he assured the editor that he would make it his business to work for more subscriptions among his people.

Here is a pastor after the editor's own heart. He proves his appreciation of the publication of his church in giving a valuable news item and thus increase the usefulness of the paper; then, he sees that the people see their own work recognized by the paper and so increases their interest in it; next, he realizes the great value of the paper to both church and people and urges them to subscribe and in so doing he makes good his assurance of personal interest in the success of the periodical by appointing himself an agent.

We cannot help but wonder what The Mennonite would be like and how much greater its usefulness to the church and people would be, if every minister thought and acted as this brother did. One thing is certain, should this ever happen, there would be more, better and fresher news to be brought to our readers, the circulation would increase by leaps and bounds and the value of The Mennonite would be multiplied. When you think of it, dear readers, and especially you ministers, is there anything less your editor has a right to expect of you?

HOW TO PROMOTE PEACE IN THE HOUSE

I. Let each person remember that there are others in the house besides themselves.

II. That all, be they old or young, have a right to be considered as well as yourself.

III. That as there are differences of temper, disposition, and judgment amongst you, there should be bearing and forbearing.

IV. Learn each other's tender point of peculiarity, and do all you can to avoid touching it.

V. When angry or cross, count ten before you speak, and then only in a whisper.

REPORT OF FOREIGN MISSION BOARD MEETING

Held June 7 to 9, in the home of Bro. and Sister J. W. Kliewer, Newton, Kansas.

Psalm 46 was read for the opening of the meeting by the president and several members led in prayer. All members were present: J. W. Kliewer, G. Harder, H. D. Penner, S. M. Musselman, M. M. Horsch, J. G. Regier and P. H. Richert.

Bro. and Sister P. A. Penner and J. B. Frey were also present when their respective fields were under discussion.

At first the treasurer's report was read, which showed that the gifts for missions have not diminished in spite of the many thousands that have gone to starving Russia. As compared with last year, there is even a small increase, as the following comparison shows:

From April to April	1920-1921	1921-1922
April 1, Balance in the various funds	$ 5,137.79	$ 4,951.55
TOTAL INCOME		
Fund for General Gifts	82,480.43	80,469.90
Fund for Lepers	400.00	96.00
Fund for Special Gifts	11,103.30	11,873.08
Fund for Rest Home	750.39	197.92
Fund for Girls' Home	759.37	2,910.18
Fund for Relief, India	574.62	196.00
Fund for Relief, China	1,183.51	840.39
Fund for Bibles for Russia		2,404.43
Total Receipts	$ 97,251.62	$ 98,987.90
Balance as above	5,137.79	4,951.55
Grand Total	$102,389.41	$103,939.45
DISBURSEMENTS		
	1920-1921	1921-1922
Fund for General Gifts	$ 92,906.14	$ 89,187.89
Fund for Special Gifts	4,091.72	2,667.13
Fund for Girls' School		2,116.30
Fund for India Relief		624.62
Fund for China Relief		2,255.34
Fund for Bibles for Russia		2,372.51
Fund for Lepers	440.00	
Total Disbursements	$ 97,437.86	$ 99,223.79
Total Receipts as above	$102,389.41	$103,939.45
Less Total Disbursements	97,437.86	99,223.79
Balances	$ 4,951.55	$ 4,715.66
April 1, 1922, Balance		$4,715.66
April 1, 1922, Borrowed		3,000.00
April 1, 1922, Liberty Bonds	$4,850.00	
April 1, 1922, War Savings Stamps	2,135.50	
April 1, 1922, A. D. Friesen, Treas.	194.10	
April 1, 1922, With Kansas State Bank	282.26	
April 1, 1922, Adv. to Missionaries	253.80	
	$7,715.66	$7,715.66

(This report shows that up to April our debt was rather small. Since April, however, the help for Russia had to be doubled, which has affected our treasury, so that we have now a debt of $11,000.00, and with the payment of salaries next month it will be about doubled. Who can also double his gifts?)

1. Resolved, To approve the treasurer's report as read and accept it with thanks.

2. In compliance with the wish of the Executive Committee of the General Conference, it was voted to close our fiscal year in the future on Jan. 1. And we ask our missionaries to do likewise.

Oklahoma

3. The reading of the reports showed that quite a number of repairs were needed which had been postponed repeatedly, but could wait no longer. The following budgets were allowed:

For Hammon	$350.00
For Cantonment	620.00
For Fonda	100.00
For Clinton	440.00
For Canton	980.00

(Here have been included the salaries of native helpers.)

Arizona

Missionary Frey was personally present and in connection with the other reports made several recommendations to the board.

4. Resolved to accept Sister Burkhalter's offer to pay for Mrs. Klaassen as substitute for her during the short time she expects to attend some school.

5. For repairing the floor of the Tuba mission house $15.00 were allowed.

6. A plan for an Indian Bible school in Arizona has developed without assistance from our board, and a start is to be made this coming winter, although buildings for the same have not yet been erected. The board therefore grants the mission buildings for use by the said school next winter at Moen Copi.

7. Resolved to permit Bro. Frey to serve this Bible school during six months of the year.

8. Resolved to re-employ Sister Elizabeth Ruth Q. during the few months until the Bible school opens, which then will pay her salary. She is to receive $50.00 a month.

9. Bro. Horsch was requested to stop over in Arizona on his way home and discuss with the workers there a possible shifting of workers and the employment of Fred Johnson who has finished his schooling.

10. Bro. Frey, having a free pass on the roads in the west, is to visit the non-reservation schools where our Hopi children attend, and receive the traveling expenses other than fares.

Montana

11. After the reports had been read and discussed, the following budgets were allowed:

For Lame Deer	$375.00
For Busby	200.00
For Ashland	200.00
For Birney	150.00

12. Resolved to allow for finishing and improving the dwelling house at Lame Deer, $250.00.

India

In addition to the written reports, Bro. and Sister P. A. Penner presented various questions which were discussed in his presence.

13. Resolved to allow Mrs. Adah Burkhalter full salary during her furlough till July 1923. If she wishes to attend school another year, her salary is to be cut one-half for that time.

14. The following budgets, including helpers' salaries and other special support, were allowed for India:

For Champa,	Rs. 9,200 (about $3,000.00)
For Janjgir	Rs. 16,777 (about 5,600.00)
For Mauhadei	Rs. 16,406 (about 5,500.00)
For Korba	Rs. 12,809 (about 4,300.00)

15. The report of the Workers' Conference was approved with the understanding: (1) That we do not send the $3,000.00 (mentioned in Res. 14) before sufficient special gifts for that purpose have come in. (New station in the south.) (2) Regarding Res. 19, further information is to be obtained from the secretary in India.

16. Bro. P. A. Penner's plan for visiting the churches was approved, according to which he visits Henderson, Neb., Minnesota, Illinois, Ohio and Dakota this fall, returns to Kansas for the winter to rest and goes to Canada in the summer of 1923.

17. Resolved to correspond with Mr. W. H. P. Anderson, London, and find out whether the Mission to Lepers would be willing to pay part of the salary of the superintendent of the Leper Asylum in Champa.

18. We are glad to see so much interest for missions in general and for the new station in India in particular among our young people, and wish to encourage them in their plan to raise the money for this station in the Puljhar district, about $10,000.00.

19. Resolved, that Bro. Paul Wenger is not to be sent to India this year, unless by Sept. 1 the treasury improves sufficiently to permit his sending.

China

The reports from China also showed greater needs than we are able to meet at present, especially regarding needed buildings, unless sufficient special gifts should come in for them.

20. The following budgets were allowed:

For Kai Chow and Ching Feng	$490.00
For Chang Yuan	150.00
For Tung Ming	210.00
For Tamingfu and Nanlo	800.00
For Kai Chow Girls' School	475.00
For Books and Medicine	200.00

21. Regarding the question furlough in 1923 for Bro. and Sister Boehr and Sister Fast, it was decided not to set our rules aside but abide by them unless the one or the other of these workers is in special need of furlough on account of poor health. Our treasury does not now permit such exceptions without urgent reasons. The regular time is 9 years before a furlough is due.

22. Resolved to accept the report of the workers' conference with the exception of the above mentioned furlough.

23. Sister Neufeld is requested to start for China not later than the first part of January, 1923.

24. The plan for the Girls' Boarding school now being built was accepted.

General Resolutions.

25. Bro. Kliewer reported about his tour through the churches. He has visited all churches except those in Canada, Oklahoma and some twelve scattered churches. The board asks him to visit these also, Canada this summer and Oklahoma this fall.

26. Although the board appreciates the work done by the North China Union Language School in Peking and is grateful for the services it renders to our missionaries, we do not see our way clear to help build its new quarters on account of the heavy debt in our treasury.

27. The candidate secretary is requested to obtain annual reports from our candidates concerning their whereabouts, occupation, etc.

28. Resolved to accept Bro. S. Floyd Pannabecker and his wife, Mrs. Sylvia (Schantz) Pannabecker, as mission candidates.

29. Resolved to publish in the future only the names of those candidates that have been fully accepted and are ready to be sent out.

30. Since some of our missionaries find it simply impossible to get along with the present salary, it was voted that the salaries be raised according to the following scale: (1) For married missionaries, $50.00 for every five years they are in the service, but no one is to receive more than $1,500.00. (II) For single ladies, $25.00 for every 5 years they are in the service, but no one is to receive more than $750.00.

31. Resolved to raise the secretary's salary from $300 to $400.

32. The Executive Committee was instructed to prepare a pension scale for missionaries.

33. Bro. Kliewer was asked to prepare a revision of our regulations and present same to the board.

34. The board recommends to those mission workers' conferences that have not yet done so, to elect an executive committee in place of the superintendent of the field.

35. Gas and oil accounts are in the future to be approved by the respective workers' conference before they are presented to the board for payment.

36. From the minutes of the last General Conference it appears that the Conference is in favor of an Executive Secretary for the mission board or boards and we therefore wish to repeat to the Executive Committee of the Conference this request for an Executive Secretary for the mission board or boards.

37. The board wishes to express their gratitude to Bro. and Sister Kliewer for their kind hospitality.

38. Also to the churches and mission friends we express our thanks and "the Lord bless you," for the steady and faithful support of our missions, so that we were not compelled to retrench in spite of the crying needs right and left which justly claimed our attention, even if not all the buildings on the mission field that are needed could be built.

39. On account of the present financial stringency, partly caused by the Russian famine, we are compelled to suspend our building program except in the case of such buildings for which sufficient special gifts are coming in. For the same reason we cannot send out new workers that have been asked for.

The following is a list of the most needed buildings:

1. The new station in the Puljhar Dist., near Sukri, India.
2. A church at Lame Deer, Montana.
3. Dwelling houses at Tamingfu for Bro. and Sister Boehr and Sisters Lehman and Habegger.
4. A dwelling house at Kai Chow (for either Bro. and Sister Goering or Bro. and Sister Lohrentz.)

40. In answer to the request of the Home Mission Council of N. A. to allow $500.00 for a religious director in some Government Indian School, we wish to say that our help in the Indian Bible School in Arizona will have to take the place of the requested help, because we furnish one worker there for six months.

41. With deeply felt gratitude toward God for his evident blessings upon our work in the past and with prayerful trust in Him for the future, the board has again accepted a budget for the year 1922-23 which is just about as large as that of the past year, namely $94,660.00, and 10% of this in addition for unforeseen expenses, $9,466.00, which makes a total budget of $104,126.00. The grand total income last year was $103,939.45, and if our mission friends and churches continue in their sacrifice as in the past, we may reasonably hope with the Lord's help to carry out the adopted program. For this we hope and pray.

42. Moved and seconded to adjourn. Bro. G. Harder led in the closing prayer.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

The following statistical data also shows that our work in the Lord is not in vain:

Fields	Missionaries	Native Helpers	Supported Children	Baptized	Value of Property
Oklahoma	9	5		206	$26,000.00
Montana	8	5		208	20,000.00
Arizona	7	2	8	40	18,600.00
India	18	105	304	925	145,000.00
China	20	53	25	151	42,000.00
Total	62	170	337	1530	252,200.00

List of Candidates Ready to be Sent Out:
Mr. and Mrs. Otto B. Pankratz
Mr. and Mrs. Lucas Horsch
Paul A. Wenger
Marie Lohrentz
Mr. and Mrs. S. Floyd Pannabecker

THE S. S. LESSON

July 30

The First Return from Exile

Jer. 29:10; Ezra 1:18, 11.

Golden Text:—"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Heb. 11:33.

Two hundred years before the events of this lesson Isaiah had foretold the restoration of the Jews and even mentioned the King (Cyrus) who should bring it about. Isa. 44:28; 45:1. The first verse of our lesson, is from the Book of Jeremiah, in which 70 years before, the same thing was predicted. These prophecies were fulfilled to the letter because they were the Word of God. If one is not prepared to accept the fulfillment of these prophecies in the events recorded in our lesson the Bible becomes a meaningless book to him and he further enters into sin by unbelief. That type of so-called scholars who would explain away the prophecies are not to be trusted. They trust their own judgment above the Word of God and ignore and deny the plain truths of the Bible. They are dangerous teachers whom Satan uses in an effort to break down faith in God and His Word. That the Christian church should permit such teachers to continue their dangerous business is one of the things to be marveled at in our times.

In connection with our lesson it is well to note the promises of God to His captive people as declared through the prophet Jeremiah. God promised to visit them. Jer. 25:10. He would punish their captors. Jer. 25:12. He would cause them to return. Jer. 25:10. Joy would take the place of sorrow. Jer. 33:11. They would greatly prosper. Jer. 33:13. A careful reading of the story of the captivity and the return from captivity shows that these assurances were fulfilled to the letter.

The date of the captivity is set from the time of the first captivity. The first deportation took place B. C. 606; 70 years from the time of our lesson; when the first captives, including Daniel and his companions, were taken to Babylon.

Cyrus, king of Persia was the great Persian hero. eHe defeated Croesus and later conquered Babylon when the provinces of Assyria fell under his sway. His liberal attitude toward the Jews and his desire to once again restore the ruined province of Judah to its former glory, no doubt were motives for his kindness but God saw in him a fit instrument for fulfilling His purposes. Kings may rule and plan, but in God's hands they are mere puppets by which He over-rules evil that good may come.

It will be noted that God was preparing for this great event. He not only promises but makes ready. All the life of Cyrus was a preparation for this work, the raising up of the power of Persia against Babylon was included in the plan by which the return of the Jews was to be carried out. Among the captives were the zealous few whose hopes were set upon the house of the Lord and who were eager to return to their land. All their years in Babylon were, in the hands of God, so many years of preparation for due glorious event. Not only was Cyrus being prepared to liberate them, God was also preparing an efficient leader in the person of Ezra who, when the time came, was prepared and ready to take up this responsible work.

It was in the mind of Cyrus to have the House of the Lord built. Here again we see how even a heathen king can become the instrument by which God works out His plans. Evil men may oppose God but when He determines to carry out His purposes He can even use a heathen if it so suits His purpose.

It will be noted that the released captives were sent home with a distinct object in view. They were to build the Lord's house. Every new mercy in the dispensation of God is a new opportunity to glorify Him. When God opens up new doors of activity or when He creates new situations and places us in them it is that we may accomplish something definite for Him.

Though not all could go, it is refreshing to learn that others gave generously toward the project and a free-will offering was taken for the work. In all the work of the kingdom of God it is important and necessary that those who have the burdens to bear get the active support of the rest who should think it a rare privilege to be permitted to help.

The sacred vessels, once stolen and later profaned, were again restored to the worship of Jehovah. Men like the vessels of the temple have been alienated from God and corrupted, but He in His goodness, has opened a way whereby they may be cleansed through the precious blood of Christ and restored to His honorable service.

THE C. E. TOPIC

July 30

Lessons from Great Home Missionaries

Acts 8:4-17.

It is always to be remembered that where the Apostles, filled with the Spirit and directed by the commands of their Lord, set out to give the world a saving knowledge of the salvation there is in Jesus Christ, their method was "beginning at Jerusalem" or, we rather should say, they were under divine command to begin at home. Beginning at home was a proof of their earnestness and sincerity; it showed a concern for the salvation of those nearest to them and it involved a testimony more fearless and energetic than was needed from them in strange far-away places because their lives, both past and present, were like so many open books to those whom they sought to reach.

Home missions are not true home missions until they actually begin in the home and among members of one's immediate family. In the beginning, when Jesus called men to leave all and follow Him, it is instructive to note how that among those called there were those whose first effort was to bring their own brother to know Him. The beginning of Christian home missions then began in the body of the Disciples when Christ was still with them, or rather, when Christ first called them. It seems to us that the church of today would do well to learn better the lessons this incident teaches and make home missions its first effort, while Christians could do no better than make the salvation of their relatives in the home their first chief concern.

There is considerable confusion in the minds of some people as to what home missions really are. We regard our own missions to the American Indians as foreign because the Indians are heathens. Some churches regard work among the Indians as home missions because Indians live in our home land. Again, there are those who hold efforts at church extension, that is, the extending and establishing the church with which they are connected to new fields, as home missions. Others, again distinguish between City Missions and Christian work in rural communities and work among special classes whose need is apparent, as for example, mountaineers, foreigners, Negroes, lumbermen, river men, etc. These difficulties arise because there is not a proper conception of the real mission work as a whole. There should be no difference; a soul in Chicago is just as much worth saving as a soul in China, a Jew's soul is worth just as much as a Hottentot's. Any efforts to bring Christ to these Christless ones is mission work and calls for all the prayer, sacrifice and effort that can be thrown into it.

In our own church we have a Home Mission Board in connection with our General Conference. It undertakes to do mission work in the field Providence opens to us as Mennonites. It maintains several city missions, a mission to the Jews, assists weak churches, gathers together scattered members in isolated localities and provides visiting ministers to travel among churches in certain places. In some denominations all missionary contributions are equally divided between the Home and Foreign Boards. In our own conference each board has a separate treasurer and makes separate appeals to the generosity of our people. At present the work of home missions in our church is badly limited because of a lack of funds and the readers of The Mennonite no doubt have frequently noted appeals for larger support. In the study of Home Missions in our C. E. Societies the occasion should not be permitted to pass without due emphasis being placed upon the necessity of

providing the means required by our Home Mission Board. In a measure the future existence of our church is involved in the work and, if we feel we have a claim upon the future we certainly should feel it a duty to do all in our power to make that future secure.

In this short article of two columns it would be impossible even to give a slight sketch of some of the most notable Home Missionaries, however, in a general way we may draw some lessons from the nature of their work and the character of the men and women engaged in it. First, their testimony has been that of sincere men and women of God with visions of the kingdom and a passion for souls. Then, they have had to "endure hardness" for the Gospel of Christ. Again, their reward is not to be estimated as we estimate earthly things but as God estimates the work of His faithful servants. Were it not for the many lives given to this work the progress of the church would cease and an interest in the salvation of the Christless would die out.

RELIEF NOTES

(Conducted by Vernon Smucker)

The great need in Russia still continues unabated. Letters and cables from our workers there emphasize the need of increasing the monthly budget. Even now in some of the villages where they are feeding people, some are starving to death because there not funds enough to feed all who are in need. In Chortitza Volost a thousand more should be added to the feeding list, and in the Molotchna, approximately two thousand more. Individual food drafts are needed and welcome, but the general funds are also needed and should be increased.

A cablegram recently received from Bro. P. C. Hiebert, chairman of the Central Committee who is now in Russia, states that the conditions in the sixty-one Volga colonies is now more encouraging. The Government and the new land law seem favorable to reconstruction. Bro. Hiebert has returned to Alexandrovsk, and is planning to be on his way home by the middle of July.

As mentioned before in these columns, some thousands of Mennonites have secured permission to leave Russia and are now waiting at Odessa for transportation. The Canadian Colonization Committee has been working diligently on the problem, and a recent telegram received here states that arrangements have been made with the Canadian Pacific Railway Company for transporting three thousand of the waiting colonists to Canada on very favorable terms. There is an immediate need for money to properly clothe the immigrants as soon as they arrive, the sum needed being estimated at thirty thousand dollars. Money intended for this purpose should be so specified, and sent to the treasurers of the various relief organizations.

Definite steps have now been taken to send twenty-five Fordson tractors, together with the same number of gang plows and all of the necessary repairs and parts, to our relief workers in Russia for use in putting out the fall crops. The need for the tractors arises from the fact that most of the horses have been taken from the colonists by the invading armies, or have died or been killed through the famine period, so that it is very difficult to get the ground plowed in order to sow the crops.

The appeal for tractors has come directly through our own workers on the field and also from other sources. The American Colonization Committee meeting last week, and the Executive Committee of the Central Committee meeting in Philadephia at about the same time, took up the matter independently and both decided that it would be desirable to send at least twenty-five tractors as soon as possible. Representatives from these two committees proceeded promptly to Detroit where a joint conference was held on Monday, June 26 and the tractors purchased on the same day from the Ford Motor Co. at special rates, to be shipped within ten days from date of sale.

Bro. G. G. Hiebert of Reedley, California, was chosen to accompany the tractors to their destination, and is at the present time in New York arranging for their shipment as soon as they arrive there. He will become a regular member of our unit in Russia and will stay on the field at least one year, assisting in general relief work besides having the tractors in charge. The Ford Motor Company has also agreed to send one of their experts from Constantinople on the field with the tractors to assist in assembling the outfits and getting them in working order. It is anticipated that a much needed piece of work will be accomplished in this way.

Pledges to finance fifteen of these tractors and equipment are already in the hands of the Committee. They come mostly from churches in the middle West. Ten of the outfits are not yet financed, mounting to approximately $7500. Any congregation or individuals can render a worthy and acceptable service by making themselves reponsible for one or more of these outfits—about $750. The tractors will probably remain the property of the Central Committee for the present and will be given out on a rental basis, payable in crops or grain which will then be used by our relief unit in giving aid to those who were unable to secure their use, or who for other reasons need help.

About 150 tons of corn grits, worth about $7500, have been shipped from Constantinople to Theodosia, for the use of our unit in their feeding operations. This is the Mennonite allotment of a large shippment collected several months ago in several communities in South Dakota and shipped via Orleans to Constantinople. A letter from Bro. A. J. Miller states that the shipment is highly acceptable and will be used to supplement the feeding already carried on but which is insufficient to properly nourish those suffering from hunger. Other similar shipments would be welcome.

Bro. Michael Horsch, of Germany, brother of John Horsch of Scottdale, has just arrived in this country. He is here in the interests of the German relief organiztions—the "Christenpflicht" and the "Fluechtlings' Fuersorge"—with which he has been prominently connected for several years in the past.

Thirty thousand dollars have been sent to our workers in Russia for July. This is five thousand dollars in excess of the budget but still far short of the actual needs. Still larger budgets should be sent for the next few months if the funds are available.

MARRIAGE

Aeschliman-Wright.—In the Mennonite church near Colfax, Wash. on June the 14th, Beulah Aeschliman of this place and L. C. Wright of La Grande, Ore., were united in marriage by P. R. Aeschliman. The Lord Jesus be their life companion.

Ewy-Ewy.—On June 14th in the home of the uncle and aunt of the bride, the pastor of the congregation, by the same Henry Ewy of the Ebnsiedel church near Hanston, Kansas, and Anna Ewy of the West-Zion church, Moundridge, Kansas, were married, text John 14:24.

CONTRIBUTIONS

FOREIGN MISSION GIFTS DURING JUNE

General Gifts: Y. P. S. Bethany Church, Quakertown, Pa., $10.00; Flatland Ch., Quakertown, Pa., $21.00; Men. Ch., Burrton, Kan. $9.10; Tabor Ch., Goessel, Kan., $94.15; Menn. Ch., Goessel, Kan., $37.83; Salem Ch., Dalton, Ohio, $132.70; Salem Ch., Freeman, S. Dak., $150.00; Menn. Ch., Shafter, Calif., $14.00; First Menn. Ch. & S. S., Philadelphia, Pa., $119.55; Bergtal Ch., Pawnee Rock, Kan., $31.29; Wilbert Schumacher, Bluffton, Ohio, $10.00; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Menn. Ch., Buhler, Kan., $37.67; Salem Ch., Wisner, Nebr., $39.91; S. S. Bruderstal Ch., Hillsboro, Kan., $65.31; Salem Zion Ch., Marion, S. Dak., $44.05; Swiss Ch., Whitewater, Kan., $80.00; Emanuels Ch., Aberdeen, Ida., $81.12; Friend, Springfield, S. Dak., $5.00; Menn. Ch., Upland, Calif., $42.93; Menn. Ch., Deer Creek, Okla., $32.20; Menn. Ch., & S. S. Pratum, Ore., $10.00; Christian Ch., Moundridge, Kan., $43.65; Menn. Mission S. S., Beatrice, Nebr., $66.34; S. S. Hoffnungsau Ch., Inman, Kan., $78.77; Hoffnungsau Ch., Inman, Kan., $26.62; Menn. Ch., Halstead, Kan., $57.02; First Menn., Ch. Reedley, Calif., $83.70; S. S. Zion Ch., Donnellson, Iowa, $14.00; Menn. Ch., Springfield, Pa., $20.00; Bethesda Ch., Henderson, Nebr., $268.57; John H. Ensz, Visalia, Calif., $10.00; S. S. Hydro, Okla., $29.11; Grace Ch., Pandora, Ohio, $100.00; Menn. Ch., Hillsboro, Kan., $57.09; Marie Boehr Legacy, Wisner, Nebr., $281.58; Friedenstal Ch., Lorena, Okla., $18.95; S. S. Swiss Ch., Alsen, S. Dak., $5.57; Bergtal Ch., Korn, Okla., $19.12; Immanuels Ch., Doland, S. Dak., (Rev. Kleinsasser's Ch.,) $79.00; Children's Day Col., First Menn. Ch., Newton, Kan., $35.87. Total $2382.77.

India's New Station: Sister Frieda, Newton, Kan., $2.50; West Zion Ch., Moundridge, Kan., $20.00. Total $22.50.

Special Gifts: Y. M. & W. C. A., Bethel College, Newton, Kan. for Workers, $50.00; G. J. Voth, Mazie, Okla., for Orphan, $30.00; Children of G. J. Voth, Mazie, Okla., $30.00; A. A. Wollman and family, Freeman, S. Dak. for Instruments, $15.00; Mrs. Jos. Walter, Freeman, S. Dak. for Instruments, $10.00; Hoffnungsfeld Eden Ch., Moundridge, Kan. for Instruments, $125.45; Y. P. S., Bethany Ch., Quakertown, Pa. for Orphan, $12.50; Sewing Soc., Tabor Ch., Goessel, Kan., for Untainted Children, Champa, $20.00; C. E. Bethel Ch., Inman, Kan. for Teacher, $70.00; Jr. C. E. Salem Ch., Dalton, Ohio, for Orphan, $26.00; C. E. Soc., Upland, Calif. for Orphan, $20.00; Sister Lena Mae Smith, Chicago, Ill. for Tara, India, $40.00. Total, $448.95.

(Correction) In the receipts for May, under Special Gifts, first line, it should read "Teacher and Student" instead of "Orphan".

The above totals contain the amounts turned over to us by the ladies executive committee of Sewing Societies, which is reported by them.

Balance, June 1, 1922	$ 726.50
Received during June,	
Treasury for General Gifts	2,382.77
Treasury for New Station,	22.50
Treasury for Special Gifts,	448.95
	$3,580.72
Paid out during June	$1,035.07
Paid on debt	$2,500.00
	$3,535.07

Balance on hand, July 1, 1922 $ 45.65
On July 1, 1922 our Board has a debt of $9,500.00.

Gratefully acknowledges,
Gustav Harder, Treasurer.
Whitewater, Kansas.
John G. Regier, Asst. Treasurer.
Newton, Kansas.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES

During June,1922

For Russian Relief Work: Sew. Soc., Reedley, Calif., $90.00; Sew. Soc., Arlington, Kans., $20.00; Dorcas Soc., Freeman, S. Dakota, $350.00; Sew. Soc., Bergthal, Pawnee Rock, Kans., $28.11; Sew. Soc., Bethel, Hydro, Okla., $15.00; Sew. Soc., Upland, Cal., (Soap to Russia) $8.50; Sew. Soc., Bruderthal, Hillsboro, Kans., (Children's clothes) $15.00; Sew. Soc., Reedley, Calif., $20.00; Mr. P. W. Schroeder, Drake, Sask., $10.00; Sew. Soc., Bethel College Church, Newton, Kans., $70.00; Sew. Soc., Perry, Okla., $20.00; Sew. Soc., Hampton, Nebr., $20.00; Sew. Soc., Gnadenthal, Goessel, Kans. Loin Cloths, etc; Champa Station, $5.00; Sew. Soc., Emmanuels Ch., Aberdeen, Idaho, Gunanidi, Mauhadei, India, $30.00; Sew. Soc., Goessel, Kans., Champa Station for Christmas, $10.00; Sew. Soc., North Alexanderwohl, Canton, Kans., P. W. Penner's Station, where needed most, $31.75; Sew. Soc., Upland Calif., Foreign Mission Treas., $12.25; Do. Home Mission Treas., $12.25; Do. Printing and Stationary of Ex. Com., $2.05; Sew. Soc., Laird, Sask., for Do., .50; Sew. So., Tabea, Tampa, Kans., for Do., $1.46; Do. for Girls School, China, $14.00; Mrs. D. C. Sprunger, Berne, Ind., for Do. $5.00; Sew. Soc., Blumenfeld, Goessel, Kans., Loin Cloths, Champa Station, $5.00; Do. Freight on Clothes to India, $6.00; Sew. Soc., Ebenezer, Mt. View, Okla., Evangelist, India, $25.00; Sew. Soc., Eigenheim, Rosthern, Sask., General Mission Treas., $21.50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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VOL. XXXVII. BERNE, INDIANA, JULY 20, 1922. No. 28.

IN MENNONITE CIRCLES

Bluffton College Glee Club recently rendered a program in the Temple Baptist church, Los Angeles, Cal.

The Eastern District Conference will meet in special session at Souderton July 31 to hear the report of the Educational Committee relative to Witmarsum Theological Seminary.

Under the direction of its pastor, Rev. L. L. Miller, the Wadsworth, O., church is publishing an attractive monthly paper now in its second issue. It is filled with information relating to the church as well as with matter of general interest. A generous supply of illustrations add to its attractiveness.

Missionary Suckau writes from Korba, June 5: Last Sunday we were able to baptize eleven who were all children of our Christian families here. A few weeks ago we were glad to baptize seven converts from heathendom. There is some anti-Christian feeling in some of the villages but you see the Lord is still calling out some, even here, to make up the "fulness of the Gentiles."

The Emergency Relief Commission of our General Conference insists that it is of the highest importance that clothing be gathered immediately to save the lives of our Russian brethren this winter. A telegram from the chairman and treasurer of this commission reads, "Bring appeals for clothing for Russia through this week's paper. Should be sent to Mumaw, Scottdale, Pa. Must be there by August 1." Churches of the Eastern District Conference are informed by the local committee to forward goods to Souderton.

While this issue is to be especially devoted to our missionary work in India and more than enough material has been supplied to fill the whole issue we trust our readers will give special attention to an article under the title, "A Call for Help," prepared by the officers of the General Conference. The article has been placed in the Editorial Page. Do not fail to read **A Call for Help** on page 4. It concerns the lives of thousands of our brethren.

The National Conference of Religious Bodies Who Hold that Peace Between Nations Can be Maintained by Following the Teachings of Jesus is to be held at Bluffton College, Bluffton, O., Aug. 4 to 7. The people at Bluffton invite all delegates and those expecting to attend the conference to accept hospitality in their homes. Rooms and breakfast will be furnished to all delegates and those who signify their intention of attending, without charge. A charge will be made for the noon and evening meals which will be served in the college buildings. Entertainment will be provided only for those who send in their names as prospective attenders.

THAT PROBLEM OF OBEDIENCE

Edith Lochridge Reid

Have you ever stopped to consider that most of the annoying things that children do are not deliberate disobedience? Most of the time they act either thoughtlessly or through mistake.

Just glance over today for instance in your own home. You feel tired and nervous and know that things have seemed to go wrong. And you probably have scolded the children for doing things that made you trouble or work. But did they really mean to?

Julia tore her new gingham dress climbing a tree to rescue Muggins, the pet kitty. Now Julia didn't say, "I'm going to climb this tree and tear my dress because mother isn't looking." But she came along home from school and saw poor kitty yowling from the topmost branch, where Fido had chased her. And in Julia's heart was just one desire,—to help her pet down. She acted on impulse and not because she intended to disobey.

Now the hole is in the dress and has to be mended,—but surely if we think of the accident as such and not as a direct disregard of our commands, we can feel no resentment toward the child. We mothers all tore our dresses when we were small and our mothers had to mend them. So let us not classify such acts as these under disobedience. But let us now consider another accident. You have told Julia not to loiter on the way home from school; but she goes over to Mary's and plays until five o'clock and you do not know where she is. This is direct disobedience. But right here is a secret which every mother knows although she may not admit it. If a child has been consistently taught to come home at once from the very first day she started to kindergarten, she will never go to another child's house and stay until five o'clock without permission. This is a vital point. There must be no hit-and-miss obedience. To spank a child one day for loitering and then go off to the club the next day and leave her to wander about as she pleases after school is not consistent discipline and any child soon realizes this. Constant obedience becomes instinctive habit, and the success of the whole system depends on starting in time to discipline and maintain a steady hand even though it sometimes is inconvenient for the parents.

When baby first starts deliberately to throw his spoon off his high chair and throw his porridge about, that is the time to teach obedience to the laws of table manners. When he first hits you with his little fist because you have reproved him for a misdemeanor—that is the time to instill into his mind a respect for authority, and do it each time he strikes until it becomes a habit with him to respect you and your commands.

The secret of making obedience a habit is keeping a steady hold over the child's actions and directing him always in each little action until deliberate disobedience is reduced to a minimum. To forbid the child not to do a thing one day and then to permit him to do the same thing the next day is a course of action which gives him no definite idea of what real obedience is. "Consistency—thou art a jewel" is no more truly applicable anywhere than in discipline of children. And the next law of successful training in obedience is to discriminate wisely between the act of impulse and the malice-aforethought conduct.

PRIDE

And now abideth pride, fashion, extravagance—these three; but the greatest of these is pride—simply because it is the root of the whole matter, says Bishop J. Weaver. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart, but depend upon it a fashionable exterior seldom covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within."

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down upon that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sang old-fashioned hymns. They talked and acted like old pilgrims that were looking for a better country.

But they are nearly all out of the way now, and the people have a mind to try a different route.

We can be Christians now and do as we like, and have all our singing done to order. Why, in some churches the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a while, and then two, and pretty soon the whole choir will chime in, until the whole house is filled with most transporting sound. Now if this is not singing with the spirit, and with the understanding also, then what is it?—that's the question. I know that it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpits—whose duty it is to point out these evils plainly, are like dumb dogs—they don't even bark at it. They just let it go, and go it does with a vengeance. And in proportion as pride gains in a church, spiritual life dies out. They will not, cannot dwell together, for they are eternal opposites.

The religion of Christ is pure peaceable, gentle, easy to be entreated and full of mercy. All Christians are baptized with one Spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds.

Pride is of the devil—it orginated with him—and he is managing it most successfully in destroying souls. "Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise and Lucifer out of heaven." And it may shut many out of heaven, who are now prominent in the church. —Common People.

PLIGHT OF FOREIGN MISSIONARIES IN GERMANY

In April, 1920, Protestant foreign missionaries in Germany met at Bethel near Bielefield, and organized a conference. The roll call, discussions and reports of that conference revealed the lamentable state of affairs in the German foreign mission situation after the war. Everyone knows that the war stripped most of the German foreign mission fields of their missionaries, but it has been difficult to survey the situation as a whole. In the first issue of the conference magazine, "Our Experience," published in January, 1921, there appears a summary statement of the present condition of German foreign missionary societies.

In January, 1921, over seven hundred German missionaries, not including wives of missionaries, or more than three-fifths of the foreign missionaries of Germany, were obliged to remain in Germany, because their foreign fields were closed to them by the aftermath of the war.

From the point of view of the fields that are closed to them German missionary societies may be grouped in four classes:

1. The societies which retain their fields are the Rhenish, the Barmen China Alliance and the Kiel China Mission Society. The war, however, obliged them to reduce their forces from one-fourth to one-half. Moreover, toward the close of 1920 seven missionaries of the China Alliance were expelled from China and three of the oldest and most experienced missionaries of the Rhenish society, working in Southwest Africa, were obliged to return to Germany.

2. Five societies, the Neukirchen, Neuendettelsau, Hermannsburg, Berlin and Moravian, have suffered severe losses, retained only in portion of their foreign work, and are in a more or less precarious condition because of their inability to reinforce the fields they have been permitted to retain and because of the extremely low value of German money.

3. Two of the larger and more aggressive societies, the Basel and the Leipsic, have been deprived of all but a meager remnant of their former work, and are forced to bear the discouragement of having respectively five and six times as many missionaries at home as in the field.

4. Seven societies lost their entire foreign mission work: The Gossner, Bremen, Bethel, Breklum, Sudan-Pioneer, Liebenzell and Baptist. Several of these societies have already secured new fields. The Breklum Society, with the financial aid of the National Lutheran Council, has taken over the Kiel China Mission.

None of the German societies have given up hope of returning sooner or later to their former fields, though to human eyes the prospects are growing less hopeful every day. The way seems to be opening through more favorable political conditions in Egypt for the resumption of the work of the Sudan-Pioneer Mission, but in other fields the Allies are not willing to have them return to their work at present.

Foreign missionaries in Germany are in a deplorable situation from another point of view. Forced to return to Germany after years of service in foreign fields, they have had to readapt themselves to life in a country in whose political and military atmosphere they were in many cases not at home. Their hearts have remained in their foreign fields. Some were employed by their societies in deputation service until the cost of traveling became prohibitive. Some secured positions as pulpit supplies and substitute pastors, but the return of former pastors and the influx of German ministers from the Balkans and other parts of Europe, have forced them out. The number of missionaries who have secured permanent pastorates is very small. Others have found employment as teachers or inner mission (social service) workers while some who had learned trades in their youth have sought a livelihood in that direction. The younger unmarried men are taking special courses in theology at the universities in order to qualify for service in the home church. The greatest difficulty is experienced by missionaries with families. Many are still being supported by allowances granted by their societies. The condition in general is illustrated by a reference to the occupation of the missionaries of the Basel Society in May, 1920. Of its 172 missionaries 39 were without remunerative employment, receiving living allowance; 52 were earning a livelihood as supply or substitute pastors; 43 were variously employed and had prospects of permanent employment; 38 were engaged in non-German employment.

It is significant to read the following comment on the disinclination of ecclesiastical authorities to appoint foreign missionaries to settled pastorates: "Their unfavorable disposition may be a phase of God's punishment of our German people, who have despised His Word."

Of all whose sad lot is cast in Germany today, the condition of none is more unfortunate than that of the foreign missionaries, who must remain in a land where, despite their education and experience, there seems to be no opportunity for them to earn a livlihood, and where they are eating out their hearts with longings to return to the foreign fields that are still closed to them.—The Missionary Review of the World.

THE SHEPHERD

A Hint to Pastors

Many years ago there lived in New England a country pastor who had a farm. On the farm he had a flock of sheep. It occurred to him one day to walk over his whole farm and look into its condition. Upon reaching a point remote from his house, he found one of his sheep with its head caught between the rails of the fence. In its struggle to free itself, it had worn the wool from its neck, and exhausted its strength, so that at last, it had given up all effort and lain down to die. Quickly releasing it, the good man tenderly carried it home and nursed it back to strength and health.

As he was carrying the dumb creature home, the thought occurred to him, What if some poor sheep of my spiritual flock is in a similar condition? What if some member of my church become entangled in sin, and after vain struggles to free itself has become discouraged, hopeless and has given up all effort?" On the spot he resolved to do for his spiritual field what he had done for his farm, viz.: go over the whole of it carefully, family by family, soul by soul.

This purpose he faithfully carried out. The result was what might be expected a glorious revival of religion, the restoration of wanderers, the quickening of the piety of Christians, a large addition to the membership of his church, and the strengthening of the tie between himself and his people.

Not only that. The news of what he had done, what led him to do it, and the results, spread through the adjacent country; other ministers resolved to "go and do likewise," and the result was a great and widespread revival throughout that section of New England.

This history I heard related by one who himself, sixty years ago, was a most successful pastor in one of our Eastern States. His success had been largely attributed to the use of the same methods. A study of the great pastorates, those which have been the means of great ingatherings, and of building up strong and abiding churches, will show, I am sure, that the secret of success has lain right here.

Of course, no one will dispute that the pulpit is the minister's throne, and that he must see that its strength is maintained. In order to do this, he must take time for reading, study, thought, prayer and selfculture of all forms. But while he does all that, and sees to it that he never comes before his people without careful preparation, yet there is something more to be done. He must know his people personally, their natures and their needs. He must make them feel that he cares for them, sympathizes with them, and is their friend. This can only be done by personal contact, and this contact can only be gained by visiting them in their homes, or wherever they are to be found. Only thus can the pastor become acquainted with all the members of the family, young and old; only thus can he see how they live.

Some ministers seem to think that they can win back stray sheep by pleading with them, or even scolding them, from the pulpit. That was not Jesus' method. It was to "leave the ninety and nine and go after the one that is lost until he find it." How many lost sheep there are today who are lost just because their pastor did not promptly go after them when they first strayed off! Brother shepherd, are there any in your flock? And what will you say to the Great Shepherd when you stand before Him to account for the flock which He committed to your care?

Another thing: The Son of Man came to seek and save that which was lost, and He has sent us to continue the work. There are still "lost sheep of the House of Israel," after whom He bids to "go." If we wait forever they will not come to us, preach as eloquently and as earnestly as we will. Praying earnestly for the guidance and power of the Holy Spirit, we must go in search of them, and God will bless us in so doing. Say what we will, account for it as we may, there is a growing disposition on the part of the multitude to stay away from the house of God. I shall not try here to account for it, but it is a fact beyond dispute. There are crowded churches, but they are the exception; the most of them are far from crowded.

Now, in view of this fact, what shall we do—throw the blame on the multitude? That will not save them. Continue to preach and say that we do our duty and are not responsible for their neglect? Of course, we are not in a sense; but still these people have souls which may be saved through our efforts. God has sent us to "watch for souls." The pulpit is not the only watch tower. We must be on the watch for them everywhere, on the street, in the store, in the car, and, most of all, in the home. If we take the trouble to seek them out, they will be convinced that we are in earnest about their salvation.

Brethren, let us go over our spiritual farms, and let us search for the lost sheep in every place within our reach, and the Great Shepherd will bless us in doing His bidding.—Presbyterian.

BY-PRODUCTS OF MISSIONS

Business men, financiers, the great corporations and trusts that are looking for quick and permanent financial returns for invested money, could not do better than turn their attention to the effects of missions upon trade. The missionary goes to a foreign land with the single purpose of winning converts to Christ, and judged by this result alone mission work has been a great success. But mission work always leaves a new civilization in its wake, and this gives the merchant and tradesman their opportunity. Fifty years ago Henry Venn stated that when a missionary had been abroad twenty years he was worth $50,000 a year to British commerce. Today any one of our missionaries in Africa, or China, or Japan, is worth that much to any one of our great centers of trade like Chicago or New York. The world's trade with the Congo is due to Stanley and Stanley is due to Livingstone who on his last return to Africa said he must go back and open a path for commerce and Christianity. He was called the great trade opener.

As to South Africa, the London Times says: "We owe it to our missionaries that the whole region of South Africa has been opened up." Our exports to Africa are nearly $30,000,000 and our imports from there about $20,000,000—mostly due to the missionaries. We have been getting things from them, but the best thing is that the missionaries have taught them to want our goods. What the missionaries use the natives always want and the local dealers always carry condensed milk, and clothes and farming implements and rubber tubing and soap and packing house products. Every mission means a school and every school a market. Industrial schools always create a demand for American implements.

Railroads are being built by the thousands of miles in Africa and China and that means that American manufacturers and builders are putting up bridges over the rivers of Asia and Africa and the Philippines and building houses by the thousand. John W. Foster was right in saying that the missionary is the forerunner of commerce.

A writer in the Standard, J. S. Kirtly, says: "The missionaries started the savings banks of India and industries everywhere have created wants which we are supplying; have promoted business integrity; have introduced better business systems; have opened the way for every kind of American products. And it has just started. The churches of Chicago gave last year to foreign missions $164,000, and that is a small part of the financial return which the business men of the city have gotten from it. If the merchants and manufacturers and traders of our country had employed those men and women to go out and work as they have in the interests of business, it would have been a wise investment. If the officials of the great manufacturing interests of this country were to come together to consider how they could most rapidly increase the demand for their products, they could not do better than to take steps to hasten the civilization of foreign nations with their teeming millions. And the best way to do this would be to get in touch with the missionary movement and agree to put a few million every year into the treasury of our Foreign Missionary Boards. It would not be long till they would get their money back with compound interest.—Expositor.

YOUNG GIRLS STRANDED IN STRANGE CITIES

Separated by Immigration Laws from Families. Need of Protection.

Young girl migrants are being separated from their families by immigration laws and in many cases left on their own resources in different cities for indefinite periods. So says Mlle. Rock, port representative stationed at Cherbourg. Mlle. Rock is part of the international chain maintained by the Young Women's Christian Association for protective work to girls and women.

"A young Roumanian girl ten years of age is a typical case," she writes. "For months the child, debarred from sailing with her family because of trachoma, has had the freedom of the streets in disreputable neighborhoods. Her mother, forced to sail with her younger children, left her in the hotel in the care of the hotel keeper. Marie has already lost her childishness and talks like a mature grown-up woman. Now cured of trachoma she is awaiting sailing under our care in Havre. After her long period of idleness she finds school and going to bed early a new and very nice experience."

Another case was more tragic. "A little seventeen-year-old Slav girl on her way to her married brother's farm in South Dakota was detained for illiteracy," Mlle. Rock continues. "She was handed over by the Steamship Company to a hotel keeper who generally takes care of their deports. To keep her from becoming homesick the family introduced her to another deport who spoke Serbian, also awaiting an indefinite sailing. When out of money this new found friend paid her bill with the result that they lived together until he deserted her to go to Paris. The abnormal environment, the uncertainty of the delay and the entire lack of standards had undermined the girl's self-respect."

These two cases have led to a change of policy in Cherbourg due to the Association's interest. At present girls of school age who are detained are to be placed in boarding schools, not hotels.

"Young people who are subjected to the long indefinite delay which weighs heavily on mature men and women, are in real danger," concludes Mlle. Rock. "Discouragement, the strange environment and language linked together with the uncertainty of departure all make conditions hazardous, particularly for girls alone."

KNOWING THE CHRIST

We stand face to face with the historical Christ, as it has been said, "in a sense and to a degree unknown to the church since the apostolic age." It is a most significant fact that every single great life of Christ since the Gospels is the product of the last sixty-five years. Every ray of light—historical, critical, philosophic, ethical, religious—has been concentrated upon him. No such study was ever given to any theme. It would be criminal thoughtlessness that could make the fact without effect in theology. Better to know Christ is, certainly, to be able to speak more adequately about him. And it would be our shame, not the glory of the fathers, if in spite of the deepening knowledge of Christ, we were content to speak precisely as they spoke. We would much rather try to speak as we believe they would speak now. The very movement itself makes it certain, however, that this is not to make Christ less, but more.—Henry Churchill King.

THE MENNONITE

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A CALL FOR HELP

It is certainly an occasion for rejoicing when we hear that many of our congregations and church members who are coming to realize the terribly distressed condition of our brethren in Russia are making earnest efforts to help relieve this distress. Yes, it touches one deeply to learn that the relief treasurer has received as much money during the half year of 1922 as during the entire previous year, i. e., nearly $75,000, not including the many food drafts.

To be sure, many of our people are doing nobly, but still few of us are imitating the widow in the temple who gave nearly all that she had. Some of us don't seem to have the time or do not take the time to give this work of charity the attention and sympathy it deserves. Others may not have the opportunity to read the heartrending reports that reach us from the famine-stricken field in Southern Russia; and so it happens that a considerable number among us have not yet taken the matter very seriously to heart. And some of those who are actually straining themselves in their giving are getting discouraged, especially when they see that money is spent for things that are unnecessary. No wonder that under the circumstances they feel constrained to urge the officers of the conference and of the Relief Commission to push the relief work more vigorously.

Such motives and promptings are certainly worthy. We here in our blessed America need the prick from time to time, because we haven't experienced distress, have never tasted the pangs of hunger. Indeed, who is there among us that is not in danger of committing the error of the priest and the Levite in going by on the other side of him that has fallen among the thieves and murderers, i. e., pass by our poor, bleeding, starving, naked, sick and dying brethren in far off Russia; not that we do this from choice or premeditation. No! We are indifferent and neglectful, because we have not seen with our eyes the emaciated forms nor heard with our ears their cry for help.

Therefore the undersigned feel constrained to call out to the brethren of our Conference: Help, brethren, help! Let us do all we possibly can in giving of our means, in sending clothing and food drafts, and especially with our prayers of intercession. May we not give **first** and as speedily as possible, give, until it hurts, and then pray that God may bless our gifts. Paul says, Phil. 4:6, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." May we not assume that many of our dear Russian brethren are holding on to this precious word? Be anxious in nothing, God will provide! Oh, how they must have been entreating God all these months and years of suffering that He would take care of them in their almost helpless condition!

And has not our dear heavenly Father blessed us so richly for the very purpose that we may be enabled to help Him fulfill this Word? Next to their Father in heaven and their Savior is there any one that stands closer to these suffering people than we do; we, who are their brethren in the faith and in many instances related to them by blood. Does not Esther 4:14 suggest our duty in this crisis, when the queen, who has power to help her people, is warned as follows, "For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place; and who knoweth whether thou are not come to the kingdom for such a time as this?" Yes, has not God led us into this land of plenty that we may have the wherewithals to help our brethren in their time of need? It is undoubtedly true, as one brother writes, "At this particular time there is no cause before us that needs our help and our intercessory prayers so much as the terrible distress of our Russian brethren." It is not enough to throw the crumbs or remnants from our overfilled tables to them. We must give them full and ample meals, and we must keep on and on furnishing them for some time to come. Our dear Savior is hungry and thirsty and naked and sick in these poor brethren, and it is up to us to help Him, so that He may not be compelled to say in that fateful hour, "Ye did not give Me to eat—ye gave Me no drink—ye clothed Me not—ye visited Me not when I was in want, therefore I do not know you."

The plight of these unfortunate brethren is growing worse. It will reach its climax within the next tweive months. The bit of harvest that they may be able to garner wil be like a drop in the bucket. In every report that comes from our representatives over there one fact stands out very prominently: The means at our disposal to make the relief effective are inadequate. We are now organized to do the work efficiently, but we are confronted by the lack of sufficient food and clothing. Double, multiply your gifts!

These good brethren went on to their difficult mission with full confidence in us that we would uphold their arms and keep their hands filled, so that they might give wherever there is sore need. Brother Alvin Miller, with faith in us and in God, made this statement: "No Mennonite shall die of starvation." Because of the indifference or carelessness of perhaps the majority of the brethren all through America he has had the sad disappointment of seeing his prophetic word come untrue. What has already happened cannot be undone, but we can help him make good where we have fallen short.

Now we ask all members of our Conference prayerfully to consider the following: Can not each one of us, with a very few exceptions, God helping us—and He will not be wanting when we are in earnest—give at least one dollar per month toward this cause; those who are able to give more, giving, of course, just as much more as they possibly can. If we can make a united, concerted effort to do this, then our Conference will be able to contribute $20,000.00 monthly to our great relief work. Wouldn't that be cause for rejoicing! And this sum, together with the contributions of our Mennonite Conference, would go far toward reaching the amount that our representatives claim is necessary to help the brethren effectively, which is about $80,000 to $100,000 per month.

Will not the pastors, superintendents of Sunday schools, church councils and others in authority bring this suggestion or request before their people and keep on urging that all may contribute their full share. We are now in the balance. Let us beware, lest we may be found wanting. Let us be faithful stewards of the means that God has entrusted to our keeping.

H. J. Krehbiel,
Pres. of Gen. Conf.
J. R. Thierstein,
Sec. of Gen. Conf.

LIVING AT OUR BEST

Do not try to do a great thing; you may waste all your life looking for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive for the glory of God, to win His smile of approval, and to do good to men. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministery; to bear chafing annoyance and trivial irritations as martyrs bore he pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again thirsty sheep: and to do this always, and not for the praise of man but for the sake of God, this makes a great act approved by our Heavenly Father.—F. B. Meyer.

PERFUMED, PEPPERED AND POISONED BIBLES

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

Our Mission Work in India

The Janjgir Mission Compound

DO YOU KNOW?

—that the membership of the Indian church of our field, has doubled in the last five years?

—that the number of Christian boys in the Mauhadei Boarding School increased three and a half fold during the last 5 years?

—that the number of Christian girls in the Janjgir Boarding School increased nearly four fold, during the last 5 years?

—that monthly, in 21 opium shops of Janjgir Thasile, there is sold over $700.00 worth of opium, to a people, whose male day laborers receive a daily wage of 8 cents, whose female day laborers, 5 to 6 cents?

—that today there are upwards of 1000 baptised adult followers of Jesus, in this field, who 22 years ago, prostrated themselves before idols of stone and clay?

— that there is now a Christian community of men, women, and children, of about 1600, where 22 years ago, there was not a single Christian? The time of seed sowing, though not completed, is beginning to give way to the time of harvest.

—that Janjgir has a government cow hospital of 7 buildings, to care for young and old, sickly and decrepit cows?

—that in Champa, 7 miles away, the people themselves have erected another institution for old and decrepit cows?

—that nevertheless, the half million non-Christian people of our entire district, have themselves never erected a one-room brick or wooden house for a leper, have probably never given a cent for a human hospital? This is one of the every day results of Hinduism and Mohammedism.

—that our two opposing religions here, are Mohammedism and Hinduism? The former accepts Abraham, Moses, David, Jesus, and Mohammed as mere prophets of God. But of these, salvation and access to God can come only through Mohammed. The latter in these parts, accept Ram, Krishna, and Mohaodeo. as the incarnated form of God.

Samuel T. Moyer.

JANJGIR BY ONE WHO LOOKS ON

When I first caught sight of our Mission Compound at Janjgir it was 1:30 A. M. I had seen only the Champa compound and it was larger and inclosed by a stone wall. So after a two-mile drive from Naili, the railroad station, when Janjgir came in sight I was not much impressed. It was moonlight and the first object to come in view was the small church and the cemetery. At that time, the men were out there with lanterns, digging a grave. It was for Firtu, the young Christian, who gave his life taking care of one of his brothers in Christ, during cholera time. During my stay of three weeks I had occasion to see the men digging graves several times because four of the Boarding School girls became victims of that dreaded disease. The Indians do not think it quite as dreadful as we do because they are fatalists before they become Christians and the idea clings to them long afterwards. Missionaries tell us that it is difficult to explain to an unconverted Indian the differences between the will of God and fate. They cannot comprehend it. The leper shrugs his shoulder and says: "It is my fate to have leprosy."

After the disease was stamped out I went back to Champa and saw very little of Janjgir until I came over here to live January 1, 1922. The Compound itself is not very large, I should judge about ten acres. It is situated across the road from the village. A number of the Mission workers live in the village. New quarters for some of them are being built now. There are several of our Christians living there, who own their homes and some fields. On the whole the Christians are all very poor though. But that is the usual thing in India. The people are poverty-stricken. When famine comes they must starve because they have nothing for a rainy day. In fact the most of them do not live in plenty even when there is a full crop.

On the Compound is the Missionary's bungalow which was built in Mr. Kroecker's time. They say it leaks very badly. It seems a necessity to remodel it because the new missionaries coming are likely to stay at Janjgir and Champa for language study before they are sent to their respective fields. Besides the first bungalow, we find the Ladies' Bungalow which is smaller, just large enough for two ladies. Out on one side is the Boarding for girls. It is two story on one side where the girls sleep. Thus the room is occupied above and below. Low buildings inclose a small compound where the girls play. These buildings are kitchen, dining room, wood store, rice store room, hospital room, etc. If you imagine it to look like it would in America you are mistaken. It is much simpler on the native order of living. In these rooms and compound about forty girls live the year around (they are the orphans). Then forty or fifty more girls spend nearly ten months of the year within its walls. They are the daughters of the Christians of our whole district. Most of the stations have some provision for a little primary work so the girls come into the school when they are about eight years old. Many come when they are young. They see their parents several times during the year if they come to visit them. During the Christmas holidays most of them go home for a week or so. But the orphans are always here. The school itself is in Janjgir vinage about a mile away. The girls go there early in the morning these days to avoid the heat Most of the children at home are still sleeping at the time the girls start for school. Sometimes a little after 5:30 in the morning

Alongside of the Boarding is the garden for the missionaries and the Boarding girls. It has been dry for a long time now but right after the rainy season it is possible to have some vegetables for a few months. Outside of the garden is the one well that Janjgir possesses which does not nearly supply the need of water. Much of the water is hauled for months from the tanks which is very unsanitary. Permission has been granted for a new well which started now. Water is one of the difficult problems at this station. Wood is another because the soil is such on which very little grows. They tell us that every inch of the garden has been filled in with other soil. Otherwise it would be impossible to grow anything. For that reason it is difficult to obtain wood for cooking purposes. It is shipped in at great expense. This is not the case at the other stations. They can usually get permission to cut down a dead tree for fire wood out of the jungle or probably one of the compound trees. Last year a number of trees died because of the extensive drought and heat.

Another feature that attracts attention is the small church. The girls sit on the floor to the very steps of the pulpit, the men sit in the aisles and the small veranda on the outside has some occupants. When a late-comer arrives, a place is found for him with difficulty. The non-Christians cannot be invited because there is no room to accommodate them. We are praying for a new church that the work may be extended and the village people may be invited. Many of them are interested and might come to Sunday school.

Besides these buildings, the new teachers' bungalow has just been completed. It has room for four teachers. At present three are living in it. The school is a government-recognized school, that means that it must have some trained teachers. The lower classes are taught by some of our own people, most of them former orphan boys and girls, who are married and living here. It is the aim of the Mission to get enough trained men and women to supply all of our positions, but so far there is only one who is of our own number. That is Samuel Bonuar, who is teaching at Mauhadei for the first time this year. He has finished high school. His younger sister, Rachel, is at school now preparing for the same work.

A few other buildings such as store rooms, tonga sheds, etc., complete the number of buildings. The dispensary must not be forgotten because that is a very necessary building. It has only two rooms but much work is done there. The medical work is simply thrust upon the missions. In the larger places where some medical men are located it is not so much the case, but in the jungle districts it cannot be avoided. There is no one to do it but the missionary. The Indian trusts him for everything and he comes in simple faith that the missionary will help him. When no other help can be had for miles and miles and the patient has come for many miles probably one cannot hesitate. And it appears that the Lord gives a special blessing to that work, that He overrules the blunders and makes it come out right. That is undoubtedly due to the fact that much prayer accompanies all effort in that direction.

About the work of the evangelists, Bible women and so forth much has been written and it is worthy of your prayers because much has been accomplished in the twenty years of the work in India and we, newcomers, can only marvel at the amount that has been accomplished in so short a time.

By the end of the summer, I hope to be able to do active missionary work of some kind, then I may be able to tell more about the work. If I could give you some idea of just how the work looks to a newcomer I would be pleased. Everything was so different than I had ever imagined it to be. Most must really see to understand the work, the people and their difficulties. Now I am scheduled to go to the hills for language school, which I think will be an interesting trip. Traveling in India is interesting in more ways than one. That too is very different from the American way.

Yours in His service,
Clara L. Kuehny.

OPPORTUNITIES

Located at the southern border of the Bilaspur District we have to look across the big Mahanadi river to behold the mission field dependent on the workers of this station. The eye can behold the eastern and western boundaries of the field, and in the south the hills obstructing the distant view indicate though that from them the one acquainted with the area belonging to the General Conference Mennonite Mission, can make out the southern boundary too. The highway from Raipur to Sambalpur is the agreed on south boundary of the mission field. The whole area lies in the RaipurDistrict.

Four Hindu Couples

On our this-year's preaching tour I climbed again one of those outstanding hills in order to have a view of those many villages which are found here scattered among the hills, and surrounded mostly still by the beautiful Indian forest. Many villages are new and have only little land under cultivation, therefore hardly to be found or seen from a distance, but even the older settlement can claim some forest till almost at the southeast corner of the mission field, when, in some places, the axe has been used too freely, leaving barely any trees at all for the weary traveler to find a shady resting place. In forty-eight from among these villages we find the scattered community of our Christians. It is not a closed community. Some villages have only one or two families or even one single Christian. In looking for these Christians in the villages you must not imagine to find them in the choicest place of the village or in the best houses. They belong to the "Depressed Classes", and that means in India to be oppressed by almost everybody. These Christians live more separate and to one side of the village not to defile the Hindoos. So much depends upon the touch in India; but Christ has touched them, and now they are clean, they have seen the light and have accepted it, now they share our hope and belief. Their dwelling places, sometimes hard to call them houses, are mostly very small, but still there must be part of it used for their looms, because most of them are weavers. From early till late the majority are busy at the loom weaving the cloth needed by the people. They either execute the orders for cloth given them from the village people or prepare cloth for the market. In India the market is called bazar. On the bazar days some one of the family takes the ready woven cloth for sale to the bazar, and, having sold his articles brings new thread home from the merchant who is there also with his supplies. In this way the loom is kept busy, and busy it has to be kept, if a family wants to make out its living by it. During the last two years many have had a very hard time to make ends meet, because the little fields that most of them have yielded very little, and the loom was then the mainstay for most of them. Those of the Christians who are either only farmers or only weavers were worse off than those who keep some fields besides the loom. During normal times these people can keep floating but for much more their primitive way of weaving cannot bring them. Only in those families where there are several brothers, and they go together and divide the work in such a way that some stay at the loom and some do more intense farming, they can reach such a stage that they have to be counted with in village affairs.

Most of these Christians had to be helped a little during these years of scarcity either with seed rice or with a loan to enable the buying of cotton thread for weaving or to buy oxen for the plough, much cattle dies also during these times of famine. The many mission friends who helped along in sending the relief money to India did a great service for these new Christians to help to bring them over the gulf. Those who were able have returned the loans, but most are still unable to do so, and some have died, and no responsibility is expected of the poor widow left, but rather helped to enable her to make her living in some way..

In the whole we must say that our weaver Christians did better than most farmers during these years of scarcity, although they are poor. Having been touched by Christ and freed from the bondage of caste, the time is not far when we will have a fine Christian community. The boys and girls of these Christians who are now and will come still into the boardings of Janjgir and Mauhadei, will be able to shine among their own and their illiterate surrounding after their education here. There is some good material among them to work on, both girls and boys, who are in training at present, and so the future looks brighter than the past. The younger people will soon be in the foreground. Last Tuesday, April 4th, four couples were married here in the church. All were baptized in our mission. Three of them were baptized just before the wedding, but the rest of them during the last two years. Some of the married parties were really too young for the responsibilities of a married life according to Western standards, but we must take them here as they are and not as we wish them to be. The time will help us in this respect also to lift their standards a little higher. Only two of the boys were able to give their signature to the wedding documents, and none of the girls. This will be different also when the boardings and schools will be fully patronized, and the opportunities before them utilized.

A few days ago the evangelists from the southern field were in and asked for help to erect local meeting houses, we cannot call them churches. I gladly gave them help for three places to pay about half the cost. Labor to be furnished by the Christians themselves. Some more will be required soon. We know that those houses will not always be filled with hearers, but there will be a place where they can meet, and it is their meeting house. This will make it easier when we tour or when I have to make an inspection trip alone through the villages not to be troubled with tents to be carted slowly after. To depend on the moving shade of the trees during the hot season is not satisfactory. Those dear mission friends from Hillsboro who supplied the seven hundred dollars for the Sukhri Church and Outstation will find their gift scattered over many villages invested in these village churches, if that term is preferred, where the Christians will sing and pray, and learn more about the better way and of Him, who gave Himself for their salvation. With these uneducated Christians we will have to have yet much patience because their development can only be slow, for they have to spend their full time in work and planning to make ends meet, and some are old, and therefore find it hard to change and to learn new things. For the children it is so much easier, and they gladly try some other methods and ways than the old ones only.

The first boy of the new Christians is completing the course of the Middle School. He sat for the entrance examination for the District Normal, and will prepare for the teaching profession. Some more are advancing rapidly, and soon we will be able to employ teacher, and eventually, evangelists, too of our own people.

After the new mission station will have been opened in the southern area, many things will be managed easier from there than from this distance. Till then we will go on the best we can.

P. J. Wiens

As for God, His way is perfect:
The Word of the Lord is tried;
He is a shield unto all them
That take refuge in Him.
Psalm 18:30.

A MEMORIAL SERVICE IN CHAMPA

We believe it is a laudable custom especially to remember those of our dead who have fallen in the front ranks of the battle line of our Lord and Master. The fallen soldier whose life and death we remembered in a particular way just a few days ago was our dear brother, Rev. Noah L. Burkhalter. On Wednesday, the 12th of April, it was two years ago when Brother Burkhalter was called from his short service in India to his heavenly reward. We had asked all our Christians to come to the graveyard toward evening. A large number of people assembled. Several of our fellow missionaries from Janjgir also came for the occasion. The meeting was opened by singing an appropriate hymn and prayer by Rev. Steiner. Then Rev. Steiner spoke in Hindi, basing his remarks on the words which are found on Rev. Burkhalter's tombstone, "The dead in Christ shall rise.". He said, "The Christian has a blessed home. He will rise and live again. We laid Bro. Burkhalter into this grave two years ago this very hour, but he lives today. His service was short but his death gave a call to others and eight new misionaries have come to India. Seven of them are about this grave just now. A church is to be built in Janjgir as a memorial to Bro. Burkhalter, and who knows how many Christians are to be built up in that church and how many heathens will find Christ in that church.

After Rev. Steiner I made a few remarks, in English, based on the words of David, "Thy glory, O Israel, is slain upon thy high places"; remembering especially that Rev. Burkhalter's disposition was of such a nature that he promised to be the most beloved missionary on the field. He fell as a victim of India's strong enemy, fever, but he had fought royally in the front ranks of Christ's army. Then Rev. F. J. Isaac spoke in English, calling our attention to the fact that seemingly Bro. Burkhalter had to die in order to stir up more workers at home to come into the needy harvest field in India. Eight people have stepped in to try to fill the gap which Rev. Burkhalter left.

Several earnest prayers then went up to the throne of God in behalf of Bro. Burkhalter's widow and little child, and also that through the seemingly untimely death of our co-worker many in dark India may be led to Christ.

John Thiessen.

Missionaries' Homes in Champa, C. P., India

IS IT NOTHING TO YOU?

—that within four miles of our bungalow at Janjgir, there are at least twenty villages, whose population, a total of from 20,000 to 25,000, are without Christ?

—that of these, outside of Janjgir village, eight men out of ten, and ninety-eight women out of one hundred cannot read or write?

—that this is just an example of the immediate parish about each mission station?

—that besides these, allotted to each station, there are from 60,000 to 100,000 people, who will always be groping about in the dark until they find Christ?

—that bribery in India, in high and low places, is as common as sparrows in an American village street?

—that round about us 99% of non-Christian mothers feed their babes opium from one month of age on?

—that there are on our field, over 400 baptized Christians scattered over 44 villages, who are two days' journey from the nearest missionary, into whose midst, up to the present, a mission station could not be opened for lack of workers and money?

—that besides these 44 villages, in this same section of our field, there are two or three times 44 other villages, of whose inhabitants there is not a single Christian? For these, Christ also came into the world.

—that in the shrines and temples, in the religious gatherings (melas), in the pilgrimages, the millions of India, definitely, earnestly endeavor to find God? Back of all their acts, is the avowed object of knowing God.

—that nevertheless, these same millions, including all the sadhus, will reply, when asked if they have attained their object, "Not yet, we are still seeking", or when asked if they ever will, "Who knows?"

—Is it nothing to the fathers and mothers of America, that God had an Only Son, He was a missionary?

Samuel T. Moyer

THE BOYS

The children of to-day will be the makers of the world after twenty years. How important then, that children and young people be rightly taught. Our first missionaries here in India, Kroekers and Penners, also saw this. As they only arrived here at the end of the big famine they could not like other neighbor missions gather hundreds of chil-

dren to train them spiritually, mentally and bodily. Only a small number, about 18 to 20 children, were gathered, and with these started the present boys' and girls' homes of our mission. Could our mission in India have been begun one or two years sooner, we would at present be provided like other missions round about us with our own helpers, teachers, evangelists and Biblewomen.

In 1918 we traveled for some weeks way in the southern part of our mission field. For 14 days we stayed at Sukhri, where some months ago the first converts of that area had been baptized. The many children among these new Christians made our hearts warm. What a hope and help we saw in them for the future of our mission. Two boys came right away home with us. After some weeks Isa Das, our evangelist, brought ten more boys. The boys' home of our mission was at that time at Janjgir. So these boys were to go there. Then Brother Steiner wrote that there was no room left, and that we better keep the boys till conference on the field would have decided where the new boys' home was to be built. The Conference decided to transfer the boys' home to the Mauhadei Mission Station. Soon the boys from Janjgir arrived. Also more and more children came in from our new Christians from the South, and from the other stations of our mission. The boys' home was built. Last year eighty happy boys, big and small, made it lively in the new home. Cholera and other diseases have taken a number away from us, and a few ran away. But what a hopeful future these boys here and the big number of girls at Janjgir make for our mission. Quite a number of them have found Jesus as their personal Savior, and have been baptized. The big boys find much joy in going along with the evangelists on market days, and help them to bring the Gospel to big crowds by singing and distributing, or better selling tracts. We hope and pray that many of these dear boys some day will help us all to win souls for our Lord and Master as evangelists, teachers, etc. There are in the homeland many dear mission friends, Sunday School classes, C. E. Societies, Sewing Societies, etc., who support these boys. Dear friends, your work is not in vain. Through you all these young lives have the chance of being brought up in a Christian home and to make Christ come first in their lives. Every morning they have to line up for inspection. As our eyes wander over the different rows we feel like asking with the friends of Zacharias, "What manner of child shall this be?" There at the end of the line among the big boys is Philip. He came home with us from Sukhri four years ago. What a joy to see how fine he has developed. He loves the Lord and has given his life to Him. When it is his turn to lead the evening devotion we receive an extra blessing. A little farther down the line stands Gunno. A few weeks ago he took the entrance examination for the Normal School. He is a quiet and a very studious boy and would like to become a teacher. In the row with the smaller boys is Johann, Gunno's cousin. His eyes sparkle and his whole appearance make one ask, "What manner of child will this be?" Some more could be pointed out as being specially bright or good. But not all are so bright, neither are all so good. But Jesus the Friend of children loves them all, and to Him we would like to lead each one of them. May all our dear mission friends daily remember these boys in their prayers.

Agnes H. Wiens

ENGLISH SERVICES

One problem for new missionaries coming to the field is that they can understand nothing in the church services. Although one has begun the study of the language, it takes some time before a sermon is understood. To go to church Sunday after Sunday without understanding very much of what is said, deprives one of many inspirations and blessings. Personally, I thought back of the many blessings I had received in American churches through those who broke the bread of life to us, and I must confess that I became literally hungry for spiritual food. For this reason and because we were several new missionaries at Champa, it was arranged to have an English service in the church every first Sunday in the month, after S. S. A few Indian Christians who know some English have also attended these meetings, and altogether God has richly blessed us. Through these special services, we have all been stirred to go onward and forward for God. After a few months one learns to understand more and more, and we have felt in a measure how blessed it will be when we know the language completely.

When we see the poor old men and women come tottering and limping to church early Sunday morning, so as to be on time, we are caused to think of the longing there is in their hearts. How hungry they must be for the true "Bread of Life." The fact that our own souls felt hungry because the language was strange to us, helps us to realize on a small scale how these people have been spiritually starving for years because the true life in Christ was "strange", yes, unknown to them We know God as our Father, can feed on His Word, and talk to Him, but these heathen have not been taught like we, from childhood, that "God is Love." They have not known Jesus as their Friend, their daily Guide and Adviser. Oh, no, their life's pathway has been dark, dreary, lonely, hopeless.—But now that they have at last come to hear the true life-giving Gospel, they grasp the opportunity eagerly.

How happy we shall be when the time will come that we can speak to these and others of Jesus and His love. Meanwhile the English services have been a special means of inspiration to us during the period that we did not have command of the language.

Mrs John Thiessen

TWINS AT CHAMPA

The home consists of two rooms. The smaller one being the kitchen and the other, a room 12x12 serves all other purposes. At the time about which we are speaking it was a bedroom. A native bed consists of a wooden frame set on four legs with a loosely woven mat of thin rope stretched across it. On such a bed a woman was lying. Under her head was a long tube-like pillow made of burlap. Another wrinkled piece of burlap served as a sheet. A few rags, more tattered than any I have ever seen, and a shade or two on the negative side of white, were also lying on the bed. Otherwise there was no bedding.

All day long she labored with no apparent results. Wearily the hours dragged on. These people are very poor, but they are Christians. Toward evening the woman requested that we pray for her. We did so. She herself took the Bible, read a passage, and then prayed, too, Evening came and the situation was becoming serious. The husband was standing outside nearly all day with drooping shoulders and a sad countenance.

At our evening devotion all of our workers again earnestly plead for this woman. In a very wonderful and unmistakable way the Lord heard our prayers. In a comparatively short time who should come into this world but two tiny, tiny bits of humanity. They were at once christened Ezra and Loretta for Mr. Steiner and Miss Lehman.

You mothers will wonder what kind of clothes they put on these babies, and where they got an extra crib. The clothing we had given them was much too large, or else they wished to save them; anyway they were wrapped in a few rags, and laid on the mud floor for the time being. Later on they both found room on the mother's bed. They know no such thing as a crib for a child.

The father's face was a joy to see the next morning. It fairly beamed.

The babies are now about two months old, and it would make some of you mothers' hair stand on end to see the babies' older sister of about ten carry them with their heads up and with little consideration for their weak little backs.

Last Sunday these twins were blessed. The service was simple, but impressive. May these two little ones grow up to be lights in dark India.

Mrs. F. J. Isaac

FATHER, MOTHER AND SON

Come out. . .be ye separate . . .and I will receive you. II Cor. 6, 17-18.

A very striking and impressive incident occurred a few days ago when an aged couple was brought to the missionary for baptism. This couple had lived in sin and darkness all their lives and now they had heard of the True Light and they wanted pardon for their sins. The missionaries examined these dear people and asked them why they desired baptism. Their answers were various, and among them were these, "We are sinners and wish for forgiveness for our sins. We have heard that sins can only be forgiven through Jesus Christ. We are old and have nobody to look after us, we want to come to Christ." Their son who is about thirty years of age also requested baptism. He said he had no rest and he wished for rest.

These dear people were remembered in our prayers and on Sunday, April 23, was a day of rejoicing and praise when these three stood before the church and confessed their faith in Christ as their Savior, and received baptism.

This old father and mother are at the brink of the grave, but they have come out and have separated themselves from heathenism and have accepted the living God. They are outcasts by their friends but have become heirs of the Kingdom of God. They have groped in sin and darkness all through their lives but now they have been received into the family of God and their last days are bright and full of hope. The Lord has given them rest to their souls and some day we hope to meet them again before the Throne of God praising and exalting Him who taketh away the sins of the world.

Loretta Lehman

DEDICATION OF A NEW HOME

One evening of last week the Champa missionaries and the Indian Christians living near by were invited to the new home of the gardener, in order that they might have their evening devotional meeting there, and that his home might be dedicated to the Lord as he was moving into it with his family. So we all gathered in front of his veranda about sun-down and sat in a semicircle, for the house, although neat and substantial as houses go here in India, was far too small to accommodate all of us. This little house, about 12x16 feet, is built of burnt brick laid in mud, but pointed with lime mortar. The roof has round poles as rafters, and bamboo slats across these carry the tiles. One window and one door suffice as openings for the one room, which serves all purposes in this home. We sang a song, and then Brother Steiner read the Scripture passage in which Joshua says, "But as for me and my house, we will serve the Lord." With a few fitting words and a prayer he commended this new home and its inmates to God's watch, care and blessing. Then Johannes, the gardener, rose and thanked all very much, after which we shook hands with the family, took a peep into their home, and with many "salaams" went our way. What is most significant to us missionaries and, likewise, will be to you who read this, is that this Indian Christian family purposed in their heart to begin life in their new home with God.

F. J. Isaac

BIBLE WORK AMONG INDIA'S WOMEN

The zenana is that part of the house of a native in which the women live entirely distinct of that occupied by the men and usually having the appearance of a prison; for the windows, if any, are very small and high so as to effectually preclude the possibility of the women looking out, or of any one from the outside looking in.

A collection of dirty courtyards, dark corners, filthy outhouses,—entries all overlaid with rubbish—are occupied by half-clad people. Their unfurnished, or semi-furnished, very small rooms, without anything homelike and attractive; such is a zenana and its surroundings.

More than 40,000,000 of women are today thus shut up in India having little, or no intercourse with the outside world—the lonely wife-life; its vacant, listless drag motherhood; the horrors of widowhood; the gloomy future; life without hope; and death in darkest despair. It is not astonishing that great ignorance should be the result of zenana life.

Through these streets and alleys into these homes from village to village our Bible women —once embracing the same faith —joyfully wend their way to preach the gospel to these pitiful women. We have seven here on Janjgir of our Indian sisters who are telling to these secluded ones the sweet story of old which ever brings light, life and liberty. Our Bible women's faces contrast sharply with the faces of those who listen, for the sorrow of India's women is so great that it early stamps itself on the countenance. Even in our own field there are many thousands of women who have not heard the wholesome message of Jesus. Going from home to home, from village to village we find numerous touching incidences. One old grandmother threw herself on the ground, touching my shoes, crying very hard, remarking, "Why did you not come before and tell us of this Jesus who loves also us poor women who are counted less than animals?"

Returning to dear India one of the Bible women and I went for a few days into the far away villages, one day we came to Seorinarian, one of our out-stations, where once upon the time Nellie's mother had done quite effective work, but since the last few years no one had carried the work further. As we entered one of the richest and highest zenana homes, were welcomed in a most tender way, barely having set down on the mat, the women of the home pleaded with us to sing some of those old familiar songs we used to sing when there. As we began, one remarked to the other, "Do not you hear the same songs which were rendered before, oh, how good they sound!" With tears in their eyes, they begged us to sing still much more and listened to the gospel attentively. All along the way, as our ox-cart was moving slowly, or while walking over the fields women of the lower cast followed us up and we kept on singing and telling of the good tidings. Presently there are several homes in the neighborhood visiting weekly where the women are instructed in reading and the gospels. Many thousands of women are so influenced by the teachings they receive through the zenana missionary and the Bible woman that although not nominally Christians, they have surrendered their old superstition and are eagerly examining the new faith.

This method of taking the gospel to the homes of India's women is one of the most important agencies in bringing India to Christ. Oh, that we would have more workers of our own sisters from America and here!

God says, "Ye have not, because ye ask not." Jas. 4:2. Jesus said, "Ask and it shall be given you." Matt. 7:7. Let us keep on praying our dear Lord for more laborers in His vineyard and all shall come true what He so faithfully promises.

Yours in His service,

Mrs Mathilda Penner

Janjgir, C. P., India

A DYING LEPER

Chainhoo heard about the wonderful Savior ever since he was admitted into our Leper Asylum. Recently he became seriously ill and was facing death. As yet he had not accepted this wonderful Savior as his Christ and Master. Leprosy was fast eating away his frail body. His voice was faltering. At the most, a few days left to accept Jesus. He wants the Savior and salvation.

On Sunday morning, February 19th, 1922, I preached to a crowded house at the Leper Asylum. Leaving the church, the evangelist, Sonsai, told me, "a dying leper is calling you." I followed Sonsai to the ward and found a poor soul almost at death's door, hungering for a living God and Savior. I pointed him to the cross and tested his faith. His voice was not more than a whisper. But he said, "I trust God and accept Jesus Christ as my Savior." After prayer, we left for home.

After Sunday school, Sonsai says, "Chainhoo desires baptism before he dies." We tested him once more. He had given up his cast. Sonsai cut off his long hair, a sign of cast. Two fellow lepers held him upright long enough on his bed, so that I could baptize him on confession of his faith in the name of the Triune God.

A number of times afterwards I called on Chainhoo. I asked him about his soul. With his uplifted hand, he gave expression that it was well with his soul. On March 1st, his soul took flight and he passed into the glorious beyond to be with the Savior, who also died for lepers like him.

If you would have no mission here and if there was no leper home, and if you would not send your help, and if you would not pray fervently upon your gifts, where would Chainhoo now be, and where would those 104 other lepers be that Bro. P. A. Penner baptized just before he sailed?

E. B Steiner

WHAT IS AN UNTAINTED CHILD?

An untainted child is a child of leprous parents, who is not a leper itself. A tainted child is a leper, but an untainted child has no sign of leprosy. Either the father or mother or both parents of the untainted child are lepers. The untainted child may have been born after the mother has become a leper, or the untainted child may be either two years, eight years or even fifteen years of age or even older, when either father or mother become lepers. That is, a child is called an untainted child from that time, when either parent becomes a leper.

Leprosy is a very loathsome disease. While there are promising hopes of a discovery to cure leprosy at present, until now the disease has been termed incurable. And therefore to have a child contract leprosy for its entire life appears sad. Leper authorities say, that if an infant is segregated from its mother, it can be saved from contracting this awful disease. The general opinion now is, that, with few exceptions, any untainted child can be saved from contracting this awful disease, if it is segregated from its leprous parents.

The untainted children are just as precious in God's sight, as your children and mine. And Jesus, the Lover of children, cer-

tainly wishes us to protect these boys and girls from contracting this terrible disease. To this end, untainted homes for untainted children have been established in Champa and at stations of other missions.

The General Conference Mennonite Mission has an Untainted Home for boys and an Untainted Home for girls at Champa. These untainted homes are similar to any orphanage. One of our evangelists and his wife live with these boys and take care of them just like their parents would. And one of our Christian women is mother to our girls. When once segregated from their leprous parents, very few of these untainted children have contracted this disease afterwards.

Some of these untainted children have already been won for Jesus Christ. The mission is training these precious lives for usefulness in this world. Agarmati, a girl of 16 years of age, is now in a higher school preparing herself for teacher. That the training of these untainted children is worth while, is indicated by the fact that quite a number of co-workers who are untainted children who have been in the service of the Mission for a good many years and are doing splendid work for the Master, have never contracted leprosy.

Pray for our untainted boys and girls, that they may become useful in this world.

Elizabeth Steiner

AMONG THE OUTSTATIONS

Each main-station on the India Mission Field is surrounded by numerous villages, their population varies from about 200 to 3,000. Between many for a large portion of the year, excepting footpaths, on account of the high-walled ricefields, no passable road for vehicles exist. For this reason and on account of adverse climatic conditions most of these populated centres cannot be regularly visited by the missionary staff, consequently outstations at various intervals are located.

Such an outstation is generally put up in, or very near to a village enjoining a cluster of villages around in not too far a distance. The mission rents, or builds a house of mud, if possible burnt brick, the latter not always obtainable in acceptable quality. On the long run, however, the brick is cheaper and more presentable, because less repair work will be necessary after the destructive rainy season in September of each year. The house is large enough for one, or two families to live in. Where it deems necessary the mission places two families at one place. As a rule, if they can keep peace amongst them, is much better for the success anticipated.

A devoted Indian Christian family is sought out who has the salvation of souls on their hearts and minds. At times these are rather difficult to find suitable for the respective place and locality. These are sent there for a stipulated remuneration averaging from $5 to $13 per month, if the wife is willing and able to help she draws additionally from $1.75 to $2.50. The husband spends his days mainly in the near-by villages and bazaars—some villages have a weekly large bazaar where immense gatherings take place—making known in various ways the gospel. Of course, the one most tactful will draw the multitudes and enjoy seeing the people listen to the messages attentively. During his absence the housewife either invites the lower cast women, who readily may appear in public of the village to her house for instruction, or wends her steps to the homes of the zenana women of India who are obliged to spend their time behind closed doors. A large percentage of them would prefer coming into the public, but custom forbids, if dealt adversely, would mean rigorous excommunication of which the average western has a very faint understanding, because every cast member is entangled with iron bound rules and regulations, exceptions almost unknown.

These outstations, if possible, are located so that the territory in between can be canvassed more or less regularly by these babus. Often such an outpost family is made responsible for 10,000 to 12,000 people, in many instances this number will be quite a bit higher.

During the hot and rainy seasons, i. e., for about 7 months, the missionary in charge of the main station is quite unable to make his round to all frequently; it stands to reason that such left-alone workers are tempted to become discouraged when the response proves to be very faint, or unfavorable. Furthermore when we think of one single family alone—all alone—cut off from the the physical fellowship with other Christians, surrounded by thousands of Hindus, Mohammedans, Buddhists buried in idolatry, adultery, superstition, unbelief and sins of beyond description, what a mighty hand must hold them aloof not to be drawn down, how bright the light of the world must be burning to shine, how much be filled with the water of life to flow out to others! Taking this into consideration our hearts must needs go out in compassion, surely are prompted to confess that too little prayer ascends in behalf of them to the throne of grace.

Our mission embraces in her Christian community quite a number won through this channel who enjoy heavenly peace in their hearts and prove themselves useful as colporteur, overseer of an outstation, others preparing for the evangelistic field. Some of them before conversion scoured the villages propagating Hinduism, now with a changed, not only that, but a new inward creature, do the very same for the cause of the true Savior. We look forward when the outstations will be nucleuses for organized churches. That time may be close at hand, our anticipating faith gives reason to this belief.

An old widow from one of these outstations was instrumental in causing her son to abscond the night before his baptism, because she had been spending half the night lying on the ground her forehead touching his feet pleading to refrain from being baptised to bring shame, dishonor, etc., upon her entire family. Later he anyway yielded and was entered into our band; recently she also pleaded insistently to baptize her, she wanted to be one of those enjoying this wonderful satisfaction of being numbered amongst the saved. How happy she now is!

While these lines are drafted a young man, the son of a wealthy village owner, disregards cast regulations, abandons all faith in the holy books of Hinduism, not only reads, but studies diligently the Scriptures and our hymns. While conversing with him, referring to the Ten Commandments, 23rd, and 90th Psalms, the Lord's Prayer, John 3:16, the Sermon on the Mount, to different songs of our hymnal, I was pleasantly and surprisingly astonished when the various portions were quoted without hesitation he went through them unobstructed. Such a person when once won unquestionably will prove to the community effectively and influence towards that goal the mission has set. An enterprise worth while indeed much to be encouraged.

P. W. Penner

SCHOOL LIFE AMONG THE GIRLS IN JANJGIR

There are at present eighty-eight girls enrolled in our school here in Janjgir. At one time we had a hundred. But on account of the Home Rule agitation in India it is hard for us to persuade non-Christians to send their girls. Gandhi who is the leader of the Indian political party wishes all the women and girls to learn spinning in order that they may make enough home-spun cloth to provide the whole of India. In many cities stacks of English

Greetings from Janjgir Girls
They are saying "Salaam"

cloth have been burned by Indians as a result of his preaching. Gandhi has been arrested and is serving his sentence in jail. We hope that we may have an increased number of girls in our schools again. At present there is in India only one woman in a hundred that can read.

About sixty of the girls in the school are boarders who come from Christian families in Janjgir, Korba, Champa, Mauhadei and Sukri. Twenty-six of the children are orphans. The boarders come when school opens in June and stay till the last of April. Most of them are provided with clothes sent by the Sewing Societies of our home churches, for which we are very grateful. The girls live in the well-built spacious dormitory called the Funk Memorial. The school house is three-quarters of a mile away in the village.

We follow the government curriculum of the Central Provinces. The girls read up to the seventh grade. In the sixth and seventh grades they study the English Readers, while all the other subjects continue in Hindi. Their subjects are reading, arithmetic, history, geography, sewing, drawing, hygiene and Scriptures. The girls sit on mud floors with a bench half a foot high in front of them. They have government text-books for most of their subjects. The school lasts from six-thirty to eleven in the hot season and from ten to three when it is cool. The whole time in school is spent in reciting their lessons to the teachers. During two short recess periods the girls have physical exercises and drills. There is a study period of two hours in the dormitory before or after school. For one hour in the evening the girls have play time which is often supervised by one of the teachers when new games are taught. As I am writing this I can hear them laugh and shout. I can see two girls swinging a long rope and several jumping it at the same time, with intervening stunts and turns. A lot of the others stand by and clap their hands at their cleverness or at their misfortunte in getting entangled in the rope. Your little friend Nellie is among them. A lot of the little ones are in groups and singing, "How do you like to go up in a swing," in English. They may not understand what they are singing, but they know when to swing their arms up and down.

There are six teachers employed in the school. Miss Lall comes from a Presbyterian Girls' High School in Allahabad. This is her second year here. Four of the other teachers took two years of Normal Training in neighboring Missions. The Primary teacher is one of our orphan girls who has had no more education than what we can offer here. It is very difficult to find good teachers, because there are so few Girls' Training Schools. We often beg other missions to supply us, but they open up new schools as fast as they can train their teachers. Most parents marry their girls off young, and so there are few left who are willing to become teachers. Our Mission has at present five girls who are attending higher schools of other missions. One of our girls is finishing high school this year and will teach for us next year.

Twice a year our government inspectress, Miss Singh comes to visit our school. She has been in America and has her degree from Goucher College. She has a large circle of schools to inspect and is very efficient in her work. The examinations are given orally. In each subject each girl is asked three questions or three problems are given. This is a trying time for the girls and many a little one trembles when her turn comes. It is touching to hear the girls pray for their examination time in their evening devotions. This year most of the girls passed. The few who failed wept hard when it was announced to them the next day. In order to show our joy at the good results, we gave those who passed a picnic at the Hasdo river seven miles away. But some thought that those who failed felt bad enough, so we took them all along, all except the Primer class, because it was too far for them to walk. The evening before, two big baskets full of whole wheat cakes were made by the girls. We all started out early, the teachers and I going in an ox-cart. We stopped in a beautiful shady mango grove on the river's edge. Then the fun began. They all

Thank Offering at Janjgir

went in wading and swimming. The water was low so I had no fear of any one drowning. Late in the afternoon when the sun was about to set, we started for home. After a while the girls began to sing songs and bhagans, to keep from getting tired as one of the girls said. It was dark when we arrived home, but we had spent a happy day.

It is very interesting to study the different natures of the girls. There is a girl named Esther whom some would call Topsy because she is so mischievous and knows enough fun to entertain all the 'rest. Samori likes to slip through the garden fence and steal green peppers. Little Dorka wants everybody's smile and gives it to all. What a change one can see in the children after they have been living in the dormitory for a while. Some come in with only a few rags on them and their hair full of lice. Often they have long-standing wounds on their bodies. Sometimes their stomachs are swollen because of malnutrition. Little Puranee was such a one. She whined and cried for days after we had her. She was pitiful to see. Now she is one of the happiest and brightest ones. A pretty four-year orphan girl came in one day with an ugly name. Hindoos often give their children ugly names so that the gods will not steal them. One of our teachers had heard a lot about Bluffton College. She said, "Why not call her Blufftonia?" Since then she goes by that name.

Our girls have learned to sing many English songs which have been translated into Hindi. In the morning as soon as they wake up they sing and have prayers. School opens with Bible reading, singing, and prayers. After their evening meal they sing several songs and have devotions together, after each girl has her own prayers, kneeling on her mat. Some of the girls have learned to sing alto. On Easter morning early, while it was still dark, the oldest girls went to the graveyard and sang Easter songs in two parts, which sounded beautiful. It is indeed a great joy to work among these girls and to see them develop and grow into useful Christian women.

Martha Burkhalter.

THE POWER OF THE SPIRIT IN THE WORK OF THE CHURCH

In all service for God the power of the Spirit is needed. Much has been done since the apostolic days for making the work of the preacher easy. The canon of the New Testament is complete; theology has been systematized; the necessity for the thorough equipment of the preacher educationally, wherever possible, is realized; these and many other advantages which the early Christian preachers had not, contribute to the smoothness of the pathway of the preacher of today. All these, however, are insufficient. Beside them all, and as the power which alone makes them of real use, the Holy Spirit must equip the preacher, or preaching will degenerate into lifeless rhetoric, or heartless argument. This is equally true of every form of Christian service. Our day is preminently a day of organization. Societies have multiplied on every hand, and the machinery of the church is complex and multitudinous. This is all cause for thankfulness, but it can not be too often repeated, that apart from the Holy Spirit's control and direction, all is dead. The advantages of the moment are not to be despised. Those who would go back to primitive simplicity must deny the guidance of God in the centuries. Let all be yielded to the fire and power of the Spirit for cleansing and energy, and the pulpit will be the greatest force in all human life, and every organization of the church will throb and pulsate with Divine energy.

G. Campbell Morgan.

ECONOMIC, NOT POLITICAL FACTS

E. T. Colton, an Associate General Secretary of the International Committee Y. M. C. A., who has recently returned from Russia, where he has been serving as a member of the staff of the American Relief Administration, says:

"The service of the American Relief Administration is now at the peak, with 4,000,000 children and 5,000,000 adults being rationed through to the harvest. This means feeding half the population of the intensified famine areas. In Russia, when I left, the power of the famine over the children was already broken. The lives saved from starvation will total from 7,000,000 to 10,000,000. Our medical service is distributing $7,000,000 worth of American Red Cross and U. S. Army supplies, and is prepared to inoculate against epidemics 10,000,000 people. Clothing and shoes to the value of $1,000,000 have been put on children to enable them to get to the kitchens. The food remittance values are already reckoned in millions of dollars. The American personnel numbers barely 150, directing a Russian employed personnel of 77,000, with several times that number working on volunteer committees. The organization is cooperating with the government in the delivery of 10,000,000 bushels of seed grain purchased in America. The cost of the entire philanthropy to America will be covered by $40,000,000—the price of a battle ship.

"Judged by any test, what better use of money is being made? The undertaking is a miracle of material and spiritual economy. It is a splendid new chapter in America's relations with the Russian people, and cannot end with the present famine.

The famine in Russia is only an incident in a long-drawn-out situation wherein the civilization of 150,000,000 souls is in peril of extinguishment by attrition, and this is to be understood as a statement without political content. That is to say, whether Russia is to be a capitalistic society, a communist state, or something different from either, there can be no way of getting on without developed, responsible, constructive brains.

Bluntly stated, most of the thinkers, writers, educators, men of science, students, musicians, and painters are without food, clothing, and fuel enough to maintain them at the fine of minimum existence, and there is not the slightest possibility of their state being ameliorated during 1922 or 1923 from within. Again I am declaring an economic, not a political fact."

THE VALUE OF RESPONSIBILITY

By Barbara B. Hunting.

It seems a strange fact that one's neighbor's children are always wretchedly brought up. We could suggest innumerable means and methods of improving upon the "small fry" across the way, while even at the moment our own youngsters run shamelessly wild, and are subject to much the same criticism from that neighbor herself.

But it is not in that spirit of criticism I make a suggestion, rather in a hope that it may be of help to some mother who has a child or two, with the attending problems.

To foster a feeling of responsiblity in a child is one of the most important steps in starting him along the right road. It will work wonders with him if he has his own little tasks, duties about the house, for which he alone is responsible.

The boy who keeps the grass trimmed along the walks after the lawn has been mowed, who empties the ashes from the kitchen range every day, sweeps the snow from the walks in winter, picks up his clothes each morning and leaves his bedroom in order, that boy is beginning well. When he knows that his family depend upon him for the evening paper and the mail, the responsibility thus imposed will strengthen the will to do. It may be far easier for a mother to do a thing herself than to succeed in getting the boy to do it, but in the end the effort will be found well worth the while and one which a thoughtful mother should feel it a duty to make.

The little girl who shares the task of dishwashing with her mother, and whose duty it is to dust the living room before going to school in the morning, that little girl is developing not only her abilities as a young housekeeper, but those characteristics of unselfishness and service that are most essential in us all.

The question arises as to when we can begin to impose these little duties, for surely a three-year-old can not be expected to shovel snow. No indeed, but a child may be trained at a surprisingly early age to perform duties that lead as he grows older to larger things. Visit any kindergarten and children may be found doing things of which their own mothers never suspected them capable. It is altogether too common a fault that mothers underestimate their children's capabilities. Many times mothers have come to our kindergarten and said "Why, I had no idea Johnny could do such a thing. He never has at home!" For example, children in kindergarten will put on their leggings, coats, overshoes and mittens without a murmur, while at home they never even attempt to do this.

A two-year-old child may be taught to put away his toys, take care of his coat and cap, and run little errands about the house for his mother. He can not be trained too soon to wait upon himself. Don't make the common mistake of being "a slave to your children." Teach them self reliance, give them some responsibility. You will be more than rewarded for your effort when they attain young manhood and womanhood.

SCRUBBING AND SHINING

She was scrubbing—she is now shining. Mrs. Sophie Lichtenfels—known all around New York as Sophie the scrubwoman—recently passed on to be with the Lord. She loved the Lord and lived the Lord.

She was known for her earnest efforts to save the lost and for her quaint expressions. Soon after she was married her husband took her savings—$300—and left her. She often said she "got rid of him cheap."

She worked hard every day and was found in some mission every night testifying for Jesus. "I work so hard the devil gave me a backache. So I get a rocking chair, but I got no time to sit in it, and I was always falling over the rockers. Father said, 'You give that chair to that poor sick man next door, you can lean on Me.'"

A tract written of her work is said to have been the instrument God used for the salvation of a Nobleman in Europe. He gave himself and his fortune to the work of the Lord.

The secretary of a Missionary Society knows of her having sent as much as Two Hundred Dollars to South America in a year. As much as Six Hundred Dollars a year has been traced as Missionary gifts of hers. She earned it all over the wash tub.

You wouldn't have cared to be Sophie while she lived—don't you wish you were in her place now? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

THE PASTOR IN THE SABBATH SCHOOL

Should a pastor be the superintendent of the Sabbath school? In answer we would say that ordinarily it is best for the pastor not to assume this responsibility. On the other hand, the model pastor must be the real leader of the Sabbath school as well as the real leader of the other departments of the church ing the S. S. as an orgianization separate from the church with its own officers chosen by its members, its own system of finance, its own independent methods, is ineffective and destructive. Such a separation of the Sabbath school and the church diminishes the interest of the members of the church in the Sabbath school, makes it more difficult to secure teachers, and leads the pupils in the school to feel that they are under no particular obligation to attend the church services. Of course the executive details of the school ought properly to be left to the superintendent and other officers, but the model pastor of a twentieth-century church must regard the Sabbath school as his chief opportunity. The wise superintendent will recognize that the pastor, as the head of the church, has a right to correct mistakes, to discover omissions, to suggest remedies, and to propose effective measures for the improvement and advance of the Sabbath school. The church which has a pastor who is unable and unfit to occupy this relation toward the Sabbath school is unfortunate indeed. The superintendent ought to be a man of culture, character, and enthusiasm, and he ought to regard his pastor as his constant friend and closest advisor.—Watchman-Examiner.

"HE MARVELED"

"Yes, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, but I don't know of any one that expects it."

Do YOU expect it?

Ah, perchance that explains it —**the Church's unbelief!**

How far does a " godly" man's prayer, or and prayer, of unbelief get with God?

Is not an unbelieving prayer a mockery to Him?

Does it not make Him a liar?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "AND HE MARVELED BECAUSE OF THEIR UNBELIEF" (Mark 6:5,6).

The healing of the souls of men is a mightier work than the healing of their bodies. **And millions of souls are waiting today for His healing touch.**

When will it be given?

When the Church—when YOU AND I (Matt. 18:19)—pray in agreeing, God-given faith, **and continue thus until the answer comes,** pleading before the Father the sacrifice of Calvary. "The power of the Cross is alone irrestible."

Will you not spread this appeal before God? It may be **His** command to **you** to PRAY FOR REVIVAL IN THE CHURCH.

THE VOICE OF THE MASTER

I said, "Let me work in the field."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He sent me back,
"There is more," He said, "There is sin."

I said, "But the air is thick
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem so hard in Heaven,
To have followed the steps of your Guide."

Then into His hand went mine,
And into my heart came He,
And I walked in a light divine,
The path I had feared to see.

WHAT IS LIFE TO YOU?

To the preacher life's a sermon.
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.
To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—Anonymous.

WORLD-WIDE SUNDAY SCHOOL NEWS

No Halt in the Sunday-school Work in Korea

The Korean Church gave its greatest effort to develop the work of the S. S. during the third year of the series of feature-years. Now they have decided to continue the Sunday School Forward Movement for at least two years more. A formal request has come to the World's Sunday School Association from the Sunday School Association of Korea asking that two trained leaders be sent for work similar to that which was accomplished by Rev. J. V. Thompson in 1921. They have asked that the Presbyterian Church North loan a man for work during the coming fall and that the Presbyterian Church South send Rev. W. T. Thompson, D. D., of Richmond, Va., for six months, beginning with September, 1923. The plan is to use these men in numerous institutes to which local wrokers may be brought and also for special instruction in Sunday-school methods in the various Bible Institutes and Theological Seminaries.

Graded lessons are being prepared in Korean and are especially written to meet the needs locally rather than just a translation of some courses which have proved useful in English-speaking countries. The senior lessons for 1923 are now ready and the Junior lessons for that year are about completed. Those who follow the International Uniform series keep just two years behind those in America. Experts have already begun the writing of a Teacher's Manual as well as the Senior and Junior series for 1924. Progress has been made in the matter of organization. The new constitution provides for a Committee composed of twenty-one Koreans and twelve foreign members to be elected by the Missions. An Executive Committee of nine will act between the annual meetings. The name of the organization has been changed to "The Sunday School Association of Korea."

The Denmark Sunday School Association

The various religious communities in Denmark have organized a Sunday School Association which brings together the Sunday-school interests of that country. P. D. Koch, of Charlottenlund, is the President and School-inspector, Vaupell is the Vice-President. The Methodist, Baptist and Established Lutheran Churches are represented in the Association. The established Lutheran Church comprises more that 90% of the population and within that membership are two large Sunday-school organizations, one for the capitol, Copenhagen, and one for the rest of the country. In these two bodies are no less than five secretaries who work wholly or partly in the service of the Sunday-school.

In Denmark the Sunday-school work is exclusively for children whose ages range from five to fourteen years, and all other work for the children or the young people is carried on by independent organizations, which, however, work in cooperation with the Sunday-school. In addition, everywhere in Denmark there is religious teaching in all the day schools. This newly organized Sunday School Association in Denmark has made formal request to become a section of the World's Sunday School Association. In Denmark the Methodists and Baptists use the International Uniform lessons. The Lutheran Church has its own series of lessons extending over four years; in the first half of the year, the New Testament is followed and the Old Testament in the second half. In addition they have special lessons for the children from five to seven years.

Sunday School Work Commands Attention in Japan

The Mayor of Imbari, Shikoku, Japan, sent a formal message through the Vice-Mayor when the Inland Sea District Convention was held in that city recently. Among the speakers were Rev. H. Kozaki, formerly President of the National Sunday School Association of Japan and pastor of the Reinanzaki Church in Tokyo which has a model Sunday-school equipment; also H. E. Coleman, Educational Secretary for Japan representing the World's Sunday School Association. Two special meetings were held for children. One lecture meeting was planned by the educators and teachers and was addressed by both Rev. Kozaki and Mr. Coleman, and this was attended by many of the most prominent people of the city. This was followed by a banquet in the County Office Hall. A special feature was the exhibit of books and literature which Mr. Coleman takes with him as he itinerates in all parts of Japan. Mr. Coleman writes, "Altogether it was a most friendly and enthusiastic meeting, and the delegates were very cordial in their expressions of thanks for the help received. It was the first time for such a representative convention to be held in Imbari and the local Christians received much inspiration. The local committee were most thorough in making their plans and stopped at nothing which might give pleasure to the delegates. At the conclusion of the meeting they presented each delegate with a fine mounted photograph of the gathering."

W. G. Landes, D. C. E. Accepts World's Sunday School Secretaryship

Announcement was made at World's Sunday School Night during the International Sunday School Convention at Kansas City, by James W. Kinnear, Chairman of the World's Executive Committee, who was presiding, that W. G. Landes, D. C. E. of Philadelphia had just accepted the office of General Secretary of the World's Sunday School Association to which he was elected on April 27th by the Executive Committee of that Association. For eighteen years Dr. Landes has been the General Secretary of the Pennsylvania Sabbath School Association, and much pressure was used to endeavor to persuade him to remain their Secretary. On the other hand messages came to him from the Sunday-school leaders in all parts of the world urging that he accept the office made vacant by the death of Frank L. Brown, LL. D. on March 23rd. The new General Secretary has just received his doctor's degree from Susquehanna University in Pennsylvania. He will begin at once to direct the work of the World's Association, but will not assume all the duties of the office until after the Annual Pennsylvania State Convention in October.

Samuel D. Price, D. D. who has been Assistant to the Secretary for five years, has recently been made Assistant Secretary of the World's Association.

World's Pilgrims' Association

All delegates at the Kansas City Sunday School Convention who had attended any of the eight Conventions of the World's Sunday School Association, participated in a Banquet on June 24th in the City Club, Kansas City. When the roll was called it was found that three were present who had been at the London Convention in 1889, twelve at St. Louis in 1893, three at London in 1898, twenty-one at Jerusalem in 1904, eighteen at Rome in 1907, eighty-three at Washington in 1910, fifty-three in Zurich in 1913, fifty-nine at Tokyo in 1920. Dr. Marion Lawrance had attended seven of the eight Conventions.

THE S. S. LESSON

Aug. 6

The Temple Rebuilt and Dedicated

Ezra 3:10-13; 6:14-16

Golden Text: "We know that to them that love God all things work together for good." Rom. 8:28.

The foundation of the Temple required the first attention of the builders. Laying of the foundation is an act of faith. It anticipates a completed building and shows a confidence that the building will rest securely upon the foundation so prepared. Our spiritual temple is built upon the sure and only foundation Jesus Christ. I Cor. 3:11. Upon Him alone can we rest our hopes. Jesus also must be the only foundation of our salvation. Upon Him must rest whatever structure is erected for the good of humanity. Any teaching that may be presented that has not Jesus for its foundation is vain and useless. The writer once looked upon a heap of ruins that had been a magnificent church. The foundation was faulty and everything fell. The church that aims to build up on anything but Christ, like that unfortunate building is only getting ready for utter destruction.

The building of the foundation was an occasion for praise on the part of the priests and people. We can picture the wonderful enthusiasm of the priests and Levites and the sons of Asaph as they led in this glorious service. They were the leaders of the people in spiritual things. Their fathers had been neglectful, but they made a new start. Praise and orderly service under proper leadership has always been the chief feature of public worship. These men were trained for the work and faithfully performed it. Muscial instruments had a noteworthy part in the service. God has always blessed their proper use in service. What a shame that they should be degraded into instruments of vice by some talented people!

It was a great thing that the people could rejoice with their spiritual leaders. It showed that they had worked together in harmony, that their aims were mutual and that they looked forward in anticipation to more glorious things. The rejoicing of the people was the joy of victory. They had made a start and were on a fair way to completion. This victory involved a long journey from Babylon, sacrifices and privations amid the poverty of a ruined country to which they had returned, but it was a joy a thousand times more glorious than a victory in battle. It was a victory for God. In view of the fact that poverty and hardships were sure to bear heavy upon the settlement some with weaker faith might have given way to discouragement, but they praised the Lord. "We should not bemoan lost comforts and scanty possessions, nor give way to discontent, distrust and impatience, and thus mar enjoyment of present mercies and interrupt the joy of others, but whatever our condition, however many our griefs, praise God that He is good."

The exiles who fifty-two years before had seen the destruction of the first house wept. The comparison of the weak effort of that time with the glory of Solomon's Temple was painful. These were the old ones who were living in the past. Some one says of these old men that most likely they had more fear than faith. They might have waited for the building. If the young folks shouted too soon the old folks cried too soon. It is very helpful in life to cultivate a trustful, hopeful disposition. The Temple in Jerusalem meant much to the Jews. What does it mean to us? God's house should be the light-house of the community. It should be a continual reminder of God's claims. There one should find rest, instruction and a place for soulful worship.

THE C. E. TOPIC

Aug. 6.

Better Recreation.

I Thess. 5:16-24.

"All work and no play makes Jack a dull boy" is a proverb often heard and generally accepted as a very sensible remark, but it should never be made an excuse for all play and no work.

Recreation is a tonic, that, when properly applied, enables us to do the work we have to do better. Recreation is rest with idleness cut out of it. To do absolutely nothing is a dangerous thing. The machine that is just left standing, without any action, becomes useless in time and sometimes it does so sooner than it would, had it been put into reasonable activity. Recreation may sometimes take the form of amusement, but not all recreation need be another name for amusement. Mere amusement may be purposeless, sometimes it is selfish and very frequently it becomes hurtful to self and others.

One who is confined to hard indoor life may find a game of baseball, tennis, or golf beneficial to the health of his body and mind, but to live for such things, making them chief things in life is a waste of time and energy that might be better applied to more useful things. The godless way some people spend their Sundays in baseball, golf and other forms of sports cannot be regarded as a proper recreation. It is a willful and wicked way of profaning God's holy day. The community that permits it is lax and the individual who indulges in it adds a selfish disregard of the feelings of others to his own selfish violation of God's law.

Apart from sports, some people find their recreation in music, art and other beautiful things with which God has blessed the world for the joy of men. It is interesting to note that in both art and music the most beautiful manifestations have a religious note. Both may be degraded by vulgar uses, but when made an aid to ones most sublime thoughts, they lift one to grand heights not otherwise to be enjoyed.

One of the most edifying ways by which the most is to be gotten out of recreation is to get as near to nature as possible, to learn its secrets and be inspired by the lessons it has to teach. The sea, the mountain, the woods, the rivers, lakes and the ocean are ever ready to tell about God's might and goodness to those who have a mind to listen for it. The songs of the birds, the color of the flower, the painted sky and the hum of the insects are God's way of bringing music and art to all who care to appreciate it. Blind and foolish, indeed, must be that one who is not ready to reach out after such joys. We note that our Lord was a great lover of nature and observed its work for what it has to teach. One who would walk in His footsteps must sometimes find time to listen to the various things that nature has to say.

There are recreations that we may enjoy without going far. Here are the rich treasures that reading unfolds, especially the reading of God's Word. Our lives are sure to be empty ones if we do not often drink in from the printed page. Again, one may make a recreation of doing good where there are needy and distressed ones. If we indulge in recreation of that sort it certainly cannot be said that our time was spent in selfish and wasteful enjoyment of things.

DEATHS

Welty—John Welty, June the 17th at his home in Pratum, Ore., at the age of 72 years, 5 months and 7 days. The deceased was born near Bluffton, Ohio. He was one of nine sons in the family of 12 children. As a young man he accepted Christ as his Savior and joined the Swiss church in that community where at the time John Moser was elder. Carpenter by trade he went west to Halstead, Kansas, where in the year 1881 he united in the holy bonds of matrimony with his now bereaved wife Mary nee Detweiler. Three years later another move toward the west brought the family to Ore., where it lived at different places but for the last 12 years, at Pratum. The deceased was a member of the Pratum church for many years. He was an achieved constructor. The mission house at Darlington, the church at Birney, Mont. and this home church are a few of the many structures which mark his activity. Brother Welty was ailing for some time from strokes of paralysis at different times of which the one three weeks ago meant for him a continuous struggle for relief until at the above date at six the faithful house clock struck the hour of his release. He leaves his bereaved wife, four sons, four daughters, five grandchildren, four brothers, one sister and a great host of relatives and friends to mourn his departure. The funeral was held on the 20th at the Pratum church. Words of comfort spoken by S. S. Baumgartner based on Luke 24:29 and the remains interred in the family lot on the Silverton cemetery.

Rickert.—On June 12, 1922 at his residence in Allentown, Daniel S. Rickert, aged 57 years, 8 months and 17 days. Interment on the 15th in Greenwood Cemetery. Services by the family's pastor, Rev. V. B. Boyer and former pastor, Rev. A. M. Fretz.

Weikel.—On Saturday, June 17, 1922 occurred the death of Mrs. Hannah Weikel, wife of Charles W. Weikel, who lived in Atlantic City, N. J. The deceased was sick only a short time having had a paralytic stroke. Mrs. Weikel was a faithful member of First Mennonite church. The funeral services were held at the house of her daughter, Mrs. Elizabeth Price, 2148 N. 8th St. Rev. N. B. Grubb and A J. Neuenschwander officiated at the funeral.

Hilty—Mrs. Christian C. Hilty, daughter of John and Mary Ann Gilliom, was born near Berne, Indiana, February 27, 1873, and died in her home in Pandora, Ohio, June 6, 1922 at the age of 49 years, 3 months, and 9 days. Since early youth she has been a faithful member of the Mennonite church, and since November, 1912 a member of the Grace Mennonite church in Pandora. In 1896 she was married to Christian C. Hilty and with him lived a very happy married life. The sister took sick with pneumonia on November 6, 1920, which brought on other ailments and was bedfast for just 19 months.

The departed was exceptionally submissive to God's leading and it was always cheering to visit her in her sickness. She leaves to mourn her departure her husband, 3 daughters and 2 sons, also 3 sisters and her stepmother. One small granddaughter preceded her in death. Funeral services were conducted in the Grace church by her pastor, J. M. Regier; in the home he was assisted by Rev. P. P. Hilty of Fortuna, Mo.

CONTRIBUTIONS

HOME MISSION RECEIPTS FOR MAY AND JUNE

General Fund: Burrton, Kans., ch., $5; Tabor ch., Goessel, Kans., $68.73; C. A. & M. E. Krehbiel, Long Beach, Calif., $25; Pratum, Ore., S. S. & ch., $17.25; Flatland S. S., Quakertown, Pa., $7; Salem ch., Dalton, Ohio, $44.24; Sewing Circle, First ch., Phila., Pa., $30; Christian ch., Moundridge, Kans., $25.15; Mission boxes, Berne, Ind., $10.06; M. A. Neuenschwander, Berne, Ind., $20; Mrs. Milton E. Schlotzhauer, Berne, Ind., $5; Upland, Calif., ch., $29.71; Mrs. Doane, First ch., Phila., Pa., $2; Inman, Kans., ch., $15.10; Bethesda ch., Henderson, Nebr., $75; Salem ch., Freeman, S. D., $150; Sichar ch., Cordell, Okla., $12.75; Canton, Kans., ch., $30.45; Grace ch., Pandora, Ohio, $33; Jonathan Jantz, Ft. Cobb, Okla., $7.77; West Zion ch., Moundridge, Kans., $27; Bethany ch., Kingman, Kans., $18.22; Bethany ch., Freeman, S. D., $60; Escondido, Cal., ch., $9.70; P. P. Schmidt, Newton, Kans., for Altoona Mission, $5. Total $733.13.

Jewish Mission Fund: First ch., Philadelphia, Pa., $13.25; Roaring Spring, Pa., ch., $4.62; Mrs. J. W. Bayley, Germantown, Pa., $.50; St. John S. S., Pandora, Ohio, $21.80; Total, $40.17.

Deer Creek, Okla., Ch., for Altoona Bldg. fund, $20.

Interest on Gerhard Vogt note, $300.

Total receipts, $1093.30.

Paid out during the two months, $879.75; Balance on hand May 1st, $23.83; Balance on hand July 1st, $237.38.

Gratefully acknowledged,

J. E. Amstutz, Treasurer.

Trenton, Ohio.

EMERGENCY RELIEF COMMISSION

For June, 1922.

From Menn. Bundesbote, $50.00; Deer Creek Ch.,Okla., $70.00; First Menn. S. S., Aberdeen, Idaho,$26.94; Hanston Menn. ch., Hanston, Kan., $41.50; Hoffnungsau S. S., Buhler, Kan., $30.00; From Brothers, Buhler, Kan., $5 00; Menn. Mis., Lamanda Park, Calif., $50.39; Gustav Sellke, Newton, Kan., $3.00; F. W. Wiebe, Medford, Okla., $10.00 Jacob Dahlke, Goessel, Kan., $10.00; Jacob S. Schmidt, Goessel, Kan., $10.00; San Marcos Ch., Paso Robles, Calif., $42 .55; Edw. J. B. Waltner, Freeman, S. Dak., $5.00; H G. Epp & H. H. Epp, Henderson, Nebr., $10.00; D. P. Voth, Goessel, Kan., $5.00; P. P. Voth, Goessel, Kan., $5.00; David Thiessen, Goessel, Kan., $20.00; John Bestvater, Newton, Kan., $20.00; Jacob Balzer, Inman, Kan., $10.00; Maria Funk, Newton, Kan., $10.00; John H. Regier, Newton, Kan., $300; Drake Junior Soc., Drake, Sask., Can., $30.00; P. J. Klassen, Moundridge, Kan., $30.00; Bethel Ch. S. S., Mountain Lake, Minn. $154.45; Salem Menn. Ch., Hurley, S. Dak., $200.00; Jacob Goertz, Canton, Kan., $20.00; Hebron Ch., Buhler, Kan., $290.00; Gerhard Baergen, Lake Charles, La., $30.00; Hoffnungsfeld-Eden Church, Moundridge, Kan., $1228.50; Rosenort Menn. Ch., Laird, Sask , $300.00; Abraham Rahn, Alsen, N. Dak., $20-.50; R. Classen, Newton, Kan., $30.00; Jacob J. Unruh, Goessel, Kan., $10.00; J. W. Kliewer, Newton, Kan., $25.00; Abr. Bestvater, Newton, Kan., $10.00; P. H. Dirksen, Moundridge, Kan., $100.00; Mrs. J. G. Regier, Newton, Kas., $20.00; Franz H. Goertz, Goessel, Kan., $10.00; Jos. J. N. Waltner, Hurley, S. Dak., $10.00; Johann Boese, Springfield, S. Dak., $10.00; Martin Boese, Springfield, S. Dak., $20.00; Elizabeth Ratzlaff, Springfield, S. Dak., $12.00; Abraham Boese, Springfield, S. Dak., $16.00; Salem-Zions Ch., Marion, S. 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IN MENNONITE CIRCLES

The "Sommerfelder" Mennonites of Canada have just completed the purchase of a large tract of land in Chihuahua, Mexico. The tract is located west of Laguna on the National Railways. It is proposed to build both a railroad and a wagon road into the section colonized.

A special session of the Eastern District Conference is to be held Monday, July 31, in the Souderton, Pa., church. The purpose of the meeting is to hear the report of its Educational Committee.

Bro. S. S. Moyer, of the Second Church, Philadelphia is at present on a business trip through the Western and Southern states. He has forwarded the editor a number of very interesting clippings relative to the Mennonites which he has gathered while on his trip.

The Anniversary of the Old Folks' Home, Frederick, Pa., will be held on Sept. 16. The directors are looking for a large representation form every church in the Eastern District Conference.

Rev. Reed Landis has recently returned from a vacation trip through New England.

The Editors of The Mennonite Year Book are at work upon the next year's issue and hope to make it one of the best of the series now in its twenty-eighth issue.

A REMINDER CONCERNING OUR MISSION TREASURY

Although the mission number last week contained a brief reminder, we wish to repeat it here again in a special way.

Until April of this year the gifts came in as usual in spite of the many thousands that went to Russia. But when since then the call came to double the gifts for Russia, our treasury began to feel it, especially now in July which is always the hardest month in the year for our treasury.

Our debt in the bank is now $18,000.00, and about $4500.00 are still due to our workers in America, who will have to wait a little for their salary.

If every member in our conference would give one dollar now as an extra gift, a kind of "first fruit" of the coming Thanksgiving for the good harvest, etc., it would about cover the debt.

If some one has money to loan to our treasury he can also help that way. Our treasurers, Rev. G. Harder, Whitewater, Kans., and J. G. Regier, Newton, Kan., are ready any time to take such loans.

We would in no way wish to curtail the gifts for Russia but rather encourage them, because it is a question of saving our people physically and even to some extent spiritually.

When Queen Esther found herself in a position to save her people, she said, "If I perish, I perish." Although with us this help is not yet such a question of perishing ourselves, it will mean for many of our improvement plans: If these plans perish, they perish—we will all the same continue to save both our own people and the heathen entrusted to us.

With gratitude toward God and all faithful supporters, that have made it possible in spite of all other needs to continue our work.

P. H. Richert, Sec.

BLUFFTON COLLEGE GLEE CLUB

En Route to Oklahoma

The past two weeks were of unusual interest to the club in visiting the Mennonite communities in the states of Washington, Oregon and California. The engagement at Colfax, Washington, under the direction of the pastor Rev. P. R. Aeschliman was successful in every respect. The Sunday service was an inspiration to the members of the club as they listened to an excellent sermon by the pastor on the Transfiguration of the Christ. The sacred concert on Sunday evening was largely attended. The talent for music in this congregation was evidenced by a good orchestra composed of the young men of the church. The secular program was given at the Colfax High School Auditorium on the following night to an enthusiastic audience.

The next stop was at Lind, Washington, at which place Mr. Harry Krehbiel managed the concerts in a highly satisfactory manner. The first concert was given in the Mennonite church. The pastor, Rev. Galle, gave a most splendid endorsement as to the possibilities of Mennonite cooperation in a venture of this kind. The second concert was given in the Lind High School Auditorium and the third in the Christian church in the town of Lind. Some of the side features arranged for the songsters by the committee were picnic dinners, sight seeing strips, baseball and splendid entertainment in the homes of the good people of Lind.

From Lind we journeyed to the city of roses, Tacoma. We were met at the train by Professors J. W. Bixel and B. F. Welty and at once we were escorted to Point Defiance Park bordering on Puget Sound one of the beauty spots of the northwest. Here a sumptuous picnic dinner was served the club by the above named men assisted by their families and friends. The engagement in the evening was in conjunction with the state C. E. Convention. The spiritual atmosphere was conducive in bringing out the very best effort on the part of the club. The occasion gave us an opportunity to say something about Mennonites, who they are and their message to the world today.

We next invaded the great state of Oregon. As the special pulled into Salem we were met by a number of friends who farmed out the boys to their several homes. Both the secular and sacred concerts were given in the Pratum Mennonite church. An unusually interesting all-day Sunday service was held in the Pratum church. The Glee Club contributed choruses, duets, solos and addresses throughout the day. Rev. Baumgartner managed the engagements in a very agreeable way. It was a pleasure to meet I. A. Sommer, former editor of the Mennonite, who is recuperating in this community from a siege of illness. On Monday P. M. a short program was rendered at the Salem Mennonite hospital which is under the efficient management of Rev. F. J. Wedel. This institution has enjoyed a phenomenal growth during the past five years. From thence we journeyed to Dallas where we gave a program under the auspices of three branches of the Mennonite church viz: Defenceless, Mennonite Brethren and General Conference. The spirit of cooperation was a commendable evidence. Bidding goodbye to the state of Oregon we traveled to the golden state of California.

Our first appearance was at Oakland in connection with the State C. E. Convention where thirty-five hundred delegates were present. It was a pleasure to meet a number of Mennonite delegates from the various communities of the state. The delegation was headed by David J. Dahlem, some years since a student of Bluffton College.

Reedley was our next stop. The verdict for this place is a great valley and a wonderful people. Rev. H. J. Krehbiel and his family at once made us feel at home. The secular program was rendered in the high school auditorium to a good sized audience. The following evening the sacred program was given in the Mennonite church where 800 people assembled. It was an inspiring occasion. The fine tribute paid by the pastor to the work of education as it is related to the Mennonite church might well be heralded throughout Mennonitedom. The one hundred-mile auto trip over valleys and mountains planned by the committee was indeed a mountain top experience both literally and figuratively speaking. The reception by the Men's Chorus in the basement of the church brought to a close our happy Reedley experience.

Upland was our next objective. We reached this picturesque place as per schedule and were well taken care of by the Young Ladies' Circle of the church. The Saturday evening concert was given in the Grammar school

auditorium while the sacred concert on Sunday morning was given during the Sunday school hour to a capacity house. The spirit of reverent worship pervaded this meeting in a marked degree. Thanks to the good people of Upland for the spirit of Christian friendship evidenced on every turn.

Immediately after the program we boarded the Pacific Electric for Los Angeles where we made the connection for the engagement at our Mennonite Mission held at 2:30 P. M. The Chapel is well located and one gets the impression that the spirit of the Master is at work. The workers deserve the help and prayers of God's people everywhere. Here we met many former friends from various parts of the country. H. P. Goertz and family formerly from Mountain Lake, Minnesota, Mr. and Mrs. D. C. Welty, Berne, Indiana, Mr. and Mrs. John Winkler and daughter Ida, Miss Elizabeth Grismore, Miss Amstutz, Miss Baumgartner, Miss Fern Bixel, Mrs. Mildred Bixel Hartman all of Bluffton, Ohio, Cornelius and Helena Jansen, Miss Anna Dirks, Beatrice, Nebraska, Henry Tieszen Jansen, Nebraska, Paul Wenger, Aberdeen, Idaho, Mr. and Mrs. Christian Wirkler, Newton, Kansas.

In the evening we appeared in the Temple Baptist church before an audience of more than three thousand people. It was a great service and gave us an opportunity to acquaint the people of that throbbing city with Mennoniteism. The speaker of the Club did not hesitate to say who we are and what we are doing.

It was with regret that we could not respond to an invitation which came from Professor J. B. Trowbridge of the Torrey Los Angeles Bible Institute to sing at that place on Monday.

Our two engagements at Tempe and Phoenix, Arizona, were most interesting. We received a warm reception in more ways than one. The Dillers, Schumachers and Rev. John Lauby, pastor of the Missionary church, and Hirschys helped to make our stay delightful.

The health of the indvidual members of the club is par excellent for which we praise God from whom all blessings flow.

B. D. S.

THE CASE FOR THE CHURCH

By Rev. Harry Burton Boyd.

Has Christianity failed, and has the church collapsed, are two questions that have been echoed and re-echoed for the past two years. A group of critics, inside and outside the church, has been dinning into the ears of the general public through magazine articles their belief in the utter breakdown of Christianity as an organized force and as a religious theory. In order to meet the needs of this trying hour historic Christianity must be mutilated, and Jesus stripped of his divinity. The cross, save as a sorrowful spectacle, must be removed. Like the censored moving picture, they will allow us flashes of the cross and flashes of Christ's denunciation of sin. And they will play up the sayings of Christ that can be shown to resemble the words of Buddha and other Oriental mystics. Spiritually mutilated themselves, they demand a mutilated gospel.

The Church of Jesus Christ does not object to criticism. Only in periods of spiritual depression has the church sought to check criticism of her shortcomings and failures. It has been the province of the Gospel of Jesus to stimulate a divine discontent with things as they are. It is the only religion known among men that has not been satisfied. The fact that critics are stirred to object to present-day conditions and to call attention to, and to decry, the failures of our civilization is proof that the church and Christianity have not failed.

If the critics of our Christian civilization could be suddenly transported into the heart of China where the gospel has not penetrated, or be placed in the heart of Islam, and should lift up their voices in protest against that which was wrong and evil in the civilization built upon those faiths, they would have no audience for their protests. Either those who listened would stand silent and then, significantly tapping their foreheads, pass on, or would handle the speakers violently. The pagan faiths have not developed criticism of the shortcomings of their civilizations from within. Discontent has been fostered by their contact with the religion of Jesus Christ. Christianity is the only religion that is jealous for the helpless and the down-trodden; that seeks to remedy poverty and the misery caused by wrong environment. It is the only faith that seeks to care for the physically unfit and broken in mind and body. It has stimulated Mohammedans, Buddhists and Confucians to erect hospitals and orphanges. Neither institution is indigenous to those faiths.

When the need of Belgium cried aloud for relief it was the heart of the Christian nations that heard the cry and responded. It was Christian civilization that organized the charity of the world so as to meet the needs of the hour. Today the victims of war look to Christian nations for help and succor.

But the critics reply, "If Christianity had not failed there would have been no war. Belgium, Poland and Serbia would not be bleeding nations." They forget that man is a free agent. The Father sent the Son to invite men to return to love and peace. If rulers decide to let ambition and lust for power rule their actions, rather than the principles of Christ, it is their failure, not his. Like a ministering angel the church has gone about the battlefields binding up the wounds caused by sin and blood-lust. Its ministrations reveal the heart of the Father, and are a stinging rebuke to those who hold that sin is merely a slip, a holdover in heredity, a fall upward. This world war with all its tragedy and misery has not proven Christ a failure. Rather it is a standing indictment of those critics who would overlook sin and make the cross an act of misguided martyrdom.

The writer of a series of articles against the church, in a magazine, states that the church has no sympathy with labor. It is easy to go into a church on Fifth Avenue, New York, and, seeing the wealthy congregation gathered there, state that the church had no message for the laboring man and that he had no interest in the church. But such an attitude is as unfair as it would be to go into Labor Temple, and, seeing the wage earners gathered there in the International church, state that the church had no message for the capitalist or employer of labor. The church ministers to both classes without distinction.

It is difficult for men with hobbies along social or religious lines to forgive the church for refusing to be stampeded by their theories. The church is not evanescent. Her church is not evanescent. Her religion is not for our generation. All eternity is hers. Her critics will proclaim evolution, and then close their eyes to the evolution brought about during the past twenty centuries by the influence of the church, as she has taught the truth as it is in Jesus. An examination of the past of many of the critics of the church and of Christianity reveals the fact that they are indicting organized religion because of some experience with it that hurt their pride.

The criticism that is rampant today is not to the shame of the church, but rather to her credit. It is her glory that she has so faithfully administered her trust that the social conscience of the day is so quickened that men are impatient with anything less than social perfection. — Herald and Presbyter.

NATURE STUDY

By Augusta M. Swan

When the children bring us nature study material, remember always that the spirit is more important than the information. When we tell them of the birds, we do not think of ornithology, we think of the children, and try to expand their sympathies. It is a good thing for the children to bring specimens, but let this be a means to an end, to correlate what a part is with what it does.

"Why do dogs howl at night?" was a question which in its answer involved a little of the life history of the dog, with his wolf-like habits. His barking is an inherited trait, developed from the howling of the wolf at night. This is the call of the pack to keep them together, as wolves hunt by night and in packs. Our pet dogs must be comfortably housed at night to keep them from becoming public nuisances.

A woodpecker on the tree before the arrival of spring taught us that he, with various other birds, spent the winter here because he does not change his diet according to the season. All the winter birds, chickadees, juncos, winter wrens and titmice feed on dormant insects, seeds and berries. The cardinal, as observed by one of our kindergartens is not naturally a migrant, he prefers to stay in one locality. By putting out corn, we may induce him to stay near our premises all winter, and finally make his home there in the summer time. By ridding us of flies and many garden pests, and by his singing and calls he will repay us for all our trouble and hospitality.

What shall we do with the numberless "pussy poplars" which are daily brought to us? Watch how the poplar seeds travel, how they are fitted to go long distances from the parent tree. The kingbird and cuckoo use these catkins for their nest building, and many of our earliest butterflies and insects depend on the poplar pollen. So it is with our pussy willows and alders, which wake when all else seems asleep. These "pussies," or willow flowers give the bees almost their earliest spring feast. The pollen gives them bee-bread for their early brood, and they get their honey supply from the nectar which is produced in little glands at the base of each pollen bearing flower on the "pussy." We make furniture from the wood of the willow, and because it is light and tough when seasoned, it is used to make the wooden shoes worn in Europe. In our kindergarten we have a log cabin made of willow.

Our spring flowers! The children are interested to know that these plants can bloom early even in the snow because of the long stored up supply of food in their bulbous roots.

While examining a bunch of Jacks in the Pulpit, one of the children said, "They look like calla lilies," and she was most interested when told there were many families among the flowers, and that Jack in the Pulpit and the calla lily were really first cousins.

The fascinating sycamore or button balls, brought to us so frequently, not only are the sycamore's seeds made to fly away on hairy parachutes, but they are the favorite pieces for the nest building of many birds including the Baltimore oriole.

"Do apple trees grow in the winter?" Here is a chance to tell of the long rest, the sleeping and preparing for the spring awakening. Spring buds we all notice, but what of the winter buds? The leaves and blossoms of the apple tree come from the winter buds which are protected all winter by little downy scales. We know the great varnished winter buds of the horse-chestnut, and perhaps the white knobbed winter buds of the dogwood, but there is no tree in our winter woods that will not show its buds to anyone who wishes to see them.

A hornet's nest in one of our kindergartens attracted quite a great deal of attention, and one of the children asked how the wasps made it. Like the yellow-jackets, the white-faced black hornets build in trees. The nest is of paper made of bits of wood which the wasps pull off with their jaws from weather-worn boards. This wood is reduced to a pulp by a salvia from the wasp's mouth and is laid on in little layers. A wasp uses her jaws and front feet for tools, and she joins a strip to the edge of the paper and pats it into shape. The cells inside open downward, and are cradles for the young wasps, not for storing honey. The babies hang face down, but are held fast by a sticky substance at the rear end of the body. Rarely are these nests used more than one year.

Never be afraid to say, "I don't know," not as a damper to the child's interest, but with the promise of going with him further into the realms of nature; knowledge begins in wonder, and after all, is it not the unknown and the mysterious that bring forth our most ardent interest?

WHAT THE ORIENT THINKS OF CHRISTIANITY

By Fred B. Smith

Is Christianity a warring, bloodthirsty religion?

To the average Western Christian such a query seems perfectly absurd, ridiculous, and unworthy of serious consideration. But to one just finishing three months in the Far East as a messenger of world peace and an advocate of the Christian religion as the fundamental doctrine in producing it, this question seems very real; indeed, it comes with such force that it seems to be about the most important one before the human race.

If an ordinary man who had never heard of Christianity should read the descriptions being written and spoken of this faith by the people of the Orient and then follow the same method concerning the claims for it being made by the disciples of the Occident, he would never suspect that it was the same religion.

Before leaving New York I received a perfectly splendid letter from a great Indian Christian, extending an early assurance of welcome to his country, but giving this strange counsel: "I would strongly advise you not to use the word 'Christianity' in speaking in India. It is here regarded as the name of a Western religion which has failed. You can preach Christ, but you cannot preach Christianity."

Another noble minister immediately after my second public address in India took me aside and said, "You must know that all the educated people in this country look upon Western Christianity as a warring, blood-spilling religion." Another translated a part of an article in a prominent paper in which the writer associated Mohammedanism and Christianity as being kindred faiths but gave the Moslems the advantage of sincerity in that they freely advocated the sword while the Christians talked and professed peace while they were waging the worst wars in all history.

I could multiply these illustrations from China and Japan, although a little less severe in the latter. The Hindus, the Mohammedans, and the Buddhists are filling the Far East with descriptions of Western Christianity as a blood-thirsty, war-loving and promoting organization. Only one blind to history and events can flippantly say they have no foundation for their arguments.

As against this Eastern conception, I have a glad memory of how deep is the desire for peace, brotherhood, and a world of friendliness upon the part of those true Western Christians I know so well. I remember the great interest being manifested in the World Alliance for International Friendship through the Churches. Now I have just received the Bulletin of the Federal Council of the Churches of Christ in America and the report of the meeting of the Executive Committee at Chicago in December, 1921, filled with zeal for a warless world. I read with thanksgiving the "Message to the Churches" calling for the investment of every energy to make "good-will" abound. I am made conscious of the reality of the fact that this Federal Council, representing 20,000,000 Christians, is making "international justice and good-will its most conspicuous responsibility. I have been reading some British religious periodicals and they are filled with the hope of no return war.

The East says: "Christianity, a cannonball, a submarine and gas bomb are synonymous."

The West says: "Christ is the Prince of Peace and the Christian Church is the instrument to make that doctrine effective throughout the world." However implicit may be this belief, the cold fact is that thus far it has not produced that result even in nations where it has held a preponderance of the people. Singing hymns, saying prayers, and passing peace resolutions do not remove this impression.

In view of this tragedy in the history of the church and the human race the one commanding necessity for the leaders of Christianity in the nations where this faith prevails is to so reassert the cardinal doctrine which the angels sang at the birth of Jesus, viz.: "Peace on earth, good will to all men," that the organized church shall in reality be put upon a peace basis. In this hour nothing else matters much.

New church edifices, more preachers, more money, more members, and even more foreign missionaries, are quite indifferent topics. A better definition of Christ is needed. If all the professing Christians in the West in 1914 had been upon the "Friends" basis, the war would not have occurred, and the Far East would not be scoffing at the Christian Church.

This sentence is almost an exact quotation from a conversation with a Buddhist priest in Japan: "The Church must be freed from a spirit of nationalism which makes it the trusted servant of the war lords when they shout, "patriotism" as a disguise for more war to advance their political schemes." The platforms of Christian churches from 1914 to 1918 in Russia, Germany, France, Great Britain and United States, were to a very large degree simply war agents. I look back upon things I heard in Christian pulpits and words personally uttered concerning that war and much of it seems a hideous nightmare. Small wonder that the non-Christian leaders have branded ours as a warring religion.

This peace ideal must be made real, true, genuine, in the Christian churches. It is the supreme duty. If it fails, more and worse wars are coming. The stage setting is perfect for more outbreaks. If the Church fails to take a new leadership in behalf of peace, if it fails to remove the sting of this war interpretation we may as well banish our hopes of winning the world to Christ for many, many generations. The Orient will not accept a warlike religion and millions of people at home will turn aside to other philosophies. Already the Socialists are sending broadcast literature which proclaims them as the world peace leaders. I believe the Great War has set back by many years what might have been the progress of Christianity in China and India. One of the native Christians already referred to said to me, "About ten years ago it looked as though Christ was rapidly to become the central hope of India, but that has gone now."

The writer is more a Christian than ever in previous life and expects to be a more intense advocate of the Christian church than hitherto. But the life itself and the church as the instrument must be more like the Sermon upon the Mount than other recent years have manifested. Many things remain to be done by the church but one thing it must do, viz.: proclaim and follow the New Testament teaching of peace and brotherhood, or eventually it won't have anything to do.—American Friend.

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EDITORIAL

On the rolls of every church one will find the names of what one might call non-resident members, that is, members who do not live in the immediate vicinity of the church. In examining the record of a certain church the writer found the names of members whose residences were given on the Pacific coast and in the Southern states. These names suggest a variety of inquiries. How long have they been away? Do they maintain a live interest in the church of which they are members? Are they sharing in the financial responsibilities of the church? Are there no churches of their denomination within reasonable distance of where they reside? Or is their residence in these distant parts simply a temporary arrangement? The more questions we ask the greater the number of peculiar circumstances that will suggest themselves to explain the non-resident member whose name is carried on the church books.

Let us not feel, however, that such scattered members are useless as members of the church. In many instances their continuing in the fellowship of their home church, though separated from it, is an evidence of their firmly believing in its peculiar doctrines as well as of their loyal affection for it.

The fact that there have been a faithful few here and there has helped the church to raise its flag over new fields, for it has often happened that they have found one another and in places where conditions were possible, a new church has appeared. It would be well if a survey were made of our scattered membership. Such a survey might reveal a sufficient number of members living close together to warrant the conference Field Secretary looking them up and bringing them together in a church. Who, for example, can tell how many Mennonites are living in New York? A bringing together of all the membership lists—something really not very difficult—might bring a revelation not only in the case of New York but in the case of many other cities.

Friends in Holland have told the writer of numerous Dutch families and individuals making their home in America. A list from all the Dutch churches of those of their people who have migrated to America might reveal a sufficient number of Dutch Mennonites living close enough together to make worth-while the attempt to organize them into a church. The same thing might be said of German or Swiss Mennonites now in America, but not in touch with brethren here. We see great possibilities of such a survey and hope that the effort to make it will receive attention.

There is another type of non-resident member who presents a problem to their churches—those who live within traveling distance but show little interest in the church and its activities. In some cities when one moves three or four blocks out of the way he becomes, to all appearance, a non-resident member only visiting the church occasionally and permitting the burden of responsibility to rest upon the shoulders of the faithful few. Such a member is just the opposite of the one we have described who holds true to the faith although far away. He is not very much concerned about the faith, and perhaps, about his soul's salvation. He might be what is sometimes described as "dead wood." This reminds us of a certain minister who was called to preach the funeral sermon of an almost-forgotten member. In beginning his discourse he remarked, "Fifteen years ago I baptized this corpse." When once there is a real interest and a genuine desire to serve the master in His church in the whole body of the church the matter of "too much dead wood" will be satisfactorily solved.

NONRESISTANCE

Nonresistance is a fundamental principle of the Gospel as taught by our Savior. There can be no real Christ-life without the spirit of nonresistance. A careful reading of Scripture, a searching after what Christ taught, and how He lived, make it clear that His life was a life of nonresistance. He did not resist evil although He had all power in heaven and on earth, and by one word or wave of the hand could have destroyed all those that did Him evil. Yet He suffered much, did not strike back, rendered good for evil, and prayed for His enemies. By His patient suffering, His sweet disposition, and His self-denial, He set an example for all ages, for all nations, for all conditions of mankind. He says Himself, "I am the way," thus showing us what kind of an attitude to have toward our enemies, showing us how to walk through life. It is evident that there is but one way to live right, and that is the way of nonresistance.

The teaching of our Savior is in harmony with His life and example. He says, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Nonresistance implies suffering wrongfully, innocently. If we suffer patiently for well-doing, how much less should we be smitten for our faults. If we are willing to suffer for that which is good, how much more willing should we be to be smitten on the left cheek! To suffer as a thief is not grace, but to suffer as a Christian means to glorify God. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for My sake."

To be nonresistant means that no matter what it is that brings the persecution, it will be borne in patience. It is not in accordance with the principle of nonresistance to sue at the law for any grievance whatever. We should rather suffer wrong, suffer ourselves to be defrauded. Peace is not restored by suing at law. If any controversy arises, resistance aggravates and makes matters worse. By obeying the teaching of Jesus all differences between His followers can be adjusted. Nonresistance implies a willingness for peace, forgiving each other from the heart. Rendering evil for evil is not in accordance with the teaching of Jesus—is not following His example. "Where envying and strife is, there is every evil work. This wisdom is not from above, not from God, not from Christ, not heavenly, but earthly.

Though nonresistance may lead to loss and suffering, yet it will bring a blessing from God—the sweet promise of a reward an hundred-fold. It means cross-bearing and requires self-denial. It is not agreeable to the carnal mind but by practicing self-denial and patiently bearing the cross. The crown of life is a sure reward. No Christian can assure official duties which require him to resist evil, and to punish evildoers, to execute wrath upon him that doeth evil, this being plainly set forth in the scriptures. In comparing Scripture with the art of reasoning for war, there are many inclined to contradict which cannot escape the notice of the sincere seeker after the truth. Christ says, Love your enemies. In war the command is, Kill your enemies. The Bible says, Do violence to no man. There is no such thing as carnal warfare without violence. Christ came to seek and to save the lost. Armies are out to seek and to kill. Christ says, Preach the Gospel to every creature. Soldiers on the battle field endeavor to surprise the enemy and thus send thousands to eternity without a moment's warning or a chance for repentance. We are taught to pray to have our debts forgiven as we forgive our debtors. If God were to answer this prayer to each one, what would become of soldiers? The Bible says, Thou shalt not kill. This command put into practice would end all wars. When governments call on us to do something which the Word of God forbids, we should not hesitate to do as did the apostles—obey God rather than man. As citizens of a heavenly kingdom, we want to be subject to all the laws of that kingdom, including that the servant of God must not strive—that the weapons of our warfare are not carnal. Christians should love their enemies, resist not evil. Never be overbearing in their attitude toward others, return good for evil, avoid lawsuits, avoid disputes of all kinds, never seek revenge, be peaceful at all times, be satisfied with their lot, never grasp carnal weapons for offensive or defensive purposes, and many more Bible doctrines might be quoted.

Nonresistance fills the home with goodwill and sunshine, banishes quarrelings from the community, puts the gossiper out of commission. In the Church it binds all the members together in the bonds of peace. All differences of opinion will be considered in love in the light of God's Word, a united body, bound together by the bond of perfectness which means strength for the cause and prosperity of the church.

Nonresistance applied to nations would put an end to all wars, disband all armies and navies, convert ambition into desire to promote the welfare of others, swords would be beaten into plowshares, and spears into pruning hooks, hatred and strife would cease, and all nations would join in the heavenly refrain, Glory to God in the highest, peace on earth, goodwill toward men.—Mary M. Zook.

THE CRUX OF THE CRISIS IN CHINA

By David Willard Lyon, American Y. M. C. A. Secretary to China

Because Americans like to take sides and most are at a loss as to which to support in the fighting in China, the Commission on International Justice and Good-Will has asked David Willard Lyon, an American Y. M. C. A. man at Shanghai, China, and for many years a recognized authority on Far Eastern affairs, to explain the situation.

It believes that a better understanding and knowledge of the problems of other nations, peoples and races will do much to create international sympathies and friendships.

Most Americans are perplexed over the Chinese puzzle presented by the fighting of General Chang Tso-Lin and General Wu-Pei-fu. They wonder what it is all about—which is the patriot, which represents the sound and constructive policy, which would mean the most for China, and in general just what it all means.

What does it all mean? Is there a key to this Chinese puzzle? Is China in a hopeless muddle or is she moving forward? Such questions can be intelligently answered only in the light of the trend of events during the eleven years of the life of the Republic.

When the Manchus were precipated from power in the autumn of 1911, democracy had a premature birth. The needful preparations for a proper care of of the infant had not been made. The wonder is that the Republic outlived its first winter. That it did so in spite of a lack of expert care and that it has also survived its first decade of exposure to infectious diseases may fairly be looked upon as a token of its vitality.

At the beginning most of the people were unable to distinguish between a monarchy and a republic. The one had gone and the other had come without their help. They knew only their local governments and these continued to function pretty much as usual.

Yet the new rational government was representative in the sense that a few progressive men in each province, in their newfound and undefined liberty of franchise, elected first a provisional and then a so-called permanent national parliament. The provisional parliament chose the pioneer promoter of the republic, Dr. Sun Yat-sen as its provisional president. Dr. Sun, conscious of his inexperience in matters of state, resigned in favor of a man who had won the applause of foreign nations during the Boxer War and later as prime minister in the now defunct Manchurian government, Yuan Shih-Kai, the outstanding man of power of that day.

All promised well at the outset. A permanent parliament was chosen and addressed itself to the making of a constitution. But the rub came when the powers of the president were being defined. Yuan was not willing to be a rubber stamp or even a mere executive, and as he had the control of the army he was in a position to carry his point.

This he finally did by dissolving parliament, not long after which he tried the experiment of having himself nominated as emperor. But when he realized the antagonism of an influential section of the people to such a course he gracefully declined the honor which his own henchmen offered him. Shortly after this he died and was succeeded by his vice-president, Li Yuan-hung, a man beloved by republican patriots. President Li's friends urged him to reconvene parliament. The military leaders opposed such a course in order to keep the power more fully in their own hands.

Distraught and disheartened Li resigned, and the day of the tri-chun, or military govenor dawned.

Yuan, the old cock, was dead. Li, his successor, did not want to be an autocrat and not knowing how to reestablish democracy, had gone. The young cockerals that remained set to fighting each other, as coekerals usually do. Or to put it more plainly, China was now without a government for there was no parliament and no president.

Members of the dissolved parliament felt this to be their opportunity to reestablish their rights by choosing a chief executive. But certain military leaders, realizing the advantage that would accrue to themselves were they to appoint the new president, hastened to act on this impulse by elevating Feng Kuo-chang to the post.

Feng's administration lasted but a few months and his successor, Hsu Shih-chang, the present incumbent, was chosen in the same way. In the meantime the disbanded parliament reconvened, choosing for safety's sake the city of Canton as its headquarters, and electing Dr. Sun Yat-sen a second time to serve as president.

The issue was thus sharply drawn. The Peking part representing for the time being a superior strength of available military power upheld its puppet as the actual president of the Republic, while the Canton party, with as much ground for claiming to be the real representative of the people as inhered in the rights of the dissolved parliament, insisted on its appointee being the rightful President of China. Had there been no interference from out side these two rival parties would probably have quickly settled their differences, for the north did not have so great a natural advantage as to have been able to hold out indefinitely against the moral strength and growing military power of the south.

Other parts of the world, however, were at this time absorbingly engrossed with the Great War. Far Eastern affairs were not in the foreground of interest in Western capitals. Under these circumstances it is hardly surprising that the party which succeeded in establishing itself in the traditional capital of China received the recognition of the powers, especially as this party appeared to possess the stability of a superior army.

This recognition of the Peking government, by the governments of the world gave it a decided advantage over the Canton government, not only because of the prestige which recognition gave, but also because of the financial strength gained from certain revenues in the administration of which the foreign powers were interested.

At the same time Japan, with her pressing need for more room, more iron, and more coal, was not slow to seize her opportunity to cultivate the favor of the Peking group, and when the right moment came, to press certain demands which this group found it difficult to resist if it was to keep in power.

Thus there was built up a dominance of Japanese influence, and a massing of soldiers in the north, both which were destined to work for the undoing of the Peking government.

The first blow fell on Japanese domination. It is not necessary here to retell the story of the wave of patriotism which swept the country in protest against the 21 demands and brought about the demotion of several Chinese officials of high rank who had proved traitors to their country. Nor is it needful to chronicle the succession of events which resulted in a recognition of some of China's rights at the recent Washington Conference. It is enough to say that public opinion in China had at last become really aroused and made effective.

The second blow has now fallen on the military clique, which is breaking up through the operation of forces it has itself created. Mutual rivalries among the various military govenors, since they owe no allegiance to any higher power, were inevitable. But the country cannot remain disunited. Even the military governors recognize this. It is therefore a fight to the finish between Gen. Chang Tso-lin and Gen. Wu Pei-fu. The victor must unite the discordant elements. Each rival has promised to do so if he wins. The day of independent military governors is passing.

Some weeks ago Dr. Sun Yat-sen apparently thought General Chang Tso-lin would win, so linked himself to him in the expectation, no doubt, that this would give the orginal parliament a chance for real resurrection. But Dr. Sun seems already to have repented his error of judgment.

The apparent ascendency of General Wu Pei-fu is probably acceptable to the republican patriots, for he has as a rule commanded their confidence. If he proves as sincere in his motives as he is widely believed to be, he will have the royal following of a people grateful for rescue from a desparate situation into which the rivalries of military governors had brought them.

The Chinese are well able to work out their own political salvation and in doing so should not be trammeled by interference from outside. There is now at work in China a new force, the potency of which is little appreciated in the West. This force is represented in the combined influence of the Chamber of Commerce in the principle cities and of the various provincial Educational Associations. A united conference of these organizations brought into being the machinery which made possible the financial pledges which China made at the Washington Conference.

It is to these same organizations that the world may well look for a gradual but certain stabilization of political and economic conditions. The outlook is brighter now than at any time since the Republic was born.

LORD, TEACH US TO PRAY

Jacob Funk

No doubt the wonderful power in prayer, as exercised by the Master, made such an impression upon the disciples as to bring, from one of them, the expression: "Lord, teach us to pray." I am sure that we can, with equal feeling and propriety, make a similar request.

All too many of us are ignorant about prayer. We still re-

tain more or less of the old pagan idea, that prayer and the manner of it, is to charm the Deity, in the hope that our requests will be granted. We bow the head and bend the knee, all too often to effect such a supposed charm. We may even pray in the formal name of Jesus with the same end in view. Special high-sounding phrases may be uttered, while the mind is occupied with quite another matter, and yet we too often consider it praying. "Heard for the long petitions" might still be a rebuke to pious-looking and hypocritically-hearted men.

Centering prayer on itself, rather than on God, is still a very common occurrence. The model prayer, which proof of Christianity is in the serving as surely as the proof of the pudding is in the eating.

Here we have a record of men who longed for a clear title to heaven, and of how they received it, and of their efforts to keep their title clear and spotless, and unsullied by the world. Here we have a record of the small encumbrances that need daily clearance—the little faults and failings and stumbling-blocks that make us say, as the shadows fall: "O Lord, wipe out these failings of today. Make the record clean once more, and help me to serve Thee better on the morrow."

Our titles are sure when once vested in Jesus Christ. The record is in heaven. They can not write "spotless," against our daily record, but, thank the Lord, they can write "cleansed." Satan tries his best to prove our title imperfect. He says: "A pretty Christian you are! What a speciman! Look at your failings!" But if we rise up whole-heartedly, and say, "Look at my Christ; He is the propititation for my sins," then Satan is discomfited.

In the Word we learn that sin, and sin only, can mortgage our title to heaven. We learn that poverty, misfortunes, lack of earthly wisdom, loss of all things earthly, does not affect our title to the untold riches of heaven. We learn that God is no respecter of persons, that He is a Rewarder of virtue, that He says, "Them that honor Me I will honor."—Gospel Messenger.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Sunday Schools of Tokyo Welcome the Prince of Wales

Easter Sunday of 1922 was a memorable day in the experience of the Sunday-school children and young people of Tokyo. It was the occasion of the gathering in front of the Akasaka Imperial Detaehed Palace to welcome the Prince of Wales who was then visiting Tokyo. It was the first time for such a gathering of Christian people inside the Imperial gates and 13,000 of them took advantage of this opportunity, although it meant giving up their Sunday-school and being absent from church. The Imperial Household had arranged that the only time for the affair was to be from 11:30 to 12:00 o'clock, which meant that many had to walk for one hour across the city to reach the palace grounds. They were there, however, in full force by the appointed time and waited very patiently for one hour for the Royal Prince to appear.

In arranging for this wonderful demonstration through the Imperial Household Department, Mr. Sekipa, the Vice-Minister of the Imperial Household, a special friend of the late Dr. Frank L. Brown of the World's Sunday School Association, was very courteous and helpful. Two addresses of welcome were presented to the Royal Prince, one by the National Association and one by the Five Branch Association of the Sunday Schools of Tokyo.

The ceremony was very brief and was arranged by the officers of the Sunday School Associations of Tokyo. The Prince of Wales had gone to the St. Andrews Church in Iigura, (the Anglican Church), and it was planned that as soon as he returned to the Palace, a bugle would be blown. As all the Sunday-school forces occupied all the grounds in front of the Palace extending half way to the big front iron gate, the Prince's auto came through a side entrance and into the Palace from the rear. As soon as the bugle announced his arrival, the program was begun by the reading of the Scriptures in Japanese and three minutes afterward the Prince appeared on the balcony above the entrance. It was surprising to see how quickly this great throng of children and young people became quiet, and how orderly the service was conducted. Beautiful silk banners were arranged with the words, "Scripture Reading," "Prayer," "Address of Welcome", printed on them and these were raised before the crowd at the appropriate time, so everybody could see at a glance just what was being done, even though they could not hear the words. The Scripture reading was over before the Prince appeared. It was an impressive sight to see this quiet assembly with bowed heads as prayer was being offered.

Mr. Hanpei Nagao, the head of the Electric Bureau of the City of Tokyo, gave the address of welcome as Chairman of the Welcome Committee. After this was read in Japanese, the great throng sang "God Save the King," led by a band from the Imperial Navy. Then they lustily gave three cheers for the Prince and he replied with a few words of appreciation of their hearty welcome. After three more cheers the Prince retired as he was already behind his program, as all the newspaper representatives of Tokyo were waiting for him in a room of the Palace below. He said afterwards to these newspaper-men that this sight of the Sunday-school children of Tokyo had been very impressive. The smallest children, of course, could not attend; but it will long be remembered by those who were able to go, and the news of the gathering will be carried to the extreme parts of the Empire.

Like the courtesies shown at the time of the World's Sunday School Convention, this is an important recognition by the Imperial Household of the Christian Sunday School Movement in Japan, and will be another souce of great encouragement to the Sunday-school workers there.

THE C. E. TOPIC

Aug. 13

Pride and Humility.

James 4:6-10.

Pride is one of the commonest and one of the subtlest vices to which humanity is given. It is a common fault with high and low. It lies at the bottom of many kinds of sin and it leads its victim into all kinds of wicked situations. It is the instrument by which Satan causes the fall of many who otherwise would resist him. It unfits men and women for the service of God and leads them to their own destruction.

When we turn to the Bible we find many types of pride illustrated in notable lives for our warning. David fed his military pride by numbering the people i. e. taking stock account of his strength. It meant that he had forgotten that all the power he possessed came from God. We know how terrible was the punishment. Nebuchadnezzar gloried in his great achievements and had a mighty fall. Uzziah took upon himself the priestly office to display himself and went into a living death. Ananias and his wife wanted the gratification of appearing to be more liberal than they were and have forever become a dreadful warning to all proud liars. Examples might be multiplied but we have quoted a sufficient number to show the pride that merited the severel punishment of Bible characters as they are recorded for our warning and edification.

Pride is arrogance to God. No man has anything whereof to boast except it comes from God. To feel one's self superior, or to act as though one could achieve what others could not, without giving God credit for whatever we have, is simply ignoring Him. Pride is a species of self-idolatry. It is a self-worship and dethrones God in the heart and sets one's self up in His place.

God cannot permit anything to take His place even though it be one of great ability. He is, as He tells us, a jealous God. He is jealous of His place in our hearts because of His great love for us which is the very best thing that can be shown us. A certain young English preacher whose eloquence was drawing thousands to hear his message went from city to city drawing multitudes under the sway of his voice. By and by his success dazzled him and he became so vain as to remark in one of his discourses: "All Europe lies at my feet." Instantly, it seemed, his power left him, his flowers faded away, and he became an inconsequential person. Many another person of ability has sinned in this way and made himself useless in God's hands.

Pride very frequently manifests itself in personal vanity—a love of display either of person or abilities. One of the most trying things is to be completed to endure the vain display of something one possesses that another does not have. The display of the rich that takes the form of extravagences of various kinds is in our times one of the greatest curses. It has led to making this a violent world and who can tell whether or not we are in immediate danger of an outbreak such as Russia has seen in the past few years because of the foolish pride of the ruling classes.

Pride takes the form of immorality by suggestive dress. A half-dressed woman, young or not so young, but particularly young, is a menace to the social purity of the community. Mothers who satisfy their pride in their daughters by keeping them arrayed at top-notch of fashion and encourage them to devote their time and attention to the display of their physical charms are sowing to the wind whose certain harvest is the whirl-wind.

Pride is an insult to fellowman. What right has the one who is born or lives under circumstances more fortunate than others to act as though he or she were a more important or valuable person to the world? The one who lives right in the sight of God, no matter what his station in life, is just as good and useful a person in the world as the one whom Providence has placed in a more conspicuous situation. It is not wrong to rise to a higher station in life. God blesses every honest effort one makes to better one's self, but it is sinful for one to look down from his place upon others.

Humility is the opposite of pride. It is a proper attitude toward God and man. Humble men and women are the ones to whom the world owes its greatest blessing and they are the ones who honor God the most. The two greatest persons mentioned in the Bible are John the Baptist, the greatest of the prophets, and Jesus Christ our Lord. Of them the angels said before they were born that they should be great in the sight of God. Of no other was this said in this way. In His teaching Jesus always laid peculiar empasis upon humility. Unless one becomes humble as the child he is unworthy of the kingdom of God. By example Jesus taught humility. He came to minister rather than to be ministered unto. It is the greatest and best of all things when one walks in the footsteps of Jesus and seeks by every power one possesses to follow His example.

THE S. S. LESSON

August 13.

Esther Saves Her People.

Esther 4:10-5:3.

Golden Text: The righteous cry and the Lord heareth and delivereth them out of all their trouble." Psa. 34:17.

The lesson taken from the book of Esther is designed to bring before the scholar's eyes the whole plot of the story and so impress him with God's providential care of His people. Numerous critics have complained that since the name of God is not mentioned in the book it should not be taken too seriously. Do they not ignore the fact that the "hand of God" is to be seen in every line of the work? Dr. Pierson in his celebrated little book, "Keys to the Word," gives such an excellent analysis of the whole story that the writer is led to feel that his readers would appreciate sharing it with them. He says: "This book is the Romance of Providence. Esther, a Jewish captive, became bride of the Persian king, Ahasuerus, and came to the kingdom for a critical time. Haman's wicked plot to destroy her people, baffled by her bold intercession, reacted to his own ruin. The feast of Purim, (the Lot) instituted by the Jews in memory of this deliverance is still kept. As Ruth represents the Gentiles coming to the church, Esther illustrates the church going to the Gentiles.

"The doctrine of God's providence finds here a historical pictorial parable. (1) There is behind human affairs an Unseen Hand. (2) Both evil and good have their ultimate awards. (3) The prosperity of the wicked is unsafe and unsatisfying, ending in adversity. (4) The adversity of the good is a trial of faith issuing in prosperity. (5) Retribution is administered with poetic exactness. (6) The most minute events are woven into God's plans. (7) Providence is not fate, but consists with prayer and resolve freedom and responsibility.

"The Name of God is not found here. He is a Secret Control of the affairs of His people: A Hidden Hand shifts the scenes. Only the eye of faith sees the divine factor in human history, but to the attentive observer all history is a burning bush aflame with the mysterious presence. This book is the rose window in the cathedral structure of the Old Testament. If the light it transmits be dim, it reveals exquisite tracery and symbolic design in the framework and colored panes.

"Grace is here illustrated. There is substitution, voluntary and vicarious sacrifice, a sceptre extended to a suppliant audience with the king and answered prayer, promised without limit and final victory over all foes."

Esther's acts as presented in the lesson text reveal what a remarkable character she was. She might have felt secure in that she was a member of the royal household, but her people's lives were at stake, she was one of them and the risk involved her as well as the rest. She could not deny her race and did not. In time of danger a true child of God will fearlessly display his colors. There were reasons why she might have hesitated. No doubt she recalled the fate of Vashti. The king was not to be trifled with. But for the sake of her people she faced danger just as our Lord willingly went to death for the sake of His loved ones. In the mind of Mordecai God had raised her up for this occasion, but he was also sure if she would fail then God would not fail His people. He wants His people to be faithful in their part and there can be no unfaithfulness on His part.

Esther prepared by fasting which with the Jews always included prayer. Prayer is the only true preparation for any crisis. It is the power that arms for the successful battle. She made herself attractive to the king, being wise as a serpent as well as harmless as a dove. She regarded not her life in the saving of her people. It makes us think of our Saviour who gave his life a ransom for many.

RELIEF NOTES

(Conducted by Vernon Smucker)

Our readers have heard of plans on foot to extend financial aid to such of the Russian Mennonites as are able to come to America and desire to do so. Many will read with interest the following appeal.

To All Interested in the Relief of Russian Mennonites

Because of the terrible condition of the Mennonites in war-stricken Russia, many are now appealing to the Mennonite Executive Committee for Colonization to help them to America. We have undertaken to do this. Considerable expense is involved in getting this movement started—traveling expenses to attend meetings, and to investigate lands for colonization, literature, postage, etc. We kindly appeal for free-will offerings for this purpose. Please send your contributions to the treasurer of the Committee, H. E. Suderman, Newton, Kans.

D. H. Bender, Chairman, Hesston, Kans.

W. J. Ewert, Secretary, Hillsboro, Kans.

The following acknowledgements of food have been received at the office of the Mennonite Central Committee and will be read with much interest:

Letters to A. J. Miller

Dear Sir:

Sunday, April 2 we had a thanksgiving service in the church at Chortitz. A great number united in giving thanks to the Father in heaven and to the brethren in America for the great relief action. In order that our benefactors may realize that their abundant gifts are received with profound gratefulness, we would ask you, dear Mr. Miller, to have a number of copies made of the enclosed letter of thanks and to send them for publication to the editors of various American periodicals which circulate principally among Mennonites.

J. Dyck, Elder (Bishop) of the Chortitz Church, Saporogger District, Ukrainia.

Dear Sir:

For a number of weeks I have, with my family, received daily a meal from the kitchen which has been established by you. Probably each time when we sit down at the table to enjoy, with gratefulness to our heavenly Father, the rice, white bread, and cocoa, we also remember thankully the dear American Mennonites who through their work of love have made possible the establishment of this kitchen. I with my family desire to express to you and all the friendly donaters our heart-felt thanks that you, moved by compassion and Christian love, have permitted the heavenly Father to use you as instruments to give us aid during this period of great need.

May the Lord bless you and your work of love.

Respectfully.

Heinrich Janzen (Teacher in the Institution for Deaf Mutes). Tiege, District of Saporogg, Ukrainia, April 27, 1922.

It should be remembered that the most effective method of giving relief in the form of clothing is through the general distribution and therefore urge that wherever possible, the shipments be sent in the regular way for the general shipment. A general clothing campaign has been announced to be in effect from July 15 to August 15. It is hoped that every community will make a special effort to gather a good quantity of clean, serviceable, used clothing or any new garments that may be donated for this purpose. Shipments can be made at any time previous to these dates if so desired. Those sending clothing from the far West send their shipments as early as possible in order to insure delivery at Scottdale before August 15.

In communities where a number wish to send individual packages to friends living in the same district in Russia, such packages can be baled securely in one package and forwarded to the Committee at Scottdale in that way, advising the Committee by letter of such shipments and to what district they are to be sent. Please bear in mind that all shipments of clothing intended for fall delivery in Russia must reach Scottdale not later than August 15.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To Be Held at Dalton, Ohio, September 1 to 3, 1922

FRIDAY, SEPT. 1

Morning

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Professor Jacob Quiring.

Organization: a) Reception of Delegates' Certificates. b) Minutes of Last Conference. c) Order of the Day. d) Granting of Complimentary Votes to Visitors. e) Appointment of Temporary Committees.

Topic: The Value of Bible Conferences for Our Churches.—Rev. W. S. Gottschall.

Afternoon

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Topic: Should the Middle District Conference undertake to endow a Bible chair in Witmarsum Theological Seminary?—Rev. J. E. Amstutz.

Topic: What Is the Work of the Evangelization Committee?—Rev. S. M. Musselman.

SATURDAY, SEPT. 2

Morning

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Business Reports: a) Evangelization Committee; b) Education Committee; c) Forward Movement Committee; d) Trustees; e) Other reports; f) Resolutions Committee; g) Election of Officers.

Afternoon

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Topic: Better Regulation of the Financing of Conference Charity Work.—Rev. P. P. Hilty.

The Ministerial Conference will be in charge of Rev. Elmer Basinger.

The Program Committee urges that the Christian friends pray that the coming session of the conference may be led by the Spirit of God so that His cause may thereby be furthered.

Program Committee:

D. D. King
M. M. Lehman.
J. M. Regier

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IN MENNONITE CIRCLES

Rev. J. B. Epp has accepted the editorship of "Der Herold," Newton.

Rev. N. B. Grubb of Philadelphia is visiting his son, Rev. W. H. Grubb, pastor of the Mennonite church at Normal, Ill.

The Eastern District Conference held a special session on July 31 relative to the endowment of a chair in Witmarsum Seminary.

The condition of Missionary J. B. Ediger who submitted to a serious operation in the Halstead, Kan., hospital is reported satisfactory.

The fourth All-Mennonite Convention is to be held in Goshen, Ind., Sept. 6 and 7. The program appears on another page of this issue.

The Campaign Supplement of Bethel College Bulletin is a very interesting collection of letters of appreciation from former students and friends of the college. The campaign, which at present is locally active, is to be carried into the Mennonite churches. If the usefulness of the college is to continue its friends may naturally expect to supply the funds that insure its existence.

AN APPEAL FROM RUSSIA

A letter forwarded to The Mennonite by the Chairman of the Canadian Mennonite Board of Colonization, Rev. David Toews, with the request that it be brought to the notice of our readers is herewith given. We have had many such appeals brought before us during the past months and this is but one of the many that should make every Mennonite feel that it is his or her duty to make the greatest possible sacrifices for the relief of our unforunate Russian brethren.

Russia, Ukrana, Alexandrovsker Government, Post Choritza,
Neuendorf, May 8, 1922

Mr. J. C. Penner:

Dear Sir:—You may be surprised in receiving a letter from an unknown hand, just as I was in receiving one from you in Sagradowka from Rosenort in 1913, relative to immigration to Argentine, but the hope of those days has passed. I am herewith addressing you and your neighbors in an appeal for sympathy, which we, by God's help need in these severe times. The famine rages! The heart breaks as everywhere hungry children are looking for something to eat. O how they scour the plates with fingers and tongues in the relief kitchens!

The rations are given measured out for children under 14, but for adults they are too small and the result is that grown-up people, who have been starving over the winter, starve in spite of the kitchen. For seven weeks kitchens have been in operation here and in this time 15 have died of starvation. On Sunday we buried 3 in 1 grave. Once a day an insufficient quantity of food is distributed, but we thank God for this. Clothing has been distributed but only one piece to a family. In this way the 1500 inhabitants of a village receive only 150 shirts and fewer shoes. We have lived through the winter without linen of any kind but, on account of the pest of vermin, we can be thankful that we had none. Of our clothing there remains nothing but shreds. We are finding comfort in the hope that next winter there may be more. For shoes we have wooden sandals. This means sickness resulting from wet feet in bad weather.

Imagine, if you can, the state of a famine victim. The feet begin to swell, this is the first symptom, then the face and body becomes swollen and red spots appear on the throat. If nourishing food cannot immediately be provided for the sufferer certain death is sure to follow.

At present we have swollen feet but I am expecting food-drafts sent by my uncle in Canada last February. As he has many relatives here who look to him for help and he has a large family himself, I cannot ask him for further assistance and on this account I am requesting you to pass this letter among your neighbors with the hope of finding some who might be sympathetic enough to send us food drafts.

You are unable to imagine how hunger hurts. Many substitutes are resorted to. Lately I caught a rabbit and a hedge-hog., They made us a good soup. During the winter we ate crows. People who have eaten the flesh of dogs, horses etc., that have died a natural death, die soon. Eating impure food leads to a terrible form of death that we have often had opportunity to observe. And how horrid are the things that have been eaten! Flesh of horses that have perished from the glanders, mad-dogs, diseased swine, some of which have been buried in the earth over winter, etc.! Hunger hurts!

At present there is very much looting of vegetable gardens that have been planted, even in the face of severe penalties, to which even women are subjected. But all without result. At present the following penalty is in force: If a child is caught stealing the parents are fined 10 million rubels, if the offence is repeated the fine is 20 millions, and the whole family is banished out of the community (which of course means death for all). This is the only way by which the starving can be kept in control.

We were promised potatoes from Holland. Finally, after a long wait, they arrived, but only two pounds per person and these were spoiled.

We live in a land of limitless possibilities, yet we live among cannibals. Children are stolen, butchered and eaten. In Alexandrovsk 23 who had been butchering children were shot in one day. It is a fact that parents have slaughtered and eaten their own children. In Jakaterinoslaw a common grave was dug into which the dead were thrown. When night came on it was not quite filled. Among those thrown in were also some who were still alive. These had enough strength remaining to gnaw the flesh from the bones of the dead and, revived by this feast, they sufficiently recovered to crawl out of the grave and suddenly and unexpectedly appear naked in the city. It is the custom to strip the dead of their clothing. Imagine how desperate men are when the sick in the hospitals gnaw the arms of the dead. But enough of this. In our own settlements there have been no cases of cannibalism, but you cannot imagine or believe the tragedies that have taken place in the Russian villages.

Prospects for next year are worse. Only 1½ puds of seed-grain were allowed per family all of which the Russians immediately consumed, but among our people some has been conserved. When seed-grain is brought into a village the wind-mills turn, otherwise they do not move. What will happen later on when the Government will ask, "Where are the sown lands?" When that time comes many hungry and trembling ones will stand with down-cast eyes. Hunger hurts. I have seen children and adults fighting terribly to snatch a crust of stolen bread from one another's teeth. Therefore our cry goes up like the ceaseless roar of the ocean: Send us bread! Do not cease the work you have begun but double your efforts for every food-draft keeps a family alive for a time and may possibly save it. When the need is great, God help the next one.

I am here in Neuendorf, a fugitive for three years, having lost all the Old Colony during the civil wars, especially with the Machnow Bands. So far I have survived the wars, typhus and the famine. While I lay sick with typhus a battle between Machnow and the Whites raged under my window. I was conscious at the time but too weak to move. You may imagine my feelings when I realized the significance of the order of the traitorous murderer Machnow that we should all be cleaned out. But man proposes and God disposes, and what was that compared with the terrible battle with hunger? It is hard to believe, nevertheless it is true, that today cannibals were driven through our village for the third time.

I close with the request that you show this letter to your neighbors, hoping that their sympathy will prompt them to send food-drafts. I look with

dread into the future. Being without a horse I am unable to farm and could only plant a few vegetables in the garden, for it is almost impossible to secure seed. However, we have planted some things, especially turnips and beans which are quite nourishing. But this is very little.

In closing I ask once more that you consider us and arouse the sympathy of your friends and relatives.—J. Friesen.

KINDLY TAKE NOTICE

Lately there have come to my office more than 350 cards from the famine-stricken districts of Russia, with requests for food-drafts, from parties who claim to be in want. Unfortunately I do not know any of the petitioners and Bro. Warkentin, who is assisting me in this relief work, doesn't know them all, neither does he know the present conditions of a majority of them. And to send out food-drafts indiscriminately to everybody that asks for them doesn't seem to be advisable.

In order to proceed safely in the matter and to see to it that our gifts are properly placed, we have decided to turn these requests and addresses, with others that may follow, over to our representative in the famine zone, C. E. Krehbiel, to deal with them at his discretion, as he is in a better position to find out, where help is most necessary.

Brethren in Russia, who may read this, will kindly take notice of it and spread the information there as far as they can, so that such petitions may hereafter be sent directly to our representative in the field, thus avoiding delay.

The above decision has nothing to do with cases, where food-drafts are sent by folks here directly to relatives or friends over there. It concerns itself only with those cases, where the petitioners or their conditions are not known to the relief officers here. On the contrary, we would heartily encourage the sending of food-drafts, as long as prospective senders themselves pay for them.

Probably few of us realize what proportions our relief work in Russia is assuming. In the month of June I have been able to forward more than $27,000.00 for relief among our brethren over there; and since the first of January very nearly $85,000.00 have gone through my hands for this purpose, including all moneys for food-drafts. That is good news and speaks highly for the charity and generosity of our people, and ought to make us thankful to God, that He has given us the blessings and the joy to give.

With brotherly greetings,

C. F. Claassen.

Treas. Emergency Relief Com., General Conference.

A PROBLEM FOR SOLUTION

Two thousand nine hundred and eighty-one dollars. These are the figures our problem begins with. As they stand on the ledger, $2981. And what is the problem? It is similar to the proverbial one of how to make an empty bag stand upright. Or perhaps a better simile would be the one of keeping crops in thrifty shape on irrigation land with an irregular and insufficient water supply.

The figures represent three months of faithful service by the hard-working men and women in the employ of the General Conference in the different city and country mission under the Home Mission Board. Divide the sum by thirteen and you will have an average wage of $75 per month, or nearly that. But this does not put the case fairly. Nine of the thirteen are married, which increases the number to be supported to twenty-two, not taking children into the count. This brings down the average per individual to considerably less than $50 per month.

The vouchers for the above amount issued in June were for the past three months. During those three months the cost of living had to be met by the missionaries out of previous savings, or by running up accumulating charge accounts at the stores. Moreover by reason of a treasury at low ebb, the vouchers will probably have to lie with the the treasurer for a time longer before he can pay them out of the slow-coming contributions. In this way the workers on the field, having nothing to turn to, as Paul had, to help out their income, are often embarrassed by inability to pay their honest bills when they become due. Furthermore, as every housekeeper knows, belated money has lost some of its purchasing power as compared with money in hand in time to make cash purchases.

Whenever, in any enterprise, the income wants to lag behind the outgo, the remedy must be found either in an increase of the one or retrenchment in the other. Which shall it be in this case? The average above indicated does not leave much margin for lopping off from the salaries. And to dismiss some of the workers would seem to be going in the wrong direction when there is so much need on every hand, calling rather for more laborers.

Probably the reason most of our people would assign for the shortages in our mission treasuries, is the concentration of effort on relief work for the feeding of the starving multitudes in Europe. That appeal of distress and suffering has touched our heart-strings and occupied our attention almost to the exclusion of all else. And far be it from any one of us to utter one word in disparagement of that noble work, or to wish to divert one dollar from that channel of relief. Rather would we still urge and help to increase the flow. But neither on the other hand can it be said that our people are giving so much for relief that they are thereby compelled to curtail their gifts for missions. The words of the Savior rather should be applied. "These ought ye to have done and not leave the other undone." There is no evidence anywhere among our people that their giving for relief has caused any curtailment in their personal expenditures for conveniences, comforts, and even luxuries. Should we not first deny ourselves some of these extras before we cut short in one phase of the Lord's work while we attend to another? This is what in common parlance is called "robbing Peter to pay Paul."

Our Home Mission Board finds it necessary, after two years of trying to direct its work through correspondence, to come together once again for face-to-face consideration of its problems. May they be sustained by earnest intercession on their behalf and in behalf of the work, in all our congregations, at the family altars, and in the individual prayer closets. And will you not also help to cheer them by catching up with your lagging gifts for this phase of our conference work? The brethren of the Board are making real sacrifices by giving their time freely to attend to this service you have entrusted to their hands, and they do it gladly. Why then should they bear the unnecessary burden of a constant shortage in the funds, while the rest of us take it easy and allow our end of the matter to drag along? The Treasurer of the Board has the specially unenviable job of being constantly called upon to bring up water out of an empty well. Have you perhaps forgotten his name and whereabouts? Here it is: Rev. J. E. Amstutz, Trenton, Ohio.

A. S. Shelly.

UP AND DO IT NOW

It is now almost a year since we decided to extend the boundaries of our China Mission north up to Tamingfu. We cannot go into detail here, but suffice it to say, the district adjoins our field, contains a large city, Taminfu, which is a business and government centre, it contains a government high school. A big wagon-road connects Tamingfu and the other two county-seat cities directly with K'ai Chow, and there is also a telephone line connecting these places. In Tung-Ming our co-workers were separated from the rest of the field by the Yellow River. To cross this they had to use boats. Sometimes the crossing went quite smoothly, but very often it was connected with great difficulty and took much time. Formerly there was the South Chihli Mission occupying this northern field, but at present that Mission does not exist anymore, and even by the former general director of that Mission, who has not yet moved from the place, we are urged to take over the field as rapidly as we can. The work done there by that former Mission, although it may not have been what it should have been, has produced some good results. There was and still is therefore a special opportunity for our Mission to improve its position and increase its usefulness.

The taking over of such a big district with a few schools and the other work at hand, means also an extra outlay in finance. In the two county-seats between Tamingfu and K'ai Chow, we had to station immediately some Chinese workers. In Nanlo we bought a place, and in Tsingfeng we are still renting, because there, no suitable place has so far been found. But in Tamingfu, where missionaries are stationed, the main work in that section shall be carried on. This, however, necessitates also a much greater money outlay. For the city-work we have bought one yard with buildings for evangelistic work, and a boys' day school, and another place almost adjoining but on another street for women's work and a girls' school. For the main mission station, however, the land is to be bought outside the city-wall. This plot of land is to be big enough for two or three missionary-homes, a boys' and a girls' boarding school. The total estimate for the property in the city and the land outside of the city is about $16,500.00. The Mission here on the field has decided that this ought to be done without delay, and the Home Board has also agreed to that. We have paid down a part of the cost, but in order to proceed, something must be done, otherwise we lose claim and all.

You dear people have sent us here to represent you on this great work of His Kingdom, therefore we also come directly to you with this so urgent business. Do you see God's hand in this, and do you want to make use of this golden opportunity? Then please give us the "Amen" and the "Glory to God" in that you without delay send through our Board the necessary funds. Unless help comes very soon, things are bound to go wrong. We are in danger of losing our opportunity and also our good standing and respect. The missionaries would surely be greatly discouraged. Therefore dear friends and beloved ones in the Lord, pray and bring your donations to the work of the King of kings!

This appeal comes to you in the name of China Mission.

H. J. Brown, Chairman.

OUR WOMAN'S WORK

MISSIONARY SAYINGS THAT HAVE BECOME CLASSIC

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot.

We are playing at Missions.—Alexander Duff.

Now let me burn out for God.—Henry Martyn.

The prospects are bright as the promises of God.—Adoniram Judson.

The end of the exploration is the beginning of the enterprise.—David Livingstone.

I have seen in the morning sun, the smoke of a thousand villages where no missionary has ever been.—Robert Moffat.

Expect great things from God; attempt great things for God.—William Carey.

I'll tell the Master.—Eliza Agnew.

The word discouragement is not in the dictionary of the kingdom of heaven.—Melinda Rankin.

Let us advance on our knees.—Joseph Hardy Neesima.

The world is my parish.—John Wesley.

Keep to work; if off from one thing take the next.—Cyrus Hamlin.

I die for the Baganda, and purchase the road to Uganda with my life.—Bishop Hannington.

I will go down, but remember that you must hold the ropes.—William Carey.

God helping me, I will go myself.—Melinda Rankin.

We can do it if we will.—Samuel J. Mills.

Oh, that I could dedicate my all to God. This is all the return I can make Him.—David Brainerd.

GREETINGS FROM THE EDITOR OF THE "FRAUENECKE" TO THE READERS OF "WOMAN'S WORK"

Dear Sisters: You know and I know that my department is in the "Bundesbote"; but since I have my vacation and met here the editor of the "Woman's Work" in Berne, Indiana, I think you will permit me to step on my neighbor's ground and have a chat with the English reading sisters, especially since I met some of you on my trip.

When I was a child I used to attend a children's missionary society for foreign and home mission and for the mission among the Jews. What we learn to love as children we generally continue to love when we grow up. Now, in the later years of my life I help in the Bethel Deaconess Hospital in Newton, Kansas; and I am thankful for the opportunity and strength thus to work in His vineyard; of which the deaconess-work is indeed a part.

My first duty is in the hospital, but whenever my time allows it I take part in the ladies mission society of the First Mennonite Church of Newton, which meets to work every Wednesday through the year. The sisters of our congregation living in the country have their own society and meet twice a month. The young married and unmarried ladies of the congregation living in the city lately organized a Mary-Martha circle; which meets twice a month and works about from seven to ten in the evening, since some of them could not attend in the afternoon. After all have assembled they have a season of prayer and Scripture reading, which the other societies have also when they meet. Sometimes we have the pleasure to have returned or outgoing missionaries in our midst, which helps to increase the interest. The Bethel College congregation has its own society.

On my vacation trip this year my first stop was in Summerfield. I would have liked very much to meet with the sisters in the mission society, in which I had worked with them so many years; but it could not be arranged since my stay was so very short, though I met them in Sunday-school service and young people's meeting. In Wadsworth, Ohio, I was also over Sunday. The sisters there have arranged the basement of the church so that they can meet and sew there for mission purposes. Near Ashland, where a society as the first worked for our mission in Indian Territory, the faithful workers have gone to rest and there is neither church nor society anymore.

I also visited at Berne, Indiana, at present a very pretty growing town, where 50 years ago I found only a station and a store. At that time the settlement was new, most of our people lived in small log-houses, now they have nice residences, but the Lord has not to complain as He did over Israel: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" for they have a beautiful church. Since the congregation is large, they have a large mission society. At their meetings they have a program and work at home. But once a year they have a great quilting which lasts all day in the basement of the church. This year they made twenty-seven large quilts, some comforts and small quilts. I had hoped this time to have an opportunity to be present, but was a day too late.

But I was glad to meet the girls' mission society and the society for girls in high school-age. Mrs. Burkhalter who has returned from India told the girls about the girls in India and what the missionaries were doing for them.

It is cause for rejoicing that in the course of years so many ladies' missionary societies have been organized and by their work are a great help for the mission. May the interest still increase, for there is much to be done. May God bless the editor of the "Woman's Work," the readers, the societies and our whole mission.

Sister Hillegonda.

CORRESPONDENCE

Lind, Wash., July 3, 1922: Dear Readers of The Mennonite: It has been quite a while since you have heard from us, so will try to write a few lines.

First of all will say we are sorry to lose Rev. M. J. Galle and wife who will leave the last of this month for Aberdeen, Ida. Rev. Galle has proven himself an able leader in all that he has undertaken. The young people will especially miss him for what he has done for them.

On Pentecost Sunday nine young people were baptized by Rev. Galle.

On June 18, we gave our Children's Day program, under the direction of Mrs. Galle with Minnie Schrag and Susan Krehbiel as assistants. There was an attendance of about three hundred people. At noon a bounteous lunch was served by the choir girls. In the afternoon services were conducted by Rev. P. R. Aeschliman in German, and Rev. Paul Schrag in English.

On June 19th was held our third annual "Open Door Sunday School and Christian Endeavor Convention." I'm sure that all present felt that the meeting was instructive as well as inspiring. In the evening we again had the pleasure of hearing Rev. Aeschliman and Rev. Schrag.

The Bluffton College Glee Club gave a sacred concert June 27, at our church at Menno. The next day we entertained them at a picnic dinner at the park. In the evening they rendered a program at the high school gymnasium. Thursday evening they gave another sacred concert in one of the churches in town. Nothing but the highest of praise can be given to the boys and their able directors. We became so well acquainted with them that it seemed as if we were parting from old friends when they left.

The weather conditions for our crops have been favorable so far with the exception of the last two or three days, when the thermometer registered a hundred degrees due to hot winds; which will damage our crops considerably if it continues.

With greetings,

John Krehbiel, Corr.

First Mennonite Church, Chicago: Aside from the regular routine of weekly mission work, quite a number of interesting and helpful events have taken place in our midst during the quarter. I shall mention some of them. On April 16th we had a splendid Easter program, followed by a well rendered cantata in the evening, these were attractive forces, conducive to the building up of our work here, by getting into closer touch with the parents of the children who serve in many instances as little missionaries in the various homes they represent.

Following this interesting Easter program occurred on the following Wednesday evening, the marriage of D. J. Unruh, now of Alberta, Canada, a recent graduate of the Moody Bible Institute, to Miss Hazel Kuglin of Chicago, they are members of our church here, and will remain such until they are permanently located elsewhere. For the present they are laboring in Alberta under the direction of the Home Mission Board. Rev. Epp and Rev. Peters

Continued on page 5.)

THE MENNONITE

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EDITORIAL

Attention is directed in this issue to the magnificent undertaking of our Canadian brethren in the effort to bring large numbers of Russian Mennonites to Canada and thus contribute to the relief of the famine and give those so assisted an opportunity to make a new start in the western world's land of wonderful possibilities. It is fortunate that the mischievous "Order in Council" that forbade the immigration of Mennonites has been lifted. At best the measure was but an expression of unreasonable war passion and the Canadian authorities are level-headed enough to know that it would be nothing but a short-sighted, foolish policy to forbid the incoming of a company of some of the best farmers in the world, who are noted for their orderly and moral living as well as for their industry and thrift. Papers recently noted the migration of some of the "Old Colony" Mennonites from Canada to Mexico. It is not generally known that this move was observed with keen regret by many Canadian authorities, neither is it known that those who have left for Mexico have done it at a terrible risk. They have accepted guarantees from individuals concerning certain privileges they hope to enjoy as though they were absolutely certain of them. Unfortunately for them, these garantees are contrary to the Constitutions and laws of Mexico and the individuals making them, like all others in power in Mexico, are not sure of the influence they might have should the government, should administrations change either by revolution or by the methods provided under existing laws. The many Russian Mennonites who will eventually find their way into the new lands in Canada will more than make up for the few hundreds whom Canada has lost by migration to Mexico.

Mennonites have long been in Canada and have prospered. Those who came from Russia in the early 70's having been particularly prosperous. Land conditions and the climate seems to agree well with them and Canada wants settlers, whose efforts will contribute toward the best development of her new country. In this Russian Mennonites will not disappoint her, knowing, as she does, what has already been accomplished by those now settled there. A race that has the traditions of pioneers, that has behind it a long story of wilderness subdued and made into gardens, and has, in its Russian sojourns to the present day, had various experiences in taking up and subduing new lands, will surely be excellent material for the developing of the North West Empire of the Dominion of Canada. In bringing these brethren across the ocean, outfitting and placing them a considerable financial burden will have to be taken up, but as we in the U. S. have learned in the case of the Kansas Mennonites, it will very nearly be a question of a few years when they will have shown the stuff that is in them and "make good" far beyond what any one of today are in a position to predict.

BETHEL COLLEGE GREETS BLUFFTON COLLEGE

July 19 to 23 inclusive it was Bluffton College Glee Club's happy privilege to be the guests of Bethel College and its hosts of friends. It was indeed a valuable experience to thus get a first hand introduction to our sister institution whose ideals and problems are in common with our own. We hope that our visit will serve to cement even more closely the bond of friendship that already exists between the two institutions.

Our first stop was at Moundridge at which place Rev. D. J. Brand is pastor. The secular program was rendered to a full house in the town auditorium. The friendly relation between Club and audience was most apparent throughout the recital. After the program a reception was held in the home of Mr. and Mrs. Ernest Schmitt which was genuinely appreciated by the club.

The next day we were conveyed to the Halstead community, the congregation which Rev. H. T. Unruh serves as pastor. Upon arrival we were taken to the park where a picnic dinner was served. After spending several hours in the park visiting, boating and bathing we were farmed out to the various homes. In the evening the sacred program was rendered in the Mennonite church. It was evident at once that here was a music loving people. The cordiality evidenced at this place will long be remembered.

On the following morning we arrived at Newton where Dr. J. R. Thierstein met us and in his characteristic friendly business-like way assigned us to the several homes. During the day we had opportunity to inspect the college campus and buildings. The fine approach to the main building makes a distinctly favorable impression on the visitor. The college families grouped in and around the campus at once suggests a happy environment .It was with more than ordinary pleasure that we again visited with our former colleagues discussing our happy relations of the past and looking confidently into the future as it relates to educational policy of the church.

In the evening we gave our sacred concert in the M. E. church where over six hundred people were present. The audience was characterized by a cultural atmosphere not surpassed anywhere. President Langenwalter in his charming way opened and closed the program. As we think about this experience we cannot help but feel that Christian education as it is taught, lived and exemplified in our several colleges should have the united support of our constituency. To that end we pray God's choicest blessing upon the endeavors of our sister college and especially in the campaign that is now being waged for equipment and endowment.

On Saturday the good people of Newton conveyed us to Buhler the home of one of our students, J. R. Wedel. This is also the place where two of our alumni are engaged to teach in the high school during the coming year—Fred Augsburger '21 and Milo Herr '22, the former as superintendent and the latter as assistant principal. We met many fine people in this community and were shown every courtesy. The program was rendered in the Township Hall to an appreciative audience.

On Sunday morning the people of Moundridge came to Buhler with autos to take us to the West Zion church where our program was rendered during the regular preaching hour. The pastor in a fitting way defined the relation between the two schools and again welcomed the club for the second time. The hour was solemnized by the very worshipful attitude on the part of the audience. After the service we were entertained to dinner in the various country homes and then transported to Newton where the Whitewater friends were waiting for us and at which place we gave our Sunday evening program to a capacity house. Through Rev. Roth's untiring efforts in our behalf our stay was most pleasant and the union service a great success. The five churches of Whitewater dismissed their regular Sunday evening service to participate in this union meeting. The pastor of the Reformed church opened the program while the pastor of the Lutheran church closed the meeting. Thus our Kansas sojourn ended—our hearts filled with gratitude for this splendid demonstration of Christian hospitality.

Preceding the Kansas engagements the Club stopped in Oklahoma for four dates, the first one being in Geary. Needless to say our stay at this place was most agreeable under the supervision of Henry Ringelman. Rev. E. R. Riesen, pastor of the Geary church introduced the Club to an appreciative audience on Saturday evening in the high school auditorium. Missionary H. J. Kliewer and two daughters motored here for this concert from the Hammond, Oklahoma, Mission station and returned the same evening in order to take charge of the Sunday morning service. Roland van der Smissen of Berne, Indiana, accompanied the party. On Sunday A. M. we were piloted by way of auto to Cordell , a distance of sixty miles from Geary where an afternoon concert was given to a packed house. Rev. Jacob Jansen and Otto Pankratz conducted the devotional part of the service. A fine luncheon was served the Club and the auto pilots under the shade trees of the church yard. We returned to Geary at 7:00 P. M. The Ringelmans then demonstrated their hospitality by having us sit Indian fashion on the lawn where dainty refreshments were served. Immediately after at the same place a program was rendered to the church friends and neighbors. Surely we are greatly indebted to the good people of Geary.

Thence we traveled to Kingfisher. Here we sang at the Memorial Hall to a well-filled house. Every detail of our stay was well looked after by Mr. J. E. Ruth, an old friend of President Mosiman's. Here we also met Miss Susie Krehbiel, the donor of Krehbiel bridge which spans the Little Riley on the Bluffton Campus.

Our next stop was the Meno community. Rev. Henry Schmitt met the party as the train pulled

in the station and arranged for the stay of the club. We sang in the Lahoma High School Auditorium to a good sized audience. Our impressions of Oklahoma are that here is a state with potential possibilities and that the Mennonite people are happy and content working in this part of the Master's vineyard.

This evening we shall be the guests of our Fortuna friends and thence to Illinois. We are all enjoying good health for which we are indeed thankful.

Later: The Fortuna, Mo. people greeted us to the tune of approximately 1,000 people at the Bethel church. On the evening of July 24, Rev. Hilty in a fitting way introduced the Club, emphasizing especially the important place that music holds in the home, church and school. After the concert the Club was entertained at the home of Miss Ella Garber, an Alumnus of Bluffton College and now a candidate for the Foreign Mission Field. Truly the Fortuna people showed us they were from Missouri. Thank you all!

Summerfield, Ill. was our next objective. Rev. and Mrs. Soldner together with their parishioners proved themselves real hosts. Immediately upon arrival we were conveyed to the school grounds where a sumptuous evening meal awaited us. Having but little time to make the necessary change in attire for the concert, we, however, made the connection just in time. The large audience showed its appreciation of the program by its frequent applause. Our impressions of Summerfield are a nice place and a fine people.

B. D. S.

CORRESPONDENCE

(Continued from page 3)

of the Garrett Biblical Institute at Evanston, were with us on Sunday, April the 30th, and gave to us the messages of the day. The Bluffton College Glee Club was a welcome visitor on the evening of June 4, and in the presence of a full house gave a sacred concert that would do honor to any group of gospel singers. The last rousing special occasion for the quarter was a S. S. picnic for the children, held in Jackson Park, bordering on Lake Michigan. Many of the parents came with their children, a very hopeful spiritual sign. A well arranged program was eagerly participated in, to the delight of all. Following the program was a blessed fellowship hour around a well spread table covered with the fruits of the earth; prepared by the many willing hands of those who are interested in the spread of the gospel among the children in this part of this great city. It is needless to say that this was an enjoyable feature of the day. These are days that empty churches, for vacation days are again upon us, but our work here moves steadily on, without any material change numerically or otherwise, for which we are very thankful to Him from whom all real blessings come.

In a great tent meeting recently held on the West Side, where two notably great men of God were to speak on an afternoon, not many were there, and in view of that fact, a person sitting near me remarked that this is an evidence that God's flock is still a little flock, I said, "yes, that is quit true, but it is sure of victory." This is the victory that overcomes the world; even our faith.

Yours in His name,
W. W. Miller.

1500 W. 72 Place.

Los Angeles, Cal., July 10, 1922: Dear Readers: Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.

We are still "holding the fort" at the Mennonite Mission here, and do not intend to haul down our flag. Sometimes the work is very discouraging and trying, but at such times our Lord always draws us very near to Him, and then we can praise Him for the trials. However, there are also encouragements and triumphs along the way, especially when we hear how some are seeking the Lord. The regular services at the mission are continuing as usual. Since the Bible Institute has closed for the summer we miss a number of S.S. teachers and other workers from our midst, who have graduated from the Bible course and have gone home, or out into other work. Thus they come and go, year after year, new faces introducing new friends, and in a short twelve-months they leave us an empty seat with a pleasant memory to it.

One of these pleasant memories calls up a scene which took place on Sunday evening, June 25, when Miss Minnie Jenkins and Mr. Fred Johnson, Hopi Christians of Arizona, were joined in the holy bonds of matrimony in our little chapel. We will long remember the scene, as these dear young people walked forward to the place assigned to them, while Wm. Schowalter played the wedding march. This is but the second Christian couple of Hopi Indians, from our mission field, and how our hearts went out to them in love and sympathy. As we listened to their pledges we thought of the One whom they were including in their agreement, and without whom they did not desire to to take this step. How happy and useful He can make their united lives! May the young Hopis outside of Christ see the blessedness of a home where Christ is exalted.

Both Minnie and Fred (as we call them) yielded their hearts and lives to Christ eight or nine years ago, and have followed Him faithfully since then. Minnie spent two years in Mr. Ironsides' Bible School at Oakland; later she worked in the Hopi mission under Missionary Frey several years, and now she had completed one year at the Bible Institute at Los Angeles. She is the only Christian of her family. She is a niece of Frank Jenkins, the Christian Hopi, who had been a great help to Brother Frey at the mission until he died of influenza. Fred had attended the Phoenix Indian School for six years, and now graduated from the two-year Bible course at the Institute here. All his family are Christians. This young couple have entered the the work at Moencopi, Arizona, under our mission board. Pray for them as they do visitation work among their own people, and teach Bible classes, etc.

At the ceremony described above was another dear Christian Hopi girl, Elizabeth Ruth, whom many of you know personally. She sang a beautiful solo as a tribute to her friends. She studied at Bethel College several years, then taught in a government school on our mission field for some time. She had previously taken part of the course at the Bible Institute here, and during the past year finished the course, graduating in the class of March, this year. She is entering upon the work at Oraibi, and we feel confident that her talents are consecrated, and the Lord will be able to use her there. She also desires your prayers and interest in her work.

Sunday, July 9th, was another red letter day. In the morning we had the joy of greeting and welcoming our new Superintendent, Rev. Albert Claassen, and his family, who had arrived a few days before. We are indeed glad to say that this can be done to best advantage in Germany where a good outfit consisting of outer garments, underwear, shoes and stockings may be procured for $8.00 per person. Since there will be about 3000 persons to be provided for about $25,000 will be needed. Bro. Mumaw has already sent out a call for this purpose and we wish to add emphasis to it. Upon their arrival in this country they will receive proper attention and homes will be provided in the Mennonite Settlement of Manitoba and Saskatchewan until they can be lo-

Dear Friends, continue to bear up this mission and the work in your prayers. Corr.

CANADIAN MENNONITE BOARD OF COLONIZATION

Rosthern, Sask., July 20, 1922

As is well known, the Board of Colonization in Canada is busily occupied in making possible Mennonite immigration from Russia into Canada. We undertake this task in the face of great difficulties and doubtings. Nevertheless, so far, satisfactory progress has been made.

Our application for a Charter is in the hands of the authorities, and we are daily expecting its approbation. After which we shall be ready for the sale of shares.

Since there are 2774 of our brethren waiting in Odessa, we cannot delay until the Charter is approved and the necessary number of shares sold.

The C. P. R. has offered to come to the assistance of our churches. Two ships, the Montreal and the Scandinavian are waiting orders in Liverpool to proceed to Odessa, and bring our waiting brethren across the ocean. The contract has been prepared and is in our hands. In it are a few points that remain to be cleaned up. In order not to lose more time the undersigned, with another representative have been instructed to go to Montreal and take the matter and sign the contract. At the same time the representatives are to take up certain matters relative to the immigration of our brethren into Canada with the authorities at Ottowa. We leave tomorrow on this errand.

We know that our Russian brethren are in rags with not enough to give their bodies a decent covering and so it has been determined to clothe the first party of immigrants. For the information of our readers we wish to say that this can be done to best advantage in Germany where a good outfit consisting of outer garments, underwear, shoes and stockings may be procured for $8.00 per person. Since there will be about 3000 persons to be provided for about $25,000 will be needed. Bro. Mumaw has already sent out a call for this purpose and we wish to add emphasis to it. Upon their arrival in this country they will receive proper attention and homes will be provided in the Mennonite Settlement of Manitoba and Saskatchewan until they can be lo-

cated on the land. This is a gigantic undertaking, but it is moving. May God lead our people to help so that blessings may follow and the incoming brethren be assisted to a better existence in Canada.

David Toews, Chairman.

Study the Bible

Daily. You cannot afford to live from morning till evening without its aid.

Prayerfully. A correct motive will prepare the way for a comprehensive method.

Reverently. It is God's Word, though spoken and written by men.

Systematically. There is no book that will so reward thoughtful and well-arranged perusal.

Practically. It is a book not only to fascinate, but to be liked.

It is meant for every crisis and circumstance of man's career.

THE S. S. LESSON

Aug. 20

The Second Return From Exile

Ezra 7:10; 8:21-23, 32.

Golden Text:—"The hand of our God is upon all them that seek Him for good." Ezra 8:22.

Ezra, the ready scribe, as he is called in Scripture, while not ranking with such great men as Moses the law-giver or David the king, nevertheless left his impress upon the people of God for all time. As the greatest of the Scribes there can hardly be a doubt that the canon of the Old Testament, as it exists, owes its existence to the compilation of Ezra. While we speak of him as the compiler of the canon, we must always bear in mind that the work was done under the guidance of the Spirit of God and therefore owes its origin to the Holy Spirit rather than to Ezra who was but an instrument.

"The book of Ezra consists of two portions, separated from each other by 58 years, including the whole reign of Xerxes (Ahasuerus of Esther). The former part, ending 6:22, contains the history of the returning Exiles, and of the rebuilding of the temple, which had been decreed by Cyrus, B. C. 536, and was completed in the reign of Darius Hystaspees, B. C. 515. The latter portion from Ezra 7:1, contains the personal history of Ezra's journey to Jerusalem, with commission from Artaxerxes Longimanus, B. C. 457, and his exertions for the reformation of the people." Green.

The first verse of the lesson gives us the keynote to the life of Ezra and the book of Ezra. It would be a very helpful verse for every Christian to keep in mind so that, like Ezra, his life would be of the greatest use to the generation: Let it be noted that the preparation for any great effort is of highest importance. Here we see how Ezra prepared. (1) "Ezra prepared his heart." In doing this he centered its affections upon the highest and best things. Then, he placed himself in a receptive mood. He was willing to have God the leading influence in his life. Again, he set his heart upon the things that should most concern the people of God. His heart was fixed upon honoring God and personal matters and personal interests became secondary things to him. (2) He "prepared his heart to seek the law." It meant that his greatest interest was in the law of God and that he thoroughly acquainted himself with it. No one can estimate what the world would have lost had there been no Ezra who made the love of the law a passion. There are are many lines of activity possible to good men, but the best they can do for themselves and others is to familiarize themselves with the law and live it and instruct others in it. Without men and women, whose delight is the law of God, the world would be lost in utter hopelessness. Not every one is called to leadership or to great things as men call them great, but a career that makes this law the chief thing in life is sure to be a blessing of greatest magnitude to the world. (3) "He prepared his heart to do it." There are many who know what they should do but don't practice it. The best example is that which shows a consistent obedience to the law of God. The only effective kind of teaching or preaching is that which pratices exactly what it preaches. You may tell men and women what to do, or you may show them what to do. The service that is really worthy is that which both tells and shows how God's law is to be rightly observed. (4) He taught Israel the statutes and judgments. In this he combined the priestly office with the teacher's responsibility, no minister, no parent, no Christian leader and no Christian really does his duty to God unless he feels the responsibility to teach the truth and actively engages in teaching the will of God as it is expressed in His Word.

Ezra and the people did not trust themselves alone for the completion of their efforts. They began their journey by fasting and calling upon God to reveal to them the right way. In fasting the idea of prayer accompanying it is always present. Fasting without prayer is useless. They had faith and trusted God alone for their protection. This lesson must be learned over and over again. If we are to benefit by the certain protection of the Almighty we must be ready to trust Him absolutely.

As they believed and trusted God, casting all their cares upon Him, they came to a successful termination of their journey. They had deliverance from their enemies and they reached their desired heaven in safety. In life's journey, if it is to come to a successful termination, a like program is necessary. We must prepare our hearts to do our work, the law must be in our hearts and obeyed. We must trust Him and cast all our cares upon Him and, then too, our way to our desired heaven will be successfully made without interruption from the powers to do us hurt.

THE C. E. TOPIC

Aug. 20.

Following and Setting Good Examples.

II Chron. 24:15-19; 26:3-5.

Sometimes you will hear some inconsistent person quoting the old proverb, "Don't do as I do but do as I say" as though then it would justify their teaching one thing and doing another. If we had only leaders and teachers of that kind the whole world would soon go down under a terrible cloud of selfishness and hypocrisy to its own destruction. It is a first law of our nature to expect consistency, especially in matters of instruction and example. No man or woman, no matter how wonderful the doctrine they attempt to unfold, can influence the world for righteousness who is not true to the doctrine that that one holds forth as something for good.

We see the doctrine of consistency illustrated in all walks of life. The pupil sits under a celebrated teacher to learn a language. It is not the rules that the teacher lays down that gives the pupil an elegant command of the language, even though they are important, but it is the personality of the teacher, his enthusiasm and the splendid example of his own diction, that really are the secret of the pupil's excellent progress. President Garfield, once, when asked what was his idea of a university, replied, "A bench with a school-boy on one end and Mark Hopkins on the other." Meaning thereby that the example and personality of that noted instructor was the most important part of a liberal education.

In the rearing of children parents often make the mistake of thinking that their commands, without their example are sufficient. They are not. The father who commands his son to attend church, but does not go himself, will not be long in discovering that either his commands are no good or the son gets no good out of the service. The mother who spends her time in "gadding" about can not hope that the daughter will find much joy in the home life. There is no reason whatever that justifies any man or woman in doing anything that they would forbid their children to do.

The greatest of all examples is the example set for us by our Lord Jesus Christ. He is the ideal Man. He is more. He is the divine Man to whom the human shall look up for an example. He was sinless and could, with confidence, challenge His enemies to convict him of sin. He was perfect in all things. No man or woman attains absolute perfection in this life, but their Lord is their ideal and they may grow toward the full stature of the manhood in Christ Jesus. Since He has given us an example in His life, in every case of perplexity, the safe test for our conduct is to ask and to answer the question, "What would Jesus do?"

A young man, noted for the influence he had over his fellows at college, was to be asked to join in a game of cards. Don't do that, said one, it would be useless. "He is strong enough not to be hurt by it," was the reply. "Yes," came back the answer, "even if he thought so, he would not do so, for he knows he is the balance-wheel of the whole institution." There is much in a realization that one's example can count for good or bad.

The notable cases of good example cited in our lesson give inspiration enough to every reader to make him feel that the destinies of the lives of those about him are fixed by the kind of a life he leads. A noted statesman once exclaimed, "All that I am I owe to my angel mother," and we know that "The hand that rocks the cradle is the hand that rules the world." Every good wife and mother has a place in the betterment of the world that involves the setting of a good and pure life as an example. The same is true of every father, of every friend, of every teacher and every companion.

The writer recently saw a "Judas Steer" in action at a slaughter house. The creature is trained to lead the herd into the death pen. It goes first and the others meekly follow after which it turns aside and is ready to lead others to their death. Does it occur to us that the wicked, selfish lives of many act like that and by example, lead many others to their doom?

THE ARSENAL AT SPRINGFIELD

(Longfellow.)

This is the arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death angel touches those swift keys!
What loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's song,
And loud, amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle bell with dreadful din,
And Aztec priests upon their teocallis
Beat the wild war drums made of serpent's skin;

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wall of famine in beleagured towns;

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts:

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace"!

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received at this office:

"Southeast of Saratov extreme drought of two months seriously threatens all crops except rye. Prospects very bad."

(Signed) Miller.

A cablegram from Bro. G. G. Heibert conveys the information that he has reached Berlin safely and that Bro. P. C. Heibert who is on his way home from Russia is at present in Europe also. The latter left Moscow on July 10, and will be in this country in the course of a few weeks.

The following letters of thanks written to our representatives in Russia are self-explanatory:

To the Leaders and Representatives of the A. R. A.:

He who has never had the experience of a storm on the ocean, cannot have a true opinion of the terrors of the sea. This is not to say that you, dear American brethren, who have not personally lived through the civil war and the consequent total failure of crops and the famine in Russia, do not have a true understanding of the depths of our need. The battle for existence is bitter indeed. People almost lose their self-respect through the very difficult and nearly fruitless effort to obtain food. A general degradation, nervousness, demoralization, etc., are the consequences of this struggle. Therefore it should not surprise you if for your great work in our midst you get only small thanks.

In the name of the inhabitants of our village Blumenort which belongs to the class of those which have been hit the hardest by the famine and which therefore greatly appreciate the relief work of the A. M. R., we would herewith express our heartfelt thanks and we ask you to give our thanks also to our brethren, those who have sent of their means from beyond the seas. For you have saved us from death by starvation which is raging all around us and to which some of our own village have fallen prey. May the Lord bless the great work of the A. M. R., and especially reward your personal sacrifices.

Chairman, P. Dueck; Second Chairman, D. J. Friesen; Secs. H. Toews, P. Neufeld; Local Committee, G. Weis, Jak. Baerg.

Blumenort, May 1, 1922, Halbstadter Wolost Saporoyer Government.

To the representative of the A.M.R.:

Dear Mr. Slagel:—

I desire to express my sincere thanks for the American help which has come to our Orphanage. If you could have witnessed the rejoicing heard on every hand in our institution, you would doubtless have said that it pays and is worth your efforts. It is indeed a great work which the Americans have done for Russia and particularly for the Mennonites. Almost at every meal the good quality of the American food is the topic of conversation. Our children have already become stronger, a fact which causes us to return thanks to God, for it was hard to see the children suffer. May God reward you as the representative of the American relief work as well as all in America who have contributed to this work.

With best wishes, Humbly,
Abr. Harder, Superintendent.

Grossweide, April 24, 1922.

Dear Mr. Slagel:—

We will try in the name of all the boys in the Orphanage to write you a letter of thanks. The supplies that you have sent us have made us very glad, and we thank you heartily for them. It must have meant much trouble and work to send us the supplies all the way from America. You will be rewarded for it in heaven. We feel better because of the good food, but since there is a lack of horses and we have to work the ground with hoes and spades, we still get very hungry because of the hard work. Wishing you the Lord's blessing on all your work, we remain thankfully yours,

Isaac Jauzen, Heinrich Neufeld, Bernhard Zap, etc.

Dear Mr. Slagel:—

With glad and thankful hearts, in the name of all the girls of the Orphanage, we express our sincere thanks to you and all who contributed to the relief that has come to us from America. Great rejoicing greeted the wagon of supplies that came so unexpectedly. Our prayers have been answered. American food tastes especially good. Since we cannot repay you we pray God that He may bless you richly for it all.

Aliece Friesen, Kaetchen Koop, Gredel Wieler, Njutchen Neufeld, Agnes Ratzlaff, Frieda Penner, Tina Dueck, etc.

July 21, 1922.

FOURTH-ALL MENNONITE CONVENTION

Goshen, Ind., Sept. 6th and 7th, 1922

(To be held in Eighth St. Mennonite Church).

Wednesday Forenoon—Foreign Mission

9:00—Devotional Services conducted by Emanuel Troyer.
9:20—Address of the Chairman—S. M. Musselman.
10:00—Mennonites and Foreign Missions—J. W. Kliewer.
11:00—Mennonites and Relief Work—Payson Miller.

(Note: The above addresses are intended to cover the whole Mennonite field, but opportunity will be given for supplementary remarks by representatives present.)

12:00—Closing.

Wednesday Afternoon—Education

1:30—Devotional Exercises conducted by J. S. Hartzler.
2:00—The Aim of Mennonite Education—J. H. Langenwalter.
2:30—The Problem of Mennonite Education—I. R. Detwiler.
3:00—Reports.
Bethel College
Goshen College
Bluffton College
Tabor College
Freeman College
Hesston College
Eastern Mennonite School
Witmarsum Theological Seminary.

(Note: The reports are to be brief statements of the purpose, plans and prospects of the various schools, and are to be given by the Presidents, if possible. If the President cannot be present, the report is to be given by a representative chosen by the Institution which he represents.)

4:00—Our Future Place in Christian Education—N. E. Byers.
4:30—Closing.

Wednesday Evening—Home Missions

7:00—Devotional Exercises conducted by L. J. Lehman.
7:30—The Chicago Group of Missions—G. P. Shultz.
8:00—Mennonite Missions Among the Indians—H. R. Voth.
9:00—Closing.

Thursday Morning—Doctrinal

9:00—Devotional Exercises conducted by J. K. Gerig.
9:30—Mennonites and War (Historical Treatment)—C. H. Smith.
10:15—Our Future Peace Policy—W. S. Gottschall.
11:00—Mennonites and Secret Societies—C. R. Derstine.
12:00—Closing.

Thursday Afternoon—Miscellaneous

1:30—Devotional Exercises conducted by Amos Oyer.
2:00—Business: Report of Treasurer, Committees, Appointment of Committees, Offering, Other Business.
2:45—Cooperation Among Mennonites—Past, Present and Future.—P. R. Schroeder.
3:30—Our Future Place Among Evangelical Denominations—W. B. Weaver.
4:15—Report of Resolution Committee.
4:30—Closing.

(Note: The various Mennonite Publishing Houses are invited to bring exhibits. Free space will be provided.)

Committee:
J. A. Huffman,
J. W. Kliewer,
E. Troyer,
D. N. Claudon,
I. R. Detwiler,
D. E. Harder.

SPECIAL SUPPORT NEEDED

Missionary H. J. Brown asks for special support for the following workers and students in China.

Evangelistic Workers

Mrs. Wang Hsi T'ien, $35.00 a year; Mrs. Li feng Chu, $35.00; Wang Hsi T'ien, $65.00; Mrs. Shan Tang, $35.00; Yeh Lien, $35.00.

Teachers

Yeh paolin, $40.00 a year; Chang pao Chen, 60.00; Chen fang ling, $35,00; Keng kwei Chen, $40.00; Ku yü Chang, $35.00; Shan wen Ming, $35.00; Fan Shu Tien, $45.00; Hsieh Li Cheng, $35.00; Miss Wang Hsiu Ying, $35.00; Chi feng lin, $75.00; Chen Chen, $30.00; Nu gi fa, $30.00; Niu Teng Pang, $45.00.

Other Helpers

Liu Sau Yuan, janitor, $25.00 a year; Hu feng shen, doorkeeper, $25.00; Shen t'en En, watchman, $25.00; Meng Kuang Chi, gateman, (Nan Le), $30.00; Wu I Chih, gateman, (Taming) $35.00.

College Boys

Wang gin Shan, $85.00 a year; Chang Ching, $85.00; One more not yet named, $85.00.

High School Boys

Chang Tien Yuan, $35.00 a year; Wang wan Chü, $35.00; Tsao Hung En, $35.00; Ku Ting Hsing, $35.00; Niu Shu Hsiang, $35.00.

P. H. Richert, Sec.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. AUGUST 10, 1922. No. 31.

MIDDLE DISTRICT CONFERENCE

The Salem Mennonite Church of Dalton, Ohio, hereby extends a cordial invitation to members of the Middle District Conference to attend the regular Conference to be held Aug. 31-Sept. 3.

The program is an excellent one and the people here will do all in their power to make your stay here a pleasant one.

Remember the Conference in your prayers as that is the only thing that will make the meetings a success.

Reception Committee.

NOTICE OF ORDINATION

The church at Deer Creek, Okla., wishes to announce that on the 20th of August, their minister, Bro. Gerhard Friesen, is to be ordained as Elder in Deer Creek.

IN MENNONITE CIRCLES

Prof. C. H. Smith, formerly of Bluffton College, who is to begin work in Bethel College, is at present in Philadelphia doing research work.

Mr. S. S. Moyer, of the Second Church Philadelphia was recently a guest of his cousin, Prof. Moyer of Bethel College.

Bethel College, Newton, Kansas, is putting forth a big program including a $210,000 campaign. The preliminaries are reported to have started out fine.

Rev. D. J. Brandt, of Pretty Prairie, Kan. has not been in good health recently and has taken a vacation of a few weeks for rest and recuperation.

Prof. P. C. Hiebert, one of the commissioners sent to Russia by The Mennonite Central Committee has arrived in this country on his way home to Hillsboro, Kansas. On Tuesday night a meeting with the Philadelphia brethren was arranged in the Second Church.

Rev. N. B. Grubb of Philadelphia is visiting his son, Rev. W. H. Grubb, pastor of the Normal, Ill., Church. Last Sunday he preached both morning and evening in the Normal Church.

On Aug. 12 to 14, a Leper Mission Conference will be held at Winona Lake, Ind. The program includes the discussion of leper mission problems in many lands, including the United States. Our missionary, P. A. Penner will be present and speak on the Lepers of India.

The Anniversary of the Mennonite Old Folks' Home, Frederick, Pa., will be held on September 10. This is always a big day in the Eastern District Conference and brings together people from practically every church in the District. Bro. Charles Moyer, who for a number of years has arranged "Buss" parties from the Philadelphia churches to the Home Anniversary is once more "on the job" and anticipates a larger patronage than ever before.

The Great Commission Prayer League relates the following:

Some years ago a great revival broke out in an Illinois town of about 2,000 population. There were not far from a thousand professedly sound conversions, and the country was stirred for miles around. It was the writer's privilege to visit that town shortly afterwards, and one of the things that deeply impressed him was the testimony of some of the older saints of God, that for **Ten Years** cottage prayer meetings had been held to **Pray for Revival.** The local drought had been severe and long continued, but, oh, what a downpour when it did come!

The present world-wide drought is as severe and long-continued as was that local drought. God was big enough to supply the local need—is He big enough to supply the world-wide need? If so, what is lacking? "Men ought **Always** to pray, and **Not to Faint."**

The Treasurer of the Emergency Relief Commission, Bro. C. F. Claassen, desires to inform the readers of The Mennonite that, during his absences from the office, two errors were made in stating the contributions during the month of June—they were both credited to The Bundesbote and should have been credited to Adolph Sprunger, Monroe, Ind., $50.00 and Harrison Landis, Philadelphia, Pa., $100.00.

The Twenty-Second Annual session of the Central, (Ill.) Conference will be held at Meadows, Ill., Aug. 30 to Sept. 1.

In No. 29 of The Mennonite there appeared an article by Mary M. Zook on **Nonresistance.** Credit to the Gospel Herald for the article was unintentionally omitted.

The Annual Report of the President and the Treasurer of Witmarsum Theological Seminary has made its appearance. The aims and ideals of this institution represent so much for which Mennonites everywhere have been hoping and praying that every member of the Mennonite church should familiarize himself with them. In so doing we are sure that the questions of support, patronage and finance will soon cease to become serious problems with the Seminary.

A NEW PHASE IN THE RUSSIAN SITUATION

The Mennonite Central Committee has been actively engaged in relieving the situation of our unfortunate Russian brethren. Another phase of the situation is presented in the following communications which we publish at the urgent request of the secretary:

From the Mennonite Central Committee

The enclosed copy of a cablegram just received at this office will be self-explanatory. This brings us face to face with another great task but we need not shrink from it. Since the Volga colonies seem to be in more favorable circumstances, we can direct our energies more particularly to our people in the South.

Trusting that you will give this message full publicity and believing that our people will continue their liberal support of this needy work, I am

Sincerely yours,
Levi Mumaw, Sec.

"Drought in Molotschna Colonies causes general crop failure. Pasture destroyed and severe shortage winter fodder. Grain shortage and fuel scarcity will be yond extreme winter suffering.—Miller, A. M. R."

SPECIAL SESSION OF THE EASTERN DISTRICT CONFERENCE

A special session of Eastern District Conference was held on Monday, July 31, 1922, in the Souderton church. In opening the meeting the president, Bro. Landis, called for a season of prayer, keeping especially in mind the purpose of this meeting and the seminary, in which behalf the meeting was called, our congregations at home and third the "National Conference of Religious Bodies on Peace," called to meet at Bluffton College the last of the week and to which the May conference had elected five delegates.

Following the devotions the secretary read the call for the meeting which was followed by the roll call of congregations.

Most of the congregations were represented wholly or in part by the accredited delegates of the May conference. A communication authorized the secretary to represent the churches in Blair and Mifflin counties. Several churches were not represented.

The report of the Educational Committee on aid for Witmarsum Seminary was received. From this report it was learned that $2,000 was needed for the maintenance of a chair—salary for a teacher—in the seminary, and that Bluffton College had agreed to transfer for the scholastic year 1922-23 $1,000 of the amount due the college from the Thanksgiving Fund. Various questions arose, various opinions were expressed, and letters and reports on the referendum of the congregations read. After the serious, prayerful, argumentative consideration in which matters were clarified, and the need of an institution like Witmarsum Seminary

impressed on the minds of Conference, the following resolutions were adopted:

1. "We thank Bluffton College for releasing $1,000 of the amount due her from the Thanksgiving Fund in favor of the seminary."

2. "That we as a Conference assume the responsibility of raising in our congregations the sum of an additional $1,000 for the support of a chair in the seminary for the year 1922-1923." This resolution was supplemented with the following explanation which was adopted with the resolution: "The amount is such that if each congregation raise a sum equal to, in dollars, to one-half the membership the amount will be raised. The money is to be paid through the Conference treasurer to the Treasurer of the seminary."

3. "That the treasurer be authorized to pay $1,000 on or before September 1st, to Witmarsum Theological Seminary from the Thanksgiving Fund, and further resolved that the amount necessary to complete the one thousand dollars released by Bluffton College from its quota of the Thanksgiving Fund be advanced from the funds of the Home Mission and Church Extension Committee."

4. "That the officers of Conference designate a day in the near future as **Educational Day** on which the various congregations may give special recognition to our educational institutions in the services and receive contributions for them."

The other matter indicated in the call of a special conference was the receiving of the report of a special committee named at a ministerial meeting on "Secret Orders." The report as given herewith was received and after some discussion in efforts to throw light on darkness was adopted as the expression of the present attitude of conference on this troubling question:

Your committee respectfully reports as follows:

The committee feels that the problem submitted to it is one which should receive greater attention from the regularly constituted authorities of each church than has heretofore been given to it.

Your committee further feels that as conditions are not uniform in all congregations of the Conference and as the problem is not the same in all individual cases it would be unwise to lay down any radical or hard and fast rule for the solution of the problem.

Your committee further feels that a Campaign of Education in which the principles of our church on this subject are made clearer to our people is necessary and would be helpful.

Your committee therefore recommends:

First, that it be suggested by the Conference to the pastors and Spiritual Council of each congregation that the matter be carefully and prayerfully considered with a view to taking such steps as they feel would ultimately work out the proper solution.

Your Committee further suggests that it be impressed upon all Ministers of the Conference that if this problem is ultimately to be solved such solution must come largely through their efforts in informing our people both publicly and individually of the position of our Church on this subject and of the reasons for it and in appealing to the loyalty of our people to the Church and its principles.

The Committee further recommends that every effort should be made to supply our people within the Church with those needs which apparently draw some of them to secret orders. In making this recommendation we have in mind the possible extension of the work of the Beneficial Association already existing among us and further the drawing together of our people socially in Christian and charitable work which would make them feel less the need of association with others for purely worldly purposes and in this latter respect we believe that the activities of our Brotherhood can be made to go far to aid in the solution of the problem.

Respectfully submitted,
Committee.
M. H. Kratz,
S. M. Rosenberger.
J. D. Moyer.

With a season of prayer, the conference was adjourned.

A. M. Fretz, Sec.

Among various expressions brought out at the recent special conference, that did not get recognition in the minutes are the following: Our educational institutions must stand for the faith once delivered unto the saints including:

"The Verbal Inspiration and Absolute and Final Authority of the Scriptures as originally given; the Trinity of the Godhead; the Absolute Deity of the Lord Jesus Christ; His Virgin Birth; His Perfect Humanity; His Vicarious Death through the Shedding of His Blood for the Remission of Sins; His Bodily Resurrection and Ascension, and the Imminence of His Literal, Personal and Premillenial Return; His subsequent reign as King, in His Kingdom, over all the earth, the Personality and Deity of the Holy Spirit; the Reality and Personality of Satan; the Church, the Body and Bride of Christ, whose Supreme Mission is her World-wide Commission, as set forth by Christ and His Apostles; the Fall of Man through the Sin of Adam, and the consequent Necessity of the New Birth through Jesus Christ; the Resurrection of the Body, the Endless Bliss of Believers and the Endless Suffering of Unbelievers."

"That we bear testimony against secret societies which have a form of Godliness and deny the Power thereof; by this is meant Oath-bound Christ-Denying Societies, and where persons are yoked together with unbelievers. II Cor. 6:14-18."

We would suggest to advise, and urge our people who desire to aid worthy causes by their means to do so while still living instead of, as is often done, by will, to be applied after they are deceased. While we want to be law-abiding citizens and render to our Government its dues as well as to God, we feel that since the State refuses aid to the Church and her institutions, which indeed may be a wise thing to do, it should not, as under a recently enacted law, step in when an individual makes a small bequest to the church or some charitable institution and say: "I must have 10 per cent. of that before the institution for which it was intended can have its remaining share." Recent examples make this imminent.

Let me say then, in the first place, that I am in full sympathy with the thought of having a distinctively Mennonite school, representing as far as this may be, the different branches of the church, for the preparation of young men and women for service as pastors and lay workers in our churches and our missionary extension work. I helped in a modest way in getting Bluffton College and Mennonite Seminary started, on a widened and cooperating plan, with this end in view.

And now that the Seminary end of that institution has separated under a management and with a program of its own, I recognize its rightful claim for our unabated interest and support. Unabated did I say? Increased I rather should say, increased in proportion as we may see in this new arrangement an increased possibility for thorough training and instruction, varied according to the training and instruction, varied according to the need of the churches and the individual students. I would like to refer here with delighted approval to the article in a recent number of the Mennonite describing the courses offered at the Seminary with the arguments for each.

Witmarsum under the separate plan has now had one year of trial. We have had opportunity to observe to some extent its working. It is, however, too soon to adjudge its worth with full assurance. Nevertheless it surely has shown up in a way to deserve that we unite with the other bodies concerned in the educational interest it represents, to give the needed support for the ensuing year, so that it may continue to develop the plan and show the spirit and quality of its working.

I would, therefore, favor the proposed support of the Seminary for this year. To call it an endowment is using a term with a meaning that does not apply. An endowment is generally understood to designate a foundation that insures a definite income from year to year. The conference can not give such an assurance. It may at this or any other session make a promise of that kind, but unless it has an invested principal somewhere the fulfilment of its promise will depend on free-will contributions annually collected. And these free-will contributions will be collectible only as long as the people in our congregations are satisfied with the institution.

And this is the healthiest sort of relationship anyway. About the safest way to have and keep our schools what we want them to be is to keep our hands on the purse strings. We see all around us how highly endowed schools of other denominations are running away from the standards of the faith, after the gods of modernism, destructive criticism, the worship of human wisdom instead of the Divine wisdom and revelation. We need not wonder if persons of means, who deprecate this modern apostasy put strings to their gifts.

To sum up: We can not bind our conference, which means our congregations, which in turn means the members of the congregations, with an obligation that comes due and must be paid. Our church polity does not give us that right. And it is for the best of our school that we can not. Let us undertake with the help of a share of the Thanksgiving Fund surrendered by the College in favor of the Seminary, to raise the required amount for this year and let us follow our gifts with our prayers, interceding in behalf of the school and its teachers, that the teaching and influence of the school may prove it to be the kind of school that our people will be glad to continue to support.

A. S. Shelly.

CORRESPONDENCE

First Mennonite Church, Reedley, Calif., July 15, 1922. Some one said recently in a letter to the Mennonite that they had been so busy making history that they had had no time to write about it. It seems as though we have been very busy at Reedley too and now some of the happenings of the last few months seem to be history too old to be interesting.

We are in the midst of a real summer again when the thermometer occasionally registers as high as 112 in the shade. It was rather surprising to have a real shower one night last week for this is California's dry season. God has been very gracious in protecting the vineyards from a late frost this year so they look quite prosperous.

Because of the urgent call for help in Russia our people have pledged themselves to giving monthly outside of the special collections. The plan of the committee was that the head of every household should pledge $1 each for as many members of his family as he could. Some paid this in advance and others are paying monthly or quarterly. Of course there is no rule against anyone giving more than $1 per member if able to do so.

We have been blessed with many conventions and conferences in the past few months. The first one that interested us was the Calif. Mennonite S. S. and C. E. Conference held at Upland. Sixty-two of our folks attended, going across country in autos—and Fords. They had the privilege of seeing real snow while crossing the mountains between here and Upland. Our Male Chorus was on the Conference program giving a sacred concert there and also at LaVerne College. The Upland people were excellent hosts and all who went enjoyed going and received a blessing in the fellowship one with another.

The next Convention was the State S. S. Convention at San Francisco to which seven of our number went, five as delegates. It was inspiring to listen to men who had made the Sunday school the big work of their lives and made those who attended feel glad for their small share in it. It was not as well attended as it should have been but its being during the week prevented many people from coming except in the evenings.

Near the close of May we had the County Christian Endeavor convention in a near by town and many of the young folks went for some or all of the meetings. There were also a number of our Juniors in attendance for they had sessions of their very own which they thoroughly enjoyed.

During the month of June we had our Daily Vacation Bible School with an enrollment of 65. Rev. Krehbiel had charge of this with one assistant thus having two departments; one with ages ranging from 7-11 and the other for those from 12 years old and over. This was our third year of this school and we feel that it has become a part of our regular church life. The older ones studied Church History, Bible stories, memory passages and some Geography. Memory work was the "big" work of the smaller department for the Junior age is certainly the "golden memory period". We began our day at 8 in the morning continuing until 11:30. This made about 62 hours of actual study time after subtracting the recess time. In most of our Sunday schools the average class time is ½ or ¾ hours per Sunday, making at the most about 39 hours of Bible study per year. It does not need much oratory to convince us of the fact that some things can be accomplished in a month of consecutive Bible study that can never be accomplished in the Sunday school.

On July 6 and 7 the Bluffton College Glee Club paid Reedley a visit. They gave two concerts which were thoroughly enjoyed by folks who like singing. Sixteen of our number were at the State C. E. Convention from July 5 to 9 and thought we would miss the treat of hearing them. It was therefore a pleasant surprise to see them come on the platform on the opening night of the convention. They sang again at the close of the evening session and then hurried away to catch their train for Reedley. I forgot to say that this convention was in Oakland. There were over four thousand registrations, thirty of these being Mennonites. The interesting thing about such a convention is the large number of teen age boys and girls in attendance. Many come there with no definite knowledge of a Saviour and go away praising God for the new fellowship with Christ. Others come who are careless and indifferent and go away determined to make their life count in the future for the Lord Jesus Christ. There were many good speakers and many blessings were received in the early morning Bible study. Then too, the conferences were very helpful. The churches had their own denominational rally, ours being led by Mr. D. J. Dahlem, our C. E. field secretary for the Pacific Conference.

A great number of our church people are away on their vacations so the church looks somewhat empty on Sunday mornings. During the summer months we are joining with the other churches for the evening service which is held out of doors. Then the different ministers take turn about preaching the sermons. Still we are always glad to get back to the regular meetings when the vacation time is over.

Correspondent, C. H.

Pratum, Oregon. Dear Friends: God has again given us a harvest of plenty and to spare. Truly, we have plenty reasons to be thankful. Fall grain turns out better than expected. The loganberry crop has been rather short, because of quite a drought. Potatoes still look promising. The fruit and garden crop has been a common average. The farmers are all busy thrashing now. Quite a bit of building is going on this summer and carpenters are busy.

Some weeks ago Harry Roulet and Rupert Aschleman from Colfax, Wash., toured down here per auto and enjoyed a pleasant visit while here. Various others have expended such trips in return. I think, as people learn to know each other better they can greatly increase their field of usefulness, especially in a Christian way.

While Rev. S. S. Baumgartner is absent in the interests of the Home Mission Board, Rev. I. A. Sommer has consented to take his place. Last Sunday morning his text was Rom. 8:28. He spoke briefly, but the message was from heart to heart. Rev. Sommer expects to stay here for several weeks before leaving for the east.

Some months ago Rev. J. Kliewer gave several good messages of our various missions. Those who attended could not help but get a better vision of mission work.

Bluffton College Glee Club was here the eve. of July 1st, and the following Sunday. They rendered two programs—secular and religious. The packed church showed a keen and an enthusiastic interest all the way through. Director G. A. Lehman led the song service at the morning church and S. S. in his congenial way. In the afternoon, Children's Day Service was rendered and the song boys sang some more songs. God bless them.

Plans have been put before our Christian Endeavor Society to organize according to some of the Christian Endeavor standards. This undoubtedly can, by the help and grace of God, be carried out more extensively in many of our communities to the betterment and welfare of young people.

The Sunday-school attendance is about 65. On June 18th the Dallas-Pratum S. S. Convention was held at the Pratum church. Young folks took an encouraging, active part therein. Our S. S. belongs to the Haysville S. S. district, which is a division of the state. A convention is held every last Sunday of each quarter in some of the district churches. Good outside help is often gotten so that home workers get a better knowledge of S. S. methods, helps, etc.

Yours truly,
Elmer A. Steiner.

THE FIFTH STATION IN INDIA

Mountain Lake, Minn.,
July 21

Dear Friends: On March 29, while my dear wife was in the hospital in Newton, Kansas, I was entertained in the home of my brother-in-law, Mr. J. H. Richert. On the evening of that day, —I choose to call it an eventful day,—the Young Men's Bible Class of the Mennonite Church came to this hospitable home on the invitation of Mr. and Mrs. Richert. Young men full of vim with the love of Jesus Christ in their hearts. They belonged to various professions. The farmer, the student, the business man and the banker were represented. For a number of hours questions of all sorts pertaining to missions were fired at me. Questions that testified to the fact that not only had these young men read and heard about missions and our field in India, but that also spoke loudly of the great truth that they were on fire for the cause of foreign missions. It was a genuine pleasure to meet them in this informal way and answer questions that were intelligently put to me. I have since then and even before that day met many young men of this type. I found them in Reedley, in Upland and other places. Men on whom we are building, men on whom the Lord depends, men on whom the church is going to place greater responsibilities than have been borne by their fathers. Here in my home town, I have found young men and young women of whom any church may well be proud. They are an asset that cannot be overestimated. Well, to return to

(Continued on page 4)

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EDITORIAL

At the time of this writing there is in progress in Bluffton, Ohio, the National Conference of Religious Bodies who hold peace between nations can be maintained by following the teachings of Jesus. In a later issue we hope to give a detailed account of the meeting which, we are sure, will be adding another chapter to the history of the Peace Sects, after their trying experiences during the World War.

The fact that such a meeting has been called is remarkable because nothing in the history of the "Peace Sects" has ever been attempted like it. It was such a natural thing to do that one wonders why, during the centuries that our churches have existed, no one has ever thought of attempting such a move. True, there have been peace societies of various kind, but they have been apart from the churches that teach peace and membership in them only reflected that which has been a fundamental doctrine of numerous religious bodies for hundreds of years.

As one scans the program several impressive things must be noted, the first of which is the active participation of so many members from various bodies and next the prominence of the persons whose names appear. But these things are the least of the things that give promise of a wonderful meeting. We know that representatives are coming together from various quarters, that they will worship and pray together and that they all have faith in the Prince of Peace who came to teach men to love one another and become good Samaritans to their fellow men.

It is not possible at this time to quote statistics showing the membership of the "Peace Sects" in this country and, perhaps very little would come of it, if we did. The important thing is that if there will ever be a real peace in the world the individual must have peace in his heart and this means being committed loyally to the Prince of Peace, our Lord Jesus Christ.

During the war the several Peace Sects were thrown together by a common interest, but that soon resolved into uniting them in a common task, the task of relieving the innocent sufferers from war's horror. We are glad for the lead taken by the Society of Friends in these humanitarian tasks and the support that our people and others were willing to throw in the direction of the Friends soon revealed how much we were able to give and do. This led to our seeking for a field in which we might be active and the record of the relief work of the Mennonites has now become a remarkable one.

Here then are two lines along which we have found it inspiring and convenient to work, namely, peace testimony and benevolence. Perhaps we may, before long, find other points of contact along other lines, say, like Education and Publication.

THE FIFTH STATION IN INDIA

(Continued from page 3)

the meeting in Newton on March 29. When the evening was wearing away and the young men were about to leave, I said, "Young men, I have a matter to place before you which I wish you would make your daily prayer. I believe in the power of prayer, and I believe that if you and with you others will join in this petition God will grant it. I have been telling you about the need of the field south of Mauhadei, the need for another main mission station. Will you pray that the Lord may give us this station?" The promise to pray for this needy station was given. Then after a word of prayer on our knees, we separated, little knowing or even dreaming what the results of that informal meeting were to be. Some days later a business man, Mr. A. D. Unruh, President of the Young Men's Bible Class told me something on this order, "Mr. Penner, you have spoken to us about the need of the fifth Mission station and asked us to pray that God might supply the funds for this station. The Young People of our church have come together and not only prayed about this matter, but we have decided to try to raise the necessary $10,000.00 for this station." Mr. Unruh almost took my breath away. His plan briefly was this. Without curtailing the regular donations to the General Mission Treasury, he thought that the members of all of the Young People's Societies of our Conference would be able to raise the required amount by an assessment. It will perhaps be remembered by the reader that the Mission station of Korba was erected by small contributions from the Sunday-schools of our Conference. First of all the consent to such an action was secured from the Mission Board. At its last regular session this consent was given. The next step was to secure from the proper officer of the General Conference the statistics of the number of young people's societies and the number of members in each. The apportionment was easy. Now, the whole scheme is a voluntry one on the part of the Young People. No one is compelled to send in the assessment. But, the Young Men of Newton are of the firm conviction that each Society and each member will be only too happy to contribute to this most needy fund. It has stated expressly that such an assessment is to be a love offering to the Lord and shall in no wise curtail the regular contributions to our Treasuries for foreign and home missions. The proposition then is that the Young People's Societies of our Conference endeavor to raise $10,000.00 in order to erect with this money the fifth Main Mission Station in India. The scheme has not originated with me, although it has my full approval, but is the decision of the Young People of the Mennonite Church in Newton after this Society had carefully weighed all matters regarding this important move. I am glad to say that in most cases the young people whom I have had a chance to meet during my travels are heart and soul with the originators of the plan. And Mr. Unruh himself, writes me that he has met with the most encouraging results. Only a few days ago, a member of one Society of our Conference said to me, "We will get the amount that is needed from here." "But," said I, "suppose you don't get it?" "We will get it." That is the way to talk. The whole project then emanates from the Newton Society and has the sanction of the Mission Board.

It will now be in order to say a few words about this projected fifth station. The great question is always the question of need. Our Gen. Conference has never taken a back seat in any good movement when it can be proven that there is a genuine need. Look at the thousands of dollars that have gone to Russia. Our Mission Board in the last 22 years has never stood in the way of progress if the need could be satisfactorily proven. I wish therefore to state in a few sentences the need of this station and then I am willing to abide by the result.

Our neighbors to the south of our mission field in India are the English Baptists. They have been working there long before we ever came to India. This Mission has been able to baptize many people from the so-called gara caste. These people earn their living by weaving and farming, but they also furnish the music at heathen weddings, etc., from which they earn some little money. During the course of years, a number of these baptized garas moved into our field settling in villages which were worked by the missionaries at Mauhadei. Touring in that district the missionaries, Rev. Wiens and Rev. Steiner came in contact with them occasionally. This casual acquaintance resulted in the visit of two or three of these Christians to Mauhadei who asked for a preacher and who also stated that some of their friends would in all probability become Christians. The earnestness of these first visitors was important enough to give it a sympathetic hearing. After some deliberations, the workers at Mauhadei decided to send an Indian Evangelist to that part of our field to preach to the Christians that were living there and to instruct and prepare for baptism any of their non-Christian friends that expressed a desire to become Christians. By way of parenthesis I might say that on account of the great distances it was almost impossible for the Baptist missionaries to visit their scattered Christians. Our field thus worked, even by an evangelist that is in some respects unsatisfactory, became very prolific and it was not long before a number of heathen desired to become Christians. It is gladly conceded that the motives for desiring to become Christians may not have been alone such as we would like to have seen, but at any rate these people were willing to forsake their former religion and life and become identified with a religion that has a loving God and a Savior that saves from sin. Candidates were tested and then, if they proved to be sincere, were baptized by Bro. Wiens. He has now baptized somewhere between 300 and 400 people in that part of our field. Now, these Christians are almost without supervision. When I say "almost" I mean this. The stationed evangelist is incompetent to offer to these

Christians what they ought to have. The Christians have little chance to grow. The children of these Christians grow up in ignorance except for those whom we have been fortunate enough to get into our boys' and girls' boardings. An ignorant church will always be a weak church. The evangelist too is not strong enough to work efficiently with non-Christians. The Missionary, on the other hand, cannot go to this distant part of his field regularly because of his work near his station and because of the difficulty of the roads that have to be traversed in getting to this country. Here then is the proposition. We have a Christian community in the Puljhar State (Often erroneously called the Sukri Field) of over 500 people without regular efficient attention. These people must have the care and the attention of the missionary. But the missionary cannot give his attention to them unless he lives right among them. He cannot live among them and give his undivided attention to them unless he has a place to live, i. e., has a Mission Station. Hence we are pleading for a main Mission station at that place in order that the missionary may be on the spot and help this community along in every way possible. If it were simply a matter of enlarging our field, I do not think that the missionaries would plead for this station, but it is a matter of utmost importance to have this station simply because we already have a large Christian community that is without regular and proper care. Bro. Wiens has done as much as he could but he too is willing to admit, I am sure, how hard it is to give these dear people the attention that they need. Add to this the "great open door" that is before us. We are confident that we can baptize many more people here if the field is worked intensively. But it is unwise to continue a policy which will in the end bring us into the position of dealing with an ignorant half-warm church.

It is of interest to the reader, I am sure, to learn that the English Baptists have ceded to our mission a large tract of their field and thus increased our responsibilities. I am not sure, but it is possible that a further concession will be made us. They feel, we are inclined to think, that their field is larger than they can conveniently work. Against this we will have to guard also, I am willing to admit, since there is a limit to the powers of our conference.

The reason that we ask more for this station than for Mauhadei is that prices of material as well as wages have increased and besides that the projected station is 60 miles from the nearest R. R. station in a country through which the roads are very poor.

May the Lord help you, dear Young People's Societies, to see "the need as we missionaries see it and even more." And I am sure that when you will see, you will be "moved with compassion" and gladly do your bit to bring this station into existence just as soon as possible. May I add, that the money ought to be in not much later than September, since the collecting of the material for a building and the preparations must begin in the cool season which begins about November 1. With hearty greetings, I am, yours in His work,

P. A. Penner.

THE C. E. TOPIC

Aug. 27

Lessons From God's Out-of-Doors

Psa. 8:1-9

In door life is unnatural and artificial. The reason that men and women become physical weaklings is because they live lives that shut out much of the health and pleasure-giving influences that nature makes possible. When the great supply of fresh air and sunshine is as limitless as the universe, what excuse have we for cooping ourselves in dark and gloomy structures that shut them out and only give us in return bad air and unhealthy surroundings? People wonder why the Bible tells us of some of the remarkable instances of old age and we moderns can only attain a fractional portion of the number of years they were permitted to remain on the earth. We partly, at least, answer the question when we point out the fact that the ancients who preserved their vigor lived very close to nature and did not sap their vitality by the unnatural eating, drinking, clothing, excitement, etc., which is weakening the age in which we live.

The larger portion of the Bible narrative concerns out-of-door life. The patriarchs, Moses, David, Elijah, Amos and a host of other Old Testament characters, lived close to the soil. In the New Testament, the story of the life of our Lord has the greater portion of its scene out-of-doors. The Sermon on the Mount. The various journeys. His contact with the multitudes were under the clear sky and in the healthful air of Palestine. Note from His teachings and His parables how fond Jesus was of out-door life: the tree, the grass, the flower, the sparrow and the games of the children frequently formed the subjects for His addresses. We might go back to the very beginning of things and learn that when God placed man upon the earth it was not to dwell in dens or caves, as some would have us believe, but to occupy the delightful Garden of Eden and in the grand consummation of things we observed according to the Apostle John there is to be a Paradise of God with its trees and its river.

In out-door life we observe how generously the Great Creator provides for all His creatures. There is more than enough of the kindly fruits of the earth to go around, even though man in his stupidity sometimes makes its proper and fair distribution impossible. Wherever man is found God has placed enough for all his needs.

The nearer we get to nature the more we are impressed with its beauty—a beauty that appeals to all kinds and conditions of men. Was there ever an artist who could imitate the color of a flower? or a chemist who could invent the odor of a rose? or a sculptor who could reproduce a lily? or a musician who could equal the song of the lark or the murmur of the brook? The sun-rise and the sun-set, the moon and the stars, the forests and the hills have a beauty all their own, that fascinates and leads the mind to think lofty thoughts.

The vastness of God's out-of-doors shows by contrast what insignificant creatures we are upon whom God has bestowed so many blessings with such a generous hand. Who can grasp the full significance of a mountain range or an ocean? How limitless is the bracing, health-giving air which we breathe!

Nature is a wonderful preacher. No wonder that our Lord went to her for a text so often. It points to a Creator who is wise, who cares for His creatures, who desires their happiness. In nature too, we find some of the greatest arguments for immortality, as for example, in the new life appearing every spring, in the butterfly coming out of the shell, a renewed and beautiful form of the nasty worm that spun itself into a living tomb.

A certain poet says that, "the woods were God's first temples." Nothing seems more in keeping with the spirit of Nature than the spirit of worship. The thinking man or woman when before one of God's greatest manifestations not only thinks of God, but must also think of drawing closer to Him. In the old missionary hymn the author refers to tropical lands "where every prospect pleases and only man is vile." Unfortunately, the heart of man may be vile anywhere, even though God does His most wonderful work there. In order rightly to enjoy God in nature the nature of man must undergo that regenerating process that makes him a true child of God and then all nature will "speak a various language" that draws him closer and closer to Him.

THE S. S. LESSON

Aug. 27

Nehemiah's Prayer

Neh. 1:1-11

Golden Text: "The supplication of a righteous man availeth much in its working." Jas. 5:16.

Shushan was one of the three seats of the Persian court, the other two being Persepolis and Babylon. It was the principal residence of the king, being especially preferred in winter and was located about 250 miles southeast of Babylon. Here we find Nehemiah, the king's servant. His ancestral home was Jerusalem and no doubt he was of the tribe of Judah. Having gained the confidence of his master, he was in a particularly advantageous position to do much for the advantage of his people. In this we see an excellent example of a successful man feeling that others, as well as himself, should enjoy the fruits of his success. Nehemiah is a Bible example of what a true patriot should be—faithful to the trust given him by Providence and ever ready to use his position and ability for the advance of the spiritual opportunities of his people.

"Thirteen years after the arrival in Jerusalem of the party from Babylon that was led by Ezra, Nehemiah appeared in Jerusalem. On the whole it seems most probable that Ezra was not in Jerusalem at the time, but returned soon afterwards. Nehemiah came with the authority of Tirshothu (governor) and with a definite purpose, which he judged to keep secret for a time. The first six chapters of the book contain an account of the circumstances which led to his visiting the city of Jerusalem; the scheme by which he came to know the condition of the city wall; his successful plans for restoring the wall; the resistance he met with and the skillful way in which he outwitted and overcame the national enemies. The 7th chapter is a genealogy after the manner of Ezra, and the materials for it, we can hardly doubt, were furnished by him. From the eighth chapter Ezra is associated with Nehemiah and the influence of Ezra is especially marked in the chapters from the eighth to the end."—Ex. The

time of this lesson dates about 446 B. C.

Hanani who was with those who came from Judah to inform Nehemiah of the sad state of Jerusalem, we learn from chapter 7:2 was his own brother. It was a case in which two brothers made the matter of their great concern beloved Jerusalem, no doubt indicating that they came from a home of piety where the things of God and His promise were subjects of continual attention and prayer. As we study the prayer of this great man we cannot help but feel that prayer was a life habit with him, and that he sincerely believed in it as a power and felt its exercise to be a continual duty to which he should be given. Men always have tried to solve the problems of city and country for good in their own way. Perhaps the reason why so many patriotic ones get no farther is because they do not pray over them sufficiently and earnestly enough. The trouble with many modern citizens is that they do not vote as they pray and pray as they vote. There can be no doubt that the future happiness and success of our nation in our time is entirely in the hands of its praying citizens.

No more distressing situation could present itself to a patriot than that embodied in the report Nehemiah heard: (1) There was great affliction, among the affected no doubt there were many of his own kin and personal friends. (2) They were a reproach among their neighbors. No patriotic soul could hear such a report of his countrymen without his soul burning within him. (3) The walls were broken down. This fact showed how desperate and helpless the situation really was. (4) The city gates had been destroyed by fire A fire-loss is always pathetic when we think how quickly so much labor and hope may be turned to dust and ashes. The report drove Nehemiah to weeping, fasting and prayer, but it was not the weeping of utter hopelessness, neither was it the fasting that only ends in self torture, with it there was prayer and, through prayer, backed up by the earnestness implied in the tears and fasting, there came a solution of the problem. It is never enough to just be sad over a misfortune or to make one's self miserable; if we do not pray all other forms of feeling are apt to be useless and in vain.

It is always profitable to make a study of Bible prayers. In many respects the one recorded in our lesson is remarkable. We will note in it that: (1) Nehemiah approached God in the spirit of a true worshipper who knows His greatness, His goodness, His covenant keeping and His mercy. (2) Confession including that of himself and his people was a part of the prayer. (3) He claimed the promises of God and (4) He asked God to prosper his plans and win for him the favor of the King.

MENNONITES AT THE KAN. CITY S. S. CONVENTION

The President of our Conference, Rev. H. J. Krehbiel asked the delegates to the Kansas City Sunday School Convention to write some of their impressions of this wonderful gathering for our church papers. One is a little reluctant in writing as it is impossible to give a correct estimate of the real greatness of such a Convention, and a person does not want to minimize the effect.

The Mennonites, especially from Kansas, were well represented at this meeting. It is encouraging that so many of our people try earnestly to keep abreast with the best that is in Sunday-school work.

One thing that impressed me strongly was the spirit of optimism that prevailed through all the sessions. The religious leaders were keenly aware of the disturbing conditions that exist everywhere, yet "behind the dim unknown standeth God within the shadow keeping watch about His own." President Thompson said, "The expectations concerning the result of the war have been disappointing, yet the outlook for the church is as bright as ever." Prof. Kurtz of McPherson College, a Dunkard, asked why we knew the names of only two of the 12 spies that were sent into Canaan to inspect the land. The reason, he said, was that 10 were pessimists, and they are always soon forgotten.

Another thing that impressed me favorably was the attitude that the leaders take toward war. President Thompson spoke of the recent war as "international insanity." I was thinking that just as the principles for which the Prohibition Party has always stood won out in the fight against the saloon, although only a minority of the "drys" voted with them, so the principles of the non-militaristic denominations will win out, even if our membership always remains small.

The convention demonstrated again what power there is in pageantry and visualization. For the night of the pageants the Convention Hall, seating about 15,000 people, was too small. A few thousand could not get in. The lessons taught by these presentations were of the highest order. They visualized some of the greatest objects of Christianity.

At this convention the "International Sunday School Association" and the "Sunday School Council of Evangelical Denominations" were merged into one body. The executive committee of this new organization, "The International Sunday School Council of Religious Education" really does all the work for the organization, and each participating denomination may be represented on its Executive Committee. There are now 31 participating denominations, but the Mennonites are not in the list. Since we are reaping all the good that this organization does, why can we not also be represented on this committee?

J. M. Regier.

MISSING THE WONDER

There are so many wonders outside the Bible I have never tried to evaporate the wonders within the Bible. "Earth's crammed with heaven and every common bush aflame with God." The other day a friend held up a pansy for my appreciation. Had it been my first sight of a pansy, or had I not been surfeited with wonders already, my response might have been more worthy. Our trouble is that God makes so many pansies, and with so little effort, apparently. "The meanest flower that blows" is a miracle to reverent eyes. I have been asked, occasionally, if I believe that Jesus actually turned water into wine. Well, really, I never got around to that—I have been so much interested in observing how God turns water into wine in every vineyard. Just plain water and the smile of day and a few chemicals from the soil—and grapes. Any single grape is as startling a miracle as anything recorded within the Bible. Who is competent to say where the natural breaks off and the supernatural begins?—Sel.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received from Bro. A. J. Miller, head of our relief work in Russia:

"New Samara A. M. R. feeding thirtieth June, one thousand two (hundred) thirty-eight; fifteenth July, one thousand three (hundred) eighty-three. In Ukraine on July first, one (hundred) twenty-one A. M. R. kitchens feeding fourteen thousand one hundred ten children and nine thousand three (hundred) eighty adults. Seven closed institutions feeding two (hundred) thirteen. Alexandrovsk, total number rations evacuated June, eight hundred eighty-four thousand."

(Signed) Miller.

* * *

Bro. H. H. Neufeld, Assistant Editor of the Mennonitische Rundschau, published at Scottdale, has succeeded by the help of Scottdale friends in making arrangements with one of the large steamship companies to have his father and mother, brothers and sisters, together with their families, nineteen souls in all, transported from the famine district in South Russia to this country. For some time he has been sending food drafts to them regularly, and he has now received word that the food which they received from this source has been practically their only means of subsistence. Bro. Neufeld expects the party here some time during the latter part of October or the fore part of November if all goes well. A number of affidavits, application papers, etc., were filled out in both Russian and English, and these together with the cash fare for the party from South Russia to Scottdale, were deposited with the steamship company, which now undertakes to make all arrangements and bring them here. Permits and releases must be obtained from the Soviet Government, as well as the necessary passports and visaes, but it is not anticipated that the steamship company will have any particular difficulty in doing this, since they are regularly undertaking this work for the benefit of those who have relatives and friends in that country whom they wish to assist in coming to the United States.

* * *

Those having relatives and friends in South Russia desiring to come to the United States or Canada, but who are not in a position to forward the passage money for them, can greatly facilitate the problem of their securing passports and the permission to leave Russia by making affidavits giving full facts concerning those who wish to come, their relatives here, and a guarantee by responsible parties that the newcomers will not become public charges. These affidavits are then sent to the friends in Russia and enable them to secure the necessary papers from that end. If they desire to enter Canada it is possible to secure, without difficulty, permission for their friends to enter the country. This is then forwarded to them so that there will be no difficulty in securing the papers there, or in landing when they arrive.

* * *

Following are some expressions of gratitude from communities in South Russia which have been aided through our Relief Organization now on the field:

Address of Thanks:—

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

To all workers in this great relief mission, as well as all donators beyond the seas who have shown love and mercy—accept our heartfelt thanks for your unprecedented willingness to make sacrifices.

You have prevented indescribable suffering.

You have saved the lives of thousands of your brethren.

We, the Kamenka Mennonite Brethren Church, say from our whole heart, "May God reward you." May He bless you and your children."

In the name of the whole church
David Petkau, Minister,
Peter Petkau, Secretary.

Kamenka, Post Pretoria,
Orenburg, Gubernia.

Dear Bro. A. J. Miller:—

I express to you my sincere thanks for the two packages of food which you have sent us. May the dear Lord reward you for what you have done for us and all others. It is a divine miracle of grace and we recognize in it His wondrous leading that so much love has been shown in a far away land, to visit us in our sad condition and to care for us. We consider it our solemn duty to remember you and all the dear brehren who have a part in this great work of love in our prayers. Again we express our heartfelt thanks. (Signed) Anna Jantzen and children.

Suworowka, June 12, 1922.

Address of Thanks:—

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

To all workers and donators in the great relief mission in far-away America who have so faithfully obeyed the above injunction and have averted indescribable misery and saved thousands of your brethren from a horrible death from starvation, we, the village community of Kamenka, Uraner Wolost, Orenburg, extend our most sincere thanks with the wish that God may reward you.

To you all who, as leaders of this great work, have left your country and home in order to bring us the needed aid, we desire to express our special thanks. May God bless you, is our prayer.

In the name of the village community.

Poor Committee: Jak. Jak. Abrams. Jak. Pet. Abrams, Pet. Jak. Regier.
Chairman, Joh. Abr. Braun, Assistant,
Village Authorities: Pet. Dav. Petkau, Heinr. Jak. Esau.

Kamenka, June 13, 1922.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE

To Be held from Sept. 24 to Sept. 27 with the San Marcos Congregation, near Paso Robles, Calif.

Sunday morning, Mission Services. Foreign Mission, Albert Claassen; Home Mission, Christian Hege.

Afternoon, Children's Program arranged by the local church.

Evening, English Song, Praise and Testimony Service, H. P. Goertz.

Sermon: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." M. M. Horsch.

Monday morning, Conference Sermon by the chairman, M. J. Galle.

Organization of Conference with reports of officers and committees and discussions of these reports.

"The Holy Spirit as Comforter." John 15:26, J. C. Mehl.

Afternoon, an address concerning the question: "Did ye receive the Holy Spirit when ye believed?" Acts 19:2. German, P. R. Aeschliman.

"Manifestations of the Holy Spirit's Work in the Life of a Christian." German, John Lichti.

Discussion of both topics.

Evening, Introduction by S. S. Baumgartner, German.

Theme: "The Holy Spirit, His Godhead and His Attributes." English. H. J. Krehbiel.

Tuesday morning, Sunday School Convention. Afternoon, Christian Endeavor Convention. Programs for these conventions will be published by the respective officers.

Evening, program of the Ladies Sewing Societies.

Wednesday morning, Business Session.

"An Hour with the Bible." German. Christian Hege.

Afternoon, intermission.

Evening, preaching service.

German, B. H. Jantzen, English, H. D. Voth.

The Key-thought of conference is: "The Holy Spirit." Pray, that the Holy Spirit may guide and direct our deliberations.

The Program Committee

PROGRAM OF THE S. S. AND C. E. CONVENTION

To be Held in Connection with the Middle District Conference at the Salem Church Near Dalton, O., Thursday, Aug. 31.

FORENOON SESSION

9:30 o'clock.

Worship and Music.

Devotional Exercise.—Rev. Menno Niswander.

Remarks by the President.

Topic:—"The Local Church as an Agency of Religious Training."—Rev. Grover Soldner.

Topic:—"What Lessons Can We Learn of Jesus as an Ideal Teacher?" —N. S. Hilty.

Topic:—"Why and How Should the S. S. Provide for the Social Life of the Pupils?"—J. Roth, Wayland.

Topic:—"Evangelism in the S. S." or What Are the Positive Values of Religious Instruction as a Method of Getting the Young Folks to Accept Christ?"—Rev. J. E. Amstutz.

Topic:—"Echoes from the International S. S. Convention."—Rev. Elmer Basinger.

AFTERNOON SESSION

Song Service and Devotion.

Topic:—"Why, What and How Should the Sunday School Advertise?" —Austin Keiser.

Topic:—"How to Train Children for Worship."—Clara Bixel.

Topic:—"Teaching Children in Sunday School; Plans, Methods and Material."—Mrs. Sylvia Tschantz Pannabecker.

Round Table:—Led by the President.

Business. Election of Officers, etc.

EVENING SESSION

C. E. Program

Song Service and Devotion.

Topic:—"How Can We Improve the Participation in the Society?"—Wilma Kirchhofer.

Topic:—"How Can We Develop Mission Spirit and Activity in Our C. E.?"—Raymond Hilty.

Topic:—"The Social Activities in the Intermediate C. E."—Wilhelmina Bixel.

Topic:—"What Are the Requirements of a Standard or Efficient C. E. Society?"—Ethel Roulett.

Topic:—"The Foursquare Campaign."—Oswin Gilliom.

Brief reports of every C. E. Society stating what they consider the best work done by their society.

Special music. Berne Intermediate C. E. Glee Club; the Grace C. E. and the Salem C. E.

DEATHS

Myers—Died at Bedminsterville, Pa., on July 18, 1922. Helen Hattie, infant child of Pierson and Minnie Sine Myers, aged three months and twenty-four days. Services and interment on the 22nd at Tohickon Church, A. M. Freiz and E. S. Moyer officiated.

Bachmann, Mrs. Helena—Died at Reedley, Calif., July 1 at the age of 70 years, 3 months and 10 days. She was born in Russian Poland. At the age of 15 she was baptized and received into the Mennonite church of which she remained a faithful member all her life. In 1873 she came with her parents to America. In 1875 she united in marriage with Daniel Bachmann of Summerfield, Ill., and the same year they moved to Harvey County, Kansas. Her husband preceded her in death, July 17, 1907. In the fall of 1913 she came to Calif., making her home at Woodlake. Being afflicted with paralysis, she came to live with her daughter at Reedley. Funeral services were held in the First Mennonite church on July 3rd. In the absence of the pastor the Revs. Berg and Richert of the Mennonite Brethren Church conducted the services. She leaves one sister, two brothers, five daughters, four sons and one stepson to mourn her death.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JULY 1922

General Fund: S. S. Bethany Ch., Kingman, Kan., $8.60; Menn. Ch., Pulaski, Iowa, $28.27; P. P. Quiring, Canton, Kan., $10.00; Mission Boxes, Berne, Ind., $8.50; Friend, Berne, Ind., $105.00; Friend, Berne, Ind., $25.00; Friend, Berne, Ind., $30.00; Senior Sewing Society, Berne, Ind., $146.91; Birthday Money, Berne, Ind., $.06; Peter Tschetter, Hitchcock, So. Dak., $2.00; John J. Veer, Langdon, N. Dak., $1.00; Menn. Ch., Lind, Wash., $90.00; Mrs. G. A. Haury, Newton, Kan., $15.00; Menn. Ch., Inman, Kan., $13.50; Elizabeth Vorman, Moundridge, Kans., $4.50; Bethel College Ch., Newton, Kan., $195.46; Tabor Ch., Goessel, Kan., $58.76; Menn. Ch., Buhler, Kan., $36.38; Interest Trust Funds, $189.76; Cornelius Frey, Newton, Kan., $8.00; West Zion Ch., Moundridge, Kan., $40.00; S. S. & Ch., Pratum, Ore., $9.70; S. H. Newton, Kan., $50.00; First Menn. Ch., Upland, Calif., $35.96; Sister Ida Epp, Mt. Lake, Minn., $7.00; Friend, Newton, Kan., $50.00; West Swamp Ch., Quakertown, Pa., $21.55; S. S. Swamp Ch., Quakertown, Pa., $11.36; Y. P. C. A. Swamp Ch., Quakertown, Pa., $38.00; Menn. Ch., Wadsworth, Ohio, $25.20; Alexanderwohl Ch., Goessel, Kan., $185.00; Menn. Ch., Deer Creek, Okla., $27.61; Garden Tp. Ch., Moundridge, Kan., $50.00; Menn. Ch., Hillsboro, Kan., $50.65; Menn. Ch., Ruff, Wash., $4.02; Sichar Ch., Cordell, Okla., $12.27; First Menn. Ch., Reedley, Calif., $98.18; C. E. Medford, Okla., $6.00; Friend, Newton, Kan., $25.00; Salem Ch., Munich, N. Dak., $21.90; Bergtal Ch., Korn, Okla., $16.80; Judith Bowman Legacy, Penn., $900.00; Grace Ch., Pandora, Ohio, $57.00; Bethesda Ch., Marion, So. Dak., $86.17; Salem Ch., Freeman, So. Dakota, $150.00; Herold Ch., Bessie, Okla., $11.78; Christian Ch., Moundridge, Kan., $27.00; Nic. Neufeld, Shafter, Calif., $5.00; S. S. Zion Ch., Donnelson, Iowa, $8.23 Menn. Mission Ch., Los Angeles, Calif., $60.08; West Zion Ch., Moundridge, Kan., $43.00; J. H. Hohmann's Children, Deer Creek, Okla., $11.00 V. Schnebele, Deer Creek, Okla., $25.00; First Menn. Ch., Newton Kan., $563.21; S. S. Bethel Ch., Marion, S. Dak., $25.00; Bergtal Ch., Pawnee Rock, Kan., $25.77; First Menn. Ch., Mt. Lake, Minn., $65.75; Bethlehem Ch., Bloomfield, Mont., $85.11; Bethel Ch., Fortuna, Mo., $21.65; S. S. Hoffnungsfeld Eden Ch., Moundridge, Kan., $200.00; Menn. Ch., Lake Charles, La., $13.30; Hereford, Menn. Ch., Bally, Pa., $162.00; H. & Justine Plett, Lorena, Okla., $25.00; Jacob Hoeppner, Winkler, Man., $36.00; Neu Heimats Ch., Westbrook, Minn., $111.00; Johann H. Schmidt, Hillsboro, Kan., $50.00;. Total, $4,539.70.

Special Fund: Dorcas Soc'y, Wayland, Iowa for Teacher, $50.00; S. S. Mazie, Oklahoma, for Teacher, $45.00; B. K. Pletscher, Summerfield, Illinois, for Boy, $20.00; C. E. Hoffnungsau Ch., Inman, Kan., for Orphans, $16.00; Lizzie Rees, Pulaski, Iowa, for Orphan, $30.00; John P. Linscheid, Arlington, Kan. for Orphan, $30.00; S. S. St. John, Bluffton, Ohio, for Orphan, $30.00; Mrs. Anna Abrahams, Goessel, Kan., for Orphan, $30.00; Sewing Soc., Tabor Ch., Goessel, Kan. for Orphan, $30.00; C. E. Soc., Pawnee Rock, Kan. for Teacher, $75.00; Gleaners Class, Wayland, Iowa, for Helen, $30.00; S. S. Class, Tabor Ch., Goessel, Kan., for Instruments, $2.10; Mission Soc., Deer Creek, Okla. for Instruments, $5.00; Mission Soc., Deer Creek, Okla., for one Child, China, $50.00; Mrs. J. S. Dester, Deer Creek, Okla. for 2 children, China, $50.00; S. B. Latschar, Bally, Pa. for Boy in school, $30.00; Mission Ch., Janjgir, C. P., India, for China, $18.00; Mission Workers Moundridge, Kansas, for Teacher and Student, $130.00; Mrs. A. B. Becker, Meno, Okla., for Bible woman, $10.00; Brethren & Baptists, North Dakota, for Lepers' Building, $106.25; P. J. Wedel, Newton, Kansas, for Orphan, $10.00; Jr. C. E. Soc., Tabor Ch., Goessel, Kan. for Child, $25.00; Total, $929.10.

India's New Station: Bethel Volunteer Band, Newton, Kan., $13.45; Jr. C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $5.35; C. E. Zion Ch., Elbing, Kan., $42.60; J. G. Wiebe, Newton, Kansas, $1.50; C. E. Beatrice, Nebr., $78.50; C. E. Menn. Ch., Butterfield, Minn., $15.00; Total $156.40.

Russian Bible Fund: Mission Soc. Deer Creek, Okla., $5.00; J. G. Wiebe, Newton, Kan., $1.00; Total $6.00.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Balance, July 1, 1922	$ 45.65
Received during June:	
Treasury for General Gifts,	4,539.70
Treasury for Special Gifts	929.10
Received for Girls School,	19.00
Received for Russian Bible Fund,	6.00
Received for India's New Station,	156.40
Balance and total receipts,	$ 5,695.85
Borrowed during the month,	8,500.00
	$14,195.85
Paid out during the month	13,853.96
Balance on hand, Aug. 1	$ 341.96

About $2,500 in checks are still outstanding.

On August 1, 1922, our Board has a debt of $18,000, which is borrowed, and owes $3,750.00 on the P. A. Kliewer Buildings, which amount Bro. Kliewer has borrowed.

Gratefully acknowledged,
Gustav Harder, Treasurer.
Whitewater, Kansas.
John G. Regier, Asst. Treasurer.
Newton, Kansas.

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IN MENNONITE CIRCLES

The Fourth All-Mennonite Convention will be held in Goshen, Ind., Sept. 6-7, 1922.

The brethren at Butterfield, Minn., dedicated a new church building on Sunday Aug. 6.

Rev. Gerhard Friesen, minister in the Deer Creek, Okla., Church is to be ordained an Elder on August 20.

The $210,000 campaign of Bethel College is now under way with headquarters at 705 Main street, Newton, Kansas.

In connection with the Middle District Conference, the usual S. S. and C. E. Conventions will be held, in the Salem Church, near Dalton, Ohio, Aug. 31.

At the National Conference of the Religious bodies that hold to the Doctrine of Peace, held in Bluffton, O., there were 88 delegates, representing 17 states and 2 Canadian provinces. 44 were Mennonites, 29 Friends, 8 Dunkers and 1 a Schwenkfelder.

The brethren in Canada have organized a corporation capitalized at $10,000,000 for the purpose of bringing over and settling Russian Mennonites in Canada. The shares are sold at $100, purchasers being permitted to secure as many as they desire. 30% is to be paid in and the rest as needed. At present no interest will be paid, but later 5% is promised. The money is to be retained by the Russian brethren as soon as they are able to do so.

Rev. P. C. Hiebert, Chairman of the Central Committee, having just returned from Russia, met a representative gathering of Mennonites in the Second Church, Philadelphia, and gave a report of his observations during the six months he spent with our brethren in that unfortunate country, on August 8th. Immediately after the meeting he left for his home in Hillsboro, Kansas.

There are about 80,000 Mennonites in America and their contributions are feeding 30,000 in Russia. The famine is the worst calamity that has come upon Mennonites since the days of the Reformation and our Relief represents the most extensive undertaking since that time. But when we say "feed" we mean supplying one meal per day. This is all the food these starving ones get. Just enough to keep body and soul together.

Bluffton College Glee Club was in Philadephia on Aug. 13 and 14. They gave a sacred concert in the First Church on Sunday evening and a secular one in the Second Church. On Monday afternoon they were the guests of the great Wanamaker store and their singing from this place was "broadcasted" by radio.

Do not forget the Annual Middle District Conference to be held at Dalton, Ohio, Aug. 31 to Sept. 3. The conference will be held in the midst of that beautiful section known to all as Sonnenberg.

The church is only four miles from the Lincoln Highway so this would make an excellent time to make that machine trip you have planned for several years.

If you have no machine, take the Pennsylvania lines to Orrville and there will be someone there to meet you, on condition you write when you are coming. The drivers will have some designating mark that will readily enable you to recognize them. An occasional train comes to Sonnenberg over the W & L. E. and these trains will also be met.

I Thess. 5:17.

Reception Committee,
Clyde M. Tschantz, Chr.
Dalton, Ohio.

Notice to Visitors to Middle District Conference.

Undersigned, appointed to serve as postman during the sessions, wishes to say that letters or perchance telegrams addressed in his care or care of conference will be promptly delivered in the church. Mail arrives about 11:30 a. m. Letters can be dispatched about one hour later.

D. Kirchhofer.

Middle District Conference

The conference sermon will be held on Wednesday evening, Aug. 30, by Bro. P. R. Schroeder. The Y. P. S. C. E. will have their program on the evening of Aug. 31.

MISSION NEEDS

The time is past, when the fact as to whether mission work should be carried on, was a disputed question in our circles. I think I am safe in saying, that today there are very few people who are not glad to help in the mission cause. It is needless to say that there is opportunity for every one that wishes to take part in the work.

Whenever we think of supporting Missionary work, we are inclined to think of money, and money is a very important factor in missions. Much money is being given for this cause. The Missionary Contributions have increased with leaps and bounds, and in spite of the fact that other urgent needs have made extraordinary demands on the liberality ofourpeople. This is surely praiseworthy. And yet, although much is given, the need nevertheless seems to exceed the contributions considerably. And although we give liberally, would we say that we are giving all we can? When we give a tenth for instance we are not giving even as much as did the Jews, for they were required to do this and make offerings, redeem the firstborn, give alms, etc., besides. True we are no longer under the law, but should we not prove in our giving as well as in other things, that we are above the law?

Of greater importance than the amount we give, is the manner in which we give. The Master told His disciples that the poor widow who gave two mites had given more than all the rich men with all their large offerings, because they gave of their abundance and she had given all she had. Furthermore we read that we should "give with liberality", "not grudgingly, or of necessity, God loveth a cheerful giver", etc. A small gift, prompted by the love of Christ for the lost in the heart of the giver, accompanied with prayer will accomplish far more than a large donation given indifferently or for show. However limited our means may be, we can each give a little and He who promises to reward the gift of a drink of water, will surely not overlook even the smallest gift, that is given for His name's sake.

Though much money is needed for missionary activity, there is however a greater need than this and that is the workers. From some of the fields a call for more workers has come for years, and although workers are being spent the work grows to such an extent that the need for more seems as great as, or greater than ever. Though the Montana field is perhaps better manned than some of the others, yet more workers could be used to good advantage in this field. Besides there are many opportunities to enter the Government service on this reservation, taking a position as farmer, teacher, field-matron, doctor, etc. All these positions offer splendid opportunities to witness for Christ and further His cause.

How can more workers be obtained? First of all by getting people, particularly the young, interested in the work. This again can be done by gathering and spreading information on the various fields and phases of work. To accomplish this end, some Sunday schools and Christian Endeavor societies are following an excellent plan. They are setting aside a definite portion of time of their sessions to study the various fields i n which our conference has workers, memorizing their homes, and the names and number of stations, institutions, workers, and needs. When ministers, Sunday school teachers, parents, and individuals continue to try to interest the young people in missions, and encourage them to go themselves, then the demands of the various fields for more workers are likely to be well met in the future.

But as with misssion money so with mission workers, it is not quantity but quality that counts. David with his staff and sling accomplished far more than the whole army of Saul, though the latter were well trained and well

armed, because David went to meet the enemy in the name of Jehova. One equipped with the wisdom from on High shall chase thousand and two ten thousand. The great need is that we be Spirit-taught, Spirit-led, and Spirit-filled witnesses.

But the first requisite in the spread of the Gospel, according to the Word of God, is not money, or even workers, but prayer. Pray ye therefore the Lord of the harvest. Some one has said that more things are wrought by prayer than the world dreams of. To this I believe every mission worker can testify.

The Missionary is often stationed in an out-of-the-way place, where he has not the facilities of civilization, that we are apt to consider as necessities; no good roads, no railroads, no hospitals, often no physicians. While there was no government physician on the reservation for over six months, the Birney station has been over 70 miles from the nearest doctor, and at times when the river could not be forded the doctor would have to come 90 miles. Yet the Lord knows how to protect His own. Shortly after our arrival last summer my wife went through an experience that is considered critical, and often proves fatal under the best medical and surgical care, yet we did not know in what danger she had been until the danger was past. But had not our friends assured us before we started for Montana, that they were praying for us?

But more than for physical need does the missionary need your prayers for spiritual help. He usually has no friends to whom to go for advice, he often does not get to hear a sermon for years to be inspired by it, he finds himself almost daily in puzzling the vexing circumstances. He is daily much in need of meekness, wisdom, patience, love. These things can only be obtained through prayer.

Prayer can open the door for the Gospel to enter. The natives are often indifferent, yes and on this reservation to a great extent even hostile towards the missionary. Prayer is an effective means to create a hunger for God's Word, and to make people realize their hopeless condition and to flee to Christ for refuge.

The native Christians are much in need of your intercession. They are mostly babes in Christ, they lack experience and knowledge of the Word. They are greatly exposed to temptation, ridicule, and persecution. Their faith is often in danger of wavering, we owe it to them to bear them up in prayer. One thing the converts greatly lack is leaders of their own number. The missionary is of another race, has different customs, different ways of thinking, etc. One from among them could work much more effectively in many respects. Should we not make this important matter a special subject for our prayers. Much of the future of the work here will depend upon the way in which the Indian Christians help to further the cause of Christ among their own people.

Whatever else the mission work needs, it needs your prayers. Where there is fervent prayer, there mission interest will spread, there the contributions will flow, there men and women will volunteer for the work, there the Gospel will find an entrance into the hearts of the natives, there the converts will grow in grace, there native workers will come forth. Prayer is an effective way of doing Missionary work and it is something that rich and poor, young and old, weak and strong can do. Let us all continue to pray definitely, steadfastly, fervently that the work of the Lord may prosper to the saving of many a precious soul.

Alfred Wiebe.

THE HUTCHINSON, KAN., CHURCH

"I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." Jno. 4:35.

Several things of importance shall be related to you dear readers from the work here in Hutchinson, Kan., during the last quarter. It has indeed been a quarter of great blessings which shall stand for eternity. We feel unworthy of all the blessings which the dear Lord doth bestow upon us poor humble servants of His.

June the 25th was a great day and worthy to be remembered by all members of the General Conference of North America. You, through your prayers and means have made it possible that after seven years of hard labor, this church here in Hutchinson could be organized into a congregation on the above mentioned date. Then the preceding week were three services held in the evening, two of which were conducted by Rev. H. P. Krehbiel and one by Dr. J. H. Langenwalter, these were merely stepping stones for the special day. The morning service was opened by Scripture reading and prayer by Rev. J. J. Voth, who is ordained as a worker under the Home Mission board to go to Canada, then two sermons followed, one by Rev. H. P. Krehbiel and one by myself. Following the sermons two deacons were ordained into the service by Rev. H. P. Krehbiel, namely, J. K. Froese and O. C. Krehbiel. Special music was rendered by the ladies' quartette, "Have Thine Own Way, Lord", the Matthew Quartette, "Peace, Wonderful Peace," and a duet, "Jesus Will." Arrangements had been made by the people here to have all the guests there for dinner in the church basement, to which most all of them responded. Here we had a chance to get acquainted with quite a few outside people which otherwise would not have been possible. The meeting in the afternoon was opened by Rev. Dyck, who worked here sometime in Hutchinson in this mission. Three good sermons which were a feast to all of us were given by Dr. J. H. Langenwalter, Rev. J. J. Voth and P. H. Richert. The day was ended with a greater zeal.

We are sorry we are not in the position to give you the number of charter members, this has several reasons, but hope and pray that we will be able to do so the next time.

We need all your prayers as heretofore that the Lord may convict the hearts and make them ready for the gospel.

Yours in His service,
Mr. and Mrs. J. J. Plenert.

OUR WOMAN'S WORK

Two or three years ago a writer for one of the magazines said, "If ever you cross the Pacific you will find the passengers on the steamer quietly and automatically dividing themselves into two groups.

"How many passengers have we on board?" you may lightly ask your neighbor.

And your neighbor, traveled man no doubt (his twelfth crossing, he will mention), will smartly reply with a suave, man-of-the-world smile: "A hundred and two passengers and forty-five missionaries."

What chance, I wondered when I first crossed the Pacific, have these by no means unusual or extraordinary folks, whose own people mildly ridicule them, of accomplishing any good in the Far East? And, being of a curious and inquiring temper, I determined to seek some knowledge on the subject to examine a little way into the standing and accomplishments of these missionaries in the Orient, for whom our American people are asked to contribute a good deal of money annually. So I resolved to visit the missionaries themselves.

Naturally I could visit only a few of the missions, and even of what I saw I can set down here only a very small portion. But the result of this observation was to me little short of amazing. I concluded that any one of the large missions in those Oriental countries accomplishes, so far as concerns American standing and prestige, more than all our diplomatic representation there put together.

And let me say at once that I am putting wholly to one side the primary object of the missionary's presence there—that is, the religious object. About that I know little and I am not fitted to write of it. I am speaking exclusively of the general service in civilization—in education, in cleanliness, in medicine, in bringing hope and aspiration where there is indifference and dejection, in actually lifting up the hearts of those people.

One good medical missionary in the right place, it seemed to me, can accomplish more than quite a number of ambassadors. When a missionary establishes a clinic or a hospital, healing sores and diseases that their own medicine men have abandoned as hopeless; when he educates boys and girls that otherwise would have remained in darkness; when with a whole-souled enthusiasm he gives them counsel, aid and service—and he asks nothing in return—then the stolid and passive Chinese or Korean is genuinely impressed. Then America really becomes in his mind the synonym for kindness and service, and from mouth to mouth goes abroad the fame of the land that is aiming to do him good, without any menacing background of exploitation.

The schools established by the missionaries, however, are a balm and a soothing reminder to the people that others besides the conqueror still have thought of them. The boys and girls at the mission schools, and the young men and women at the medical college and the hospital, however, have the light of a new and different world revealed to them. Were they sent to study for long periods abroad they would doubtless in greater or less degree lose touch with their people. But here when they come up the hill to the missionary settlement of pleasant, well-kept American homes and the bracing atmosphere of a modern scientific school, they absorb daily a new energy and influence to carry back to their own people.

When you come to a city like Peking, perhaps the most remarkable capital on earth, the meaning of education and scientific knowledge brought by the American missionary becomes even more significant and striking. For Peking is not merely medieval, it is a pre-historic city flourishing today. It is in many respects as though one were able to visit Tyre and Babylon and Nineveh and to see the impact of modern civilization upon them.

Peking has seen the growth and rise and decay not only of innumerable dynasties but of many religions as well. Buddhism, Confucianism, Taoism, Mohammedanism,—China has known them all, has used and abused them and is, in a measure, cynical about all of them. I do not know how our teaching of Christianity will affect them. But I am certain that they thrill to new ideas in education and in science. The missionaries, and the missionaries alone, thus far, have been bringing the Chinaman those ideas in concrete form.

One medical missionary I met in China was practising his calling at a point so far inland that, together with his wife and three small children, he traveled forty days by chair until he came to the navigable part of the river whence he could descend by boat to a railhead and so the coast. At his remote station he represented the diffused American influence.

It is true that missionaries are only average human beings and seldom supermen; and it is only too true, regrettably, that they have their quarrels, squabbles and disagreements. Of these I have heard. But the colonies that I saw, representing various denominations, live much as neighbors live in America—with this difference: Always they seem to have the consciousness that they are where they are as light bringers to large masses of alien populations that but for them would be neglected.

DO MISSIONS PAY?

Do missions pay? Do missions pay?
What a question for today!
Why, all of life that's worth the thought,
Has been by missions dearly bought.
Truth and honor, love and grace,
Only find on earth a place,
Where the mission of the cross,
Brings always gain and never loss.

Do missions pay? Yes, pound for pound,
Dollar for dollar, earth around;
And e'en the shrewdest worldlings say,
"It's strange how largely missions pay!"
They've opened up the ports of earth
To trade and commerce, millions' worth;
They've gone where science dared not go,
And marked out paths in which now flow
Blessings so full, so rich, so free,
Men wonder what the end will be,
When Christians everywhere shall say,
"I'll take more stock, for missions pay."

Do missions pay? Yes in the gold
That yields through time a hundred fold,
And more in worlds to come, for then
God puts in a diadem,
And calls it our rejoicing star!
Clear profit all, for missions are
The power by which earth shall be won
To Christ, God's well beloved Son;
And hosts redeemed in heaven today
Send down the answer, "Missions pay."

Do missions pay? As well declare
Love, law and liberty a snare;
Our homes a curse, the darkness day,
As claim that missions do not pay!
As well declare God's promise naught,
The prophecies in Scripture taught,
As doubt what heaven and earth both say,
That missions are from God—and pay.

Then let us each to truth awake,
Invest, extend, large interest take,
And soon the heathen world will say,
With loud rejoicings, "Missions pay."
Then shall the Christ of Calvary
Reign Lord supreme, from sea to sea;
And to His church He'll say, "Well done;"
The world by missions hath been won;
The triumphs of my glorious cross,
Bring always gain and never loss.
And hosts redeemed shall joyous say,
Through life eternal, "Missions pay!"
—Selected.

SUNDAY SCHOOL CONVENTION, PRATUM, OREGON

June 8, 1922.

The Dallas S. S. joined Pratum in a convention held at Pratum on June 8, 1922.

1. Services began by singing which was led by Dan Steiner.
2. A Talk by Dan Steiner.
3. Selection by Pratum Choir.
4. Short Business Meeting.
5. Choir from Pratum Church.
6. Missionary thoughts for our children by Aug. Hiebental.
   a. We cannot serve two masters.
   b. Missionary work had better be done at home—there is plenty to do here without even thinking about India, China, etc.
   c. Defined missionary not as it is found in the dictionary, but as we find it pointed out by our Saviour's life.
   d. We should do missionary work without pay.
      1) Gave an example of a child who sang without pay, and so should we do our mission work.
   e. Our Thoughts
      1. Should ever be for the good things.
      2. Our thoughts should be smaller than what we are and not larger.
7. Discussion over the question.

The first speaker was Mr. S. S. Baumgartner, who gave some good thoughts.

1. How to cultivate mission desires.
   a. We should have maps and photographs from the mission fields. This would create more interest.

Other thoughts brought up by different speakers were:

1. Everyone is a missionary.
2. When we work with children we should forget everything but the child.
3. Nothing can be done without money—neither can missionary work. Discussion lasted until 11:45.
8. Choir from Polk Station.
9. Closing talk by S. S. Baumgartner.
10. Offering for Home Mission.
11. Song "Till We Meet Again".
12. Prayer by Sprunger.
13. Dinner Hour.

Afternoon Session

1. All choirs united in singing.
2. The Class of Teachers—Dan Steiner.
   a. A general discussion was made over the lessons.
3. Choir from Polk Station. "Jesus Saviour Pilot Me."
4. Modern Hindrances of the Sunday School.—F. F. Friesen.
   a. First, the automobiles do many good things but yet many children are taken away from the Sunday school.
   b. Second, the literature which is found in any Carnegie library is 70% a hindrance. Many children go wrong through reading.
   c. Third, much society and not enough Christianity.
   d. Fourth, Worldly Pleasures.
      1. Movies.
      2. Card Parties.
   e. Fifth, Lack of Preparation.
      1. The scholars come to Sunday school unprepared.
      2. Teachers might contain a polished brain, but they must have the Christian fire in order to set the scholars on fire.
   f. Sixth, Active members is what the church needs.
   g. Seventh, too many classes talk about everything but the lesson.
   h. Eighth, the fundamental thing is not done and that is "Prayer". A full discussion followed.
5. A Solo by David Brown, "Throw Out the Life Line."
6. How Can Our Daughters be Brought Up to Do Educational Work in Our Sunday Schools.—Mr. Dick.
   a. Often times the daughters have to hunt their mothers who are out on the streets.
   b. Children are gifts from God.
      1. If any of us should get a gift from Harding we would naturally put it in the very best place we could find, but do we always give our children the best place?
   c. Daughters should get their advice from the Bible and from their parents.

The question was then open for discussion.

7. Recitation—Agnes Harder.
8. A short business meeting.

The next convention to be held at Polk Station.

The convention was closed by a prayer.

Goldie Steffen, Sec.

ALASKA'S FERTILE LANDS

Facts About Our Vast and Little Understood Territory.

Alaska is the most misunderstood and misrepresented section of the United States. People generally, and sincerely, believe that the name Alaska is synonymous with snow and ice and couple it accordingly, with ice cream freezers and cold drinks. Yet the principal cities of Alaska along its southern coast line—Juneau, Ketchikan, Cordova Valdez and Seward—do not average as cold in midwinter as New York and are seldom as cold as Baltimore and Washington during cold waves.

Alaska is one-fifth the size of the whole United States, and its prodigious area of about 600,000 square miles, nearly three times the size of the German empire, spreads from the temperate zone to the arctic circle. Not one quarter of it is in the latter. Below the circle lies a magnificent belt of fertile soil.

It is estimated by government authorities that the agricultural area of Alaska's fertile valleys and plains, on many of which cattle can be wintered without feeding, aggregate 30,000 square miles, with a climate like that of northern Europe—Norway, Finland and Sweden. This land is richer and more productive than that of any other country in the world, well watered, fairly well timbered, and 320 acres are open free to the settler if he wishes to take up a homestead.

THE MENNONITE

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EDITORIAL

In a recent address Prof. P. C. Hiebert, chairman of our Central Relief Committee, made the observation that there were 30,000 people in Russia who depended altogether upon the American Mennonites for their bread. At first thought it would appear that it is a remarkable thing for the 80,000 Mennonites on this side of the ocean keeping 30,000 alive. There are some remarkable things about it to be sure. Never before have we undertaken things on such a large scale and never before have Mennonites worked together in such a spirit of harmony. But, it is to be remembered, that our feeding consists of one meal a day per individual and that while we have done this much, no single Mennonite in this country has been under the necessity of depriving himself or herself of even one of our three meals a day in doing so. We seriously doubt whether any one, who has not seen a famine in action, has the slightest conception of what it really means. We are urged to "give until it hurts". Much as we have been able to give, in some quartets the hurt has not yet reached the stage where we have had to go hungry, or cold or naked. Let us try and keep before our minds the thousands of our brethren and their neighbors who do not know what a satisfied stomach or a warm and comfortable body is. This thought should make us strain every effort to give more and more. Our brethren will need it because, as our readers know, the next crop will be as much a failure as the last and next winter will be a continuation of the miseries of the last—except that there is a grave possibility that it will be worse.

With two of our Educational Institutions active and aggressive in bringing to notice what they are and can do there is no excuse for the people of our conference not finding a cause for gratification in their efforts. We have in mind the summer activities of Bethel and Bluffton. Bethel is working hard, under an aggressive committee to raise a sum of over $200,000 and the glee club of Bluffton is in a "coast to coast" trip touching nearly every community where we have people. Both efforts are "big things" for colleges representing the small body of people we happen to be, yet neither undertaking is beyond their ability. Mennonites were rather slow in getting into the educational "game" but they seem to be making up in speed the years that have been lost. We are now at that stage of our development when our missions and our benevolences are attracting the favorable notice of many people on the outside. If our people give our schools the same loyal support they give our other efforts it will not be long before our schools will compel the same kind of attention. We know a great deal about efficiency in administration; let us feel that the next stop is to get efficiency into the support we give our institutions.

REPORT OF S. S. AND C. E. CONVENTION

Held at Menno, Washington, on June 19th.

The convention was preceded by a very good Children's Day program and Christian Endeavor the day before. In the evening Rev. P. R. Aeschliman of Onecho and Rev. Paul Schrag of Soap Lake preached interesting sermons.

The next day on Monday the S. S. and C. E. Convention was held. This was the third annual meeting since it was organized, and five Sunday schools were represented. Monroe, Soap Lake, Ruff, Menno and Onecho. The S. S. convention was held in the forenoon, and a dinner served cafeteria style at noon. While in the afternoon the C. E. convention was held. Lunch was again served in cafeteria style that evening followed by sermons by Rev. P. R. Aeschliman, Onecho, and Rev. Paul Schrag of Soap Lake.

Rev. M. J. Galle of Menno, Wash., president of the convention presided at both sessions. The morning session began at 9 o'clock A. M., with a song service led by Rev. M. J. Galle, after which J. M. Schrag of Menno led the devotional exercises. This was followed by an anthem by the Menno choir under the able leadership of Rev. M. J. Galle. M. J. Schrag gave a welcome address, followed by a song by the Onecho mixed quartet.

A motion and second came before the convention to appoint a nominating comittee to select officers and committees for the next convention. This motion was carried. Alvin Rubin of Onecho, Christ Senner, of Monroe; Isaac Ensz of Ruff, and Katherine Krehbiel of Lind, were appointed.

The first topic: "What is the obligation in world-wide Evangelism?" was ably discussed by P. C. Jantz of Ruff. He brought out that the S. S. was the place to bring the Gospel message since the public schools do not teach it, also that Christianity should be started at home. The S. S. was obliged to help evangelize, educate and support the home missions as well as in the heathen lands.

Ten minutes were taken in discussing this topic. Miss Bertha Gering and Florence Waltner then sang a beautiful duett.

The second topic was taken by Christ. Senner of Monroe, in the place of Rev. J. D. Buller of the same place, who was unable to be present. In his topic, "Would a Change on Routine be Helpful in Monotonous Sunday School?" he said monotony was not always caused by routine. Sometimes it is the fault of teachers by not preparing various ways of routine. Lack of interest on the part of scholar or teacher. It may be the haphazard way of voting for teachers. A committee should be appointed to select teachers best suited for each class. A discussion also followed this topic.

A pleasing number was then sung by the Menno Male Quartet.

The third topic: "The Qualified Teacher and How to Obtain Him or Her", was taken by S.R. Aeschliman, of Onecho. He emphasized that the teacher ought to have a good education; pray and study the Bible daily. They should do good unconsciously; make religion their second nature. Always be on time and try to make scholars as well as themselves feel as if on holy ground. Teacher's training class, church, S. S. and C. E. all good for the training of the teacher. A song by the convention preceded the discussion of this topic; after which we were favored by another song by the Menno choir.

The last topic of the forenoon session was well delivered by Edward M. Franz of Menno: "Since Teaching of the Bible is Barred from the Public Schools, Why Not Arrange for a Two-Hour Sunday School?" He divided his topic in two main sections. (1) The lack of Bible knowledge, and (2) What can be done in a two-hour Sunday school. Under the first section he said while there are 30 hours spent in the public school each week, no Bible was taught whatever. The Vacation Bible School is one solution of getting more Bible knowledge. The second section of his topic he told how two hours could be spent in Sunday school by storytelling, singing and dramatizing a Bible story, although the regular Sunday school must not be slighted. It means added work for the teacher. Variation and not monotony should be the rule, so the children do not get too tired of the long session. This was followed by a lively discussion.

A few minutes were then spent in asking and answering questions of present day Sunday school problems. This was followed by a song "Saved by Grace" by the convention. S. R. Aeshchliman led the closing prayer. This concluded the morning session.

The afternoon session was opened by a voluntary and song service led by Henry Franz of Ruff, after which Edward W. Franz of Menno, led the devotional services.

The first topic of the afternoon "After We Have Won Our Young People, How Can We Hold Them in Christian Endeavor?" was ably discussed by Henry J. Ewert of Ruff. He outlined his topic in four sections, (1) Thorough instruction in Christian fundamentals necessary. (2) Activity vitally essential. (3) Present ourselves as good examples. (4) To intercede for them. In preparing a foundation for Christianity, it is important for our young people to receive a thorough instruction in Christian fundamentals. Neglect of this is the sole reason why so many become loathe to uphold their endeavor for Christianity. Then to keep their spirit aglow for this field of work they should be members of Christian organizations, that they may be engaged in work for the Master. As a good example we should be considerate, courageous and Christ-like. Last, but not least, our efforts are in vain if we rely on our own strength to hold them in C. E. therefore we should not forget to make intercession for them before the throne of God. This was openly discussed for a few minutes.

A pretty duett by the Misses Katherine and Ruth Krehbiel was then sung.

The second topic of the afternoon: "What does Christian Endeavor owe to the Home Church?"

was sent out by Harry Krehbiel (who was at that time on his way home from Bluffton College) and read by Katherine Krehbiel. In his essay he stated while the Christian Endeavor gets the young folks together, the Sunday school gets every one from the cradle roll to the adult classes. He described the relation of the C. E. to the church as found in Paul's letter to the Corinthians, "For as the body is one, and hath many members, and all the members of that one being many, are one body: so also is Christ." I Cor. 12:12. The both being members in one are effective in taking part. C. E. trains the young folks for the church, so it being an important part to the church. Another song was then sung by the convention, followed by a reading by Minnie Schrag.

Dwight Ensley of Onecho in his topic: "What Should Be the Contents of a C. E. Program?" implied that the same rule would not apply for every C. E., although the topics were the same in every C. E.

The principals not to be overlooked were a pure and joyous life, systematic Bible reading, study of the topic and the people. Variety and sincere worship to be considered always.

The contents of a C. E. program may consist of (1) musical, (2) social, (3) educational, (4) devotional, the latter being most important to lead young people and parents to a Christian life.

Miss Ruth Sheely of Onecho favored us with a well sung solo.

The last topic of the afternoon was taken by Christ Senner of Monroe. In his topic, "What Are the Opportunities and Duties of the Missionary Committee?" he classed his topic in two sections, (1) the opportunities, and (2) the duties. Under number one he stated that the Missionary committee should have an opportunity to come together during the week to discuss the different missionary problems. Under number two he thought it this committee's duty to find out all they could about the different missions and then distribute the facts. The information should be gathered from both home and foreign missions. The same committee should secure a program once in three months. Also it was their duty to take care of all the missionary money and know the best place to send it. The Onecho mixed quartet then sang a pleasing song.

This concluded the afternoon program and the remainder of the time was devoted to a business session.

A letter of greeting from the California Mennonite Sunday School and C.E. Conf. was read. A motion and second was made that the secretary send a letter of thanks to the California Conference.

The constitution of the "Open Door" S. S. and C. E. Convention of Washington was read by the secretary. They were all accepted as read, with the exception of the fifth article was amended in regard to the election of officers and committees.

The election of officers and various committees shall be held at the annual meetings of the organization, and a nominative committee shall be appointed to select the different officers and committees.

The report of the nominating committee concerning the election of officers was then read by the president. President: P. C. Jantz of Ruff; Vice-President, Alvin Rubin of Onecho S. S., Almota; Secretary-teasurer, Golda Aeschliman, of Onecho S. S., Almota; Program Committee, Fred Buller of Monroe; Katherine Krehbiel of Menno S. S., Lind, and J. C. Schrag of Menno S. S., Lind, Wash.

It was decided to hold the convention at Monroe, Wash., next year.

A closing song by the congregation, followed by repeating the Mizpah Benediction closed the convention.

Miss Golda Aeschliman, Sec.

CHOOSING ONE'S ASSOCIATES

"Evidence or our character is reflected in our associates. If our companions are indifferent, we'll be equally inert. If they have no definite purpose in life, we'll eventually grow that way. If they are zealous to better their condition, we'll imbibe the same spirit. A man's life, as well as his character is revealed in his words and actions. So the tendencies of our companions are implanted in us. Ineffectual companions are a form of danger which is as disastrous to ambition as are the submerged rocks to the mariner. We should choose companions whose head and hands are ever busy in the work of self-improvement. There are few worthier aims. Better no companions at all than those who are blind to their possibilities, who choose to while away their time instead of plunging into the strife of uplift. Better the companionship of good books and high thoughts than the companionship of those whose influence helps to pull us back, instead of push us ahead. For it is through the medium of ambition, exemplary thoughts and worthy companions that the mind reaches its highest form of development."

THE C. E. TOPIC

September 3.

Better Giving.

Acts 20:31-35.

(Consecration Meeting.)

Giving is a Christian duty at all times. God required it of the patriarchs and the Children of Israel. It was a part of the temple service, and blessings were assured when tithes were brought into the storehouse. When Israel was neglectful in giving, the prophets came with severe denunciations. In the new Testament we have recorded to us the encouragement Jesus gave to those whose giving was in the right spirit, the apostles set us an example in liberal giving and we have the assurance that it is more blessed to give than to receive. New Testament giving was always a pleasure and that which was given was either for the support of the gospel or for the relief of the poor and distressed.

But in giving it must never be supposed that God's goodwill is to be purchased with money. Giving is but the outward expression of the inward impulse to love. If the spirit of love is not back of the giving nothing in the shape of blessing is to be expected. In the case of the poor widow we note that her gift of the smallest fraction of currency met with the Master's approval because it was given in the right spirit while the spectacular gifts of the rich brought them no approbation. In the case of the woman whose life's savings were devoted to purchasing ointment for the Lord we find His approval because it represented a giving prompted by a spirit of love that must give with never a thought of asking. "How much." She had already given herself to Him and therefore her all must likewise be used in honoring Him. We note the enthusiasm of the first Christians as recorded in the earlier chapters of the book of Acts and particularly the readiness with which they disposed of all of their possessions and laid the price at the feet of the apostles. Here was an experiment in Christian communism. If, from a worldly point of view, this commune did not warrant its continuance for all time, it nevertheless showed a high conception in regard to giving that recognized God's right to all that one possesses that He might use it to the upbuilding of His kingdom upon earth. In the case of Ananias and his wife the great crime was that they tried to practise deception in gratifying their pride by appearing to give all when a portion was kept back. Whatever men may think of our liberality is not a sign of the right kind of giving. The true motive behind the gift which God can see when others do not observe it is the thing which He blesses and approves.

Large gifts are often given for worthy causes. It is sometimes charged that givers of large gifts seek to cover up wicked lives or to turn attention away from the dishonorable way in which that wealth is secured. There can be no doubt that God, who is able to overrule evil that good may come of it sometimes does use such gifts to suit His purpose and we leave Him to judge the motives that prompted the giving and deal with the giver according to His judgment. That which should be our great concern is whether we are using the means, large or small, that He has entrusted to us according to His will. There is no need for making a long search for an object for which to give. The world has so much misery at all times, and especially in this our day, that any one who realizes his duty to God and humanity will be active in relieving distress with whatever means the Lord has placed at that one's disposal. But, the most important of all duties we owe to fellow-man is the bringing of the knowledge of salvation there is in Jesus to them. Some are gifted and called to preach, or to other activities, while others have lesser gifts, but upon all is the responsibility for providing the means for the spread of the gospel placed.

In giving we should always give as the Lord has prospered us. Those who have little have the same blessed opportunity for proportionate giving as have their richer brethren. Our giving should be regular. The steady income from small but faithful givers is the backbone of spiritual finance. Occasional large gifts from spectacular givers do not mean nearly as much as the regular flow of smaller gifts in which all have a part.

Above all things we must not lose sight of the fact that we can only give as stewards. All that we render is but a return to God of what is already His and some time we must appear before Him to give account of our stewardship.

THE S. S. LESSON

Sept. 3

Nehemiah Rebuilds the Walls of Jerusalem.

Neh. 4:6-8.

Golden Text: Our God shall fight for us. Neh. 4:20.

It was the purpose of Nehemiah to erect the wall of Jerusalem and

make it a safe place for the people and in which to worship God. He recognized the great promises that had been made concerning Jerusalem, but he also knew that, if these promises were to be fulfilled, he and the people had their parts to do. In other words, he and the people were to be workers together with God. Every Christian rejoices in the many promises that God has made concerning His church and His people, but Christians do not always realize that they have their important part to do if the blessed promises of God are to attain their full realization.

The task that Nehemiah and the people undertook was a gigantic one because of the difficulties in the way. The first difficulty confronting them was the enormity of the task. The wall was long, there was an endless amount of rubbish in the way and every inch of progress meant untold physical energy and sweat, next, there was opposition without. The combination of the numerous enemies who were determined to prevent the wall from going up, was a thing not to be trifled with. They were numerous and powerful. And, lastly, there was discouragement within. Discouragement is more contageous than the measles. When it gets a foothold in a body of people it runs its course doing damage that is hard to resist or to repair, and weakening the hands of the strongest as well as the weakest. Satan, when he knows that our hearts are fortified against every attack from without, always falls back on his strongest weapon, discouragement, which often gains his ends though all other efforts fail. There is always present the danger of yielding to discouragement against which we must carefully guard. The Christian, in the face of every opposition, need not give way to discouragements, for he knows that his God is mightier than all the opposition that the evil one may throw into his way. Nothing is more pathetic than a discouraged soldier of the cross, especially in the light of the fact that "faith is the victory that overcomes the world", and the assurance that his God is with him always.

The work on the walls progressed because "the people had a mind to work". This meant that there were no slackers among them, that they were enthusiastic and kept hard at their task and believed in the final success of their undertaking. It also showed that they were willing to do their best and that they continued even though the physical strain was hard and long. It was a day and night job. None appealed to an eight-hour law and they heeded the urging of their leaders. They, no doubt, realized that everything depended upon all keeping at it faithfully because the failure or success of the project depended wholly upon individual faithfulness.

But their "keeping on the job" was only a part of the story. They prayed as they worked. It is a poor sort of a man who thinks he can accomplish anything for good without putting as much prayer as work into it. We are taught in Scripture that without prayer nothing is accomplished and we also know that with prayer all things may be accomplished. Everywhere in God's Word are we reminded that while faithfulness in our task is important, prayer must be included in it or things will not be going right. With Nehemiah praying and the people praying there was no doubt what the end would be.

Of course they could not close their eyes to the magnitude of the task. The strength of the bearers was under a strain and the pile of rubbish was large. Work for God is hard work and intelligence, energy, perseverence and a stout heart are needed all the time. Where strength is lacking God supplies the need.

Moreover they were armed. They made it exceedingly dangerous for their enemies to interfere. Also, they were continually on the watch, day and night. Watching was recognized to be as important as working and in this they were faithful too. It is a mistake to be too busy to watch. God asks us to "watch and pray".

Again, behind the watchers and the workers were their families. What they did for the good of all they were doing for the good of their dear ones. Activity in the cause of God is for the general good of humanity, but it is also for the special good of those nearest to the worker. With everybody praying, watching and working success was assured, opposition was defied, discouragement overcome, and the walls grew to a finish. We as children of God are occupied here upon the walls of Zion. The enemies without are dangerous, desperate and determined. But what of that? They are powerless against a people who pray, watch, and work.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegrams have been received from Russia during the past week:

Severe drought in Molotchna colonies causes general crop failure. Pasture destroyed and severe shortage fodder. Grain shortage and fuel scarcity well beyond extreme winter suffering."

(Signed) Miller.

"Partial Ukraine report on July fifteenth, one hundred twenty-two Mennonite Relief kitchens feeding 14,756 children and 9,496 adults. Closed institutions feeding 201."

(Signed) Miller.

"Krehbiel (and) Slagel report (in) Bachmut and Sagradowka drought is cutting harvest. In Neu Samara hot winds and drought diminish crop prospects seriously."

(Signed) Miller.

"G. G. Hiebert arrived Wednesday. Will proceed Ukraine July 28."

(Signed) Miller.

"Hoeppner reports Uranskaka Volost officially increased by eight Russian villages. Few starving people in them. In Volost last week 1200 cases typhus and cholera. Five hundred sacks distributed to needy for clothing. Crop yield good, but acreage too small. Tractors are wanted."

(Signed) Miller.

A letter received from the Friends Service Committee quotes the following cablegram received from their unit with the request that it be passed on to our Committee:

"One month without rain and intense heat caused terrible decrease harvest. Situation coming winter twice as serious as expected one month ago. Rye harvest 40 to 80 per cent, less than expected June 15. Unless good rain within one week later crop must be lost. Deep plowing saves our millet and potatoes thus far. Miller harvest already failure. In 20 volosts Buzluk district grain scorched and killed before matured."

A careful reading of the above cablegrams brings out the fact that conditions in Russia are still extremely serious and threaten to become more so. They should need no further comment or appeal. Are we doing what we can to relieve the suffering of our brethren in Russia?

Bro. P. C. Hiebert, chairman of the Central Committee, who spent several months in the famine district of Russia is now in this country. He is spending a short time in the interests of the work among the churches in the East. A meeting of the Central Committee is being held at Philadelphia in the very near future. Important plans and policies will be decided at this meeting, in the light of what Bro. Hiebert has to offer as a result of his personal investigations.

Following are several expressions of gratitude from our brethren in Russia who have been receiving aid from our Unit:

To the Representatives of the American Mennonite Relief and to the Brethren in America:

In the name of all the hungry ones in our village we express to you our most hearty thanks for all the help that you have extended to us by giving us the food that we needed, as a work of Christian love. By our help the inhabitants of the village were enabled to live through the famine and to retain strength sufficient for the daily work. We know the difficulties with which you, the representatives of the society had to contend in order to bring to us these supplies; therefore they are doubly appreciated by us. Our earnest prayer is that God may assist you in this arduous work under so difficult circumstances, that the donations may serve the purpose for which they were given. Please do also convey our deeply felt thanks to the donors, the Mennonite Brethren of America. We are at the present time able to thank in words only, but may Christ, the friend of such good works, reward you, for you have not forgotten your brethren who are in dire need. Without your help we should have been compelled to suffer from hunger. May the Lord bless all the representatives and givers, as well as the donations; for all depends on His blessing.

The Village Committee: J. Giesbrecht, Chairman; Joh. Enss, Jak. Langemann, Abr. Wiens, Members; Gerhard Fast, Secretary.

Petershagen, Wolost Halbstadt, May 17, 1922.

To the Mennonite Brethren in America:

Years of severe oppression during the war, great persecutions after it, and finally the famine have caused the complete ruin of the Mennonites of Russia.

The indescribable bodily sufferings, coupled with a hopeless outlook into the future, had brought about in most of our brethren a condition of mind which was worse than a mere lack of courage. Yet there were always those who under all conditions kept looking upward and in the stoutest hearts faith in God who has been with us so long and has richly blessed us did not cease.

But one beam of hope after another seemed to become dim and to disappear. Smaller and smaller became the number of those who remained strong in the face of all difficulties.

Rumors to the effect that our American Brethren were not forsaking us reached us and revived the hope of deliverance from our misery. But these hopes were short-lived. When the help from America failed to come, our spirits sank lower than ever.

Then, in November, 1921, came the letter from Bro. Miller. The joy was great, not only for the promised aid, but for the fact that you, dear brethren in America, were remembering us. Many hearts let their prayers of warm gratitude rise to God, the Giver of all good.

The test of waiting from the arrival to Bro. Miller's letter until the time when the help materialized was easier to bear, though from time to time the need became greater until conditions reached the stage that such things as linseed oil-cake, horses, cats, dogs, also partly decomposed meat were used for food by many, and death from starvation claimed many victims. The hope for the help promised served to renew our courage and even while the pangs of hunger were felt, our hope became stronger.

Now the help is here and by the blessings of God we may believe that starvation will not be our lot, though many have succumbed to the famine.

We are thankful first of all to our heavenly Father who again has shown that He is the same as of old. We also thank you, dear brethren in America and elsewhere who, impelled by brotherly love, have sent to us the supplies for the sustenance of life.

We thank all the brethren who in Christian love are taking active part in this great work of mercy.

May God Reward You All.

Einlage, April 9, 1922.

Saporosk Guberni'a.

(Follows a full page of names).

To The Dear Brethren In America.

We, the congregation at Nieder-Chortitza, after we have held a public service of thanksgiving to give praise and honor to Him who has found means and ways to help us in our need, consider it our Christian duty to express our thanks also to you, dear brethren of a distant land, and to tell you of the feelings with which we enjoy that which you have been sending us.

We take it for granted that you have received some information regarding the misfortunes that have befallen us in recent years. On the distant battle fields from the Baltic to the Black Sea, behind the ravines of the Kaukasian Mountains, as well as in the various cities of the great Russian state where our brethren were doing service for the wounded and sick, also in the remote forests of the great Russian plains where many of our men were engaged as watchmen and workers, and even in cold Siberia, many a young man found his last resting place, for the most part as a victim to epidemic diseases.

The great disturbances from 1917 to 1919 have rendered many people homeless and have cost many a life. In our village eight persons, among them two children, were killed in battles that were fought in this vicinity.

Even greater wounds were caused by the sufferings of the winter of 1919-20 when for two months the battle front was in this vicinity. Food and clothing were taken from us and we were brought to the verge of ruin. But the greatest terror was typhus which attacked 87% of the inhabitants of our village, of which 94 persons, mostly men in the prime of life, died.

The great drought in the summer of 1921, coupled with the fact that proper tillage of the soil was for the most part impossible, resulted in a failure of crops. Then followed the last terrible winter in which in our village many persons suffered from hunger and cold.

Many a sigh rose from our hearts to the Father who has promised to provide for His children. He has heard our cries and has helped us. And although we had till today seventeen deaths from hunger, which will probably be followed by others, since many are so weakened by hunger that there is little hope for their recovery, yet we can at this beautiful spring time entertain the hope for a better harvest. Your warm sympathy for us in our distress has the effect of strengthening our hope. We believe that He who spared not His own Son, will with Him also give us all things. Our desire is that He may accomplish His purpose of love for us. May we permit Him to purify us and to draw us to Himself.

To you, dear brethren, we say, "May God reward you for all that you have done and are now doing." God be with you beyond the great seas. May He also protect the brethren who have come to us and who are directing the difficult work of relief. Thanks, many thanks.

Nieder-Chortitza, May 19, 1922.

(Follow three pages filled with names).

Aug. 4, 1922.

MARRIAGE

Custer-Dull—At the home of the bride's parents, on August 5, in Napier township, Bedford Co., Pa., Cleo M. Dull to Ross D. Custer, Rev. Jacob Snyder officiating.

EMERGENCY RELIEF COMMISSION

July, 1922.

Anonymous, Newton, Kan., $10.00; P. J. Wedel, Newton, Kan., $10.00; W. J. Braun, Winkler, Manitoba, Canada, $5.00; First Mennonite Ch., Paso, Robles, Cal., $50.00; First Mennonite Ch., Upland, Cal., $38.63; Jacob Pankratz, Munich, N. Dakota, $10.25; Abraham Richert, Newton, Kan., $5.00; D. A. Schmidt, Goessel, Kan., $10.00; Hoffnungsau Ch., Inman, Kan., $40.00; Jacob J. Neufeld, Moundridge, Kan., $10.00; David Thiessen, Goessel, Kan., $15.00; Sister Maria Froese, Newton, Kan., $10.00; Jacob C. Regier, Buhler, Kan., $20.00; F. W. Wiebe, Medford, Oklahoma, $10.25; Mennonite S. S. Odessa, Washington, $46.06; Rev. P. P. Tschetter, Bridgew. S. Dak., $32.70; S. S. Class, No. 24, Berne, Indiana, $2.35; S. S. Class, No. 33, Berne, Indiana, $31.38; J. B. Welty, Berne, Indiana, $50.00; A. N. Sprunger, Berne, Indiana, $50.00; Adina Sprunger, Berne, Indiana, $2.00; Offering of the Con., Berne, Indiana, $754.96; Gerhard Baergen, Lake Charles, La., $10.00; P. D. Rossfeld, Newton, Kan., $10.00; H. J. S. Schmidt, Newton, Kan., $10.00; Mrs. P. Schroeder, Newton, Kan., $10.00; Abraham Becker, Goessel, Kansas, $30.00; Mennonite Ch., Lind, Washington, $10.00; Mrs. Agatha Dyck, Mountain-Lake, Minn., $103.30; T. O. Wedel, Mountain-Lake, Minnesota, $10.00; Hillsboro Mennonite Ch., Kan., $120.00; New-Hope-Dale, Ch., $61.86; Northwest Mennonite Church, $17.81; H. K. Janzen, Hydro, Oklahoma, $25.00; Magdalene Landes, Philadelphia, $12.50; Rev. Peter Lohrentz, Moundridge, Kans., $20.00; Hebron Church, Buhler, Kans., $90.00; Guadenberg Ch., Elbing, $64.60; P. P. Voth, Goessel, Kans., $10.00; John Lohrentz, Burrton, Kans., $100.00; Peter Loewen, Newton, Kan., $10.00; Johannesthal Ch., Hillsboro, Kan., $135.00; P. H. Schroeder, Canton, Kan., $10.00; C. M. Enns, Los Angeles, Calif., $10.00; Jacob Warkentin, Lehigh, Kan., $20.00; Jacob Bogoslawskiy, Newton, Kan., $20.00; Mrs. Isaak Janzen, Munich, N. Dak., $40.50; Rosenort Men. Ch., Laird, Sask., Canada, $142.00; Lena Neimann, Halstead, Kan., $100.00; Heinr. Heinrichs, Fort Wayne, Indiana, $5.00; Bethania Ch., Lost River, Sask., Can., $6.00; Zion Men. Ch., Polk Station, Dallas, Oreg., $4.10; J. J. Claassen, Beatrice, Nebraska, $25.00; Cornelius Frey, Newton, Kan., $12.00; H. W. Lohrentz, Hillsboro, Kan., $10.00; Young Ladies S. C. Upland Men. Ch., $10.00; David Schmidt, Goessel, Kan., $20.00; Gerhard Nikkel, Goessel, Kan., $20.00; Marie Bestvater, Newton, Kan., $10.00; Pratum Mennonite Ch., Silverton, Oreg., $23; Beatrice Menn. Christ. End., $9.19; First Mennonite Ch., Upland, Calif., $25.10; Peter Miller, Marion, S. Dakota, $40.00; Canton Mennonite Ch., Galva, Kan., $68.58; Anna Abrahams, Goessel, Kan., $20.00; Jacob Abrahams, Goessel, Kansas, $10.00; L. P. Krehbiel, Halstead, Kansas, $20.00; John Jantzen, Newton, Kansas, $20.00; Sister from Bethel Hospital, $5.00; San Marcos Ch., Paso Robles, Cal., $38.64; Lydia Paulus, $10.00; Mrs. J. N. Funk, Drake, Sask., Canada, $95.00; H. H. Adrian, Escondido, Cal., $10.00; Dr. J. R. Thierstein, Newton, Kansas, $30.00; Medford Mennonite Ch., Okla., $44.29; Geo. Baergen, Medford, Okla., $10.00; Arlington Mennonite Ch., $21.11; Mrs. Johann J. Voth, Canton, Kansas, $20.00; Cornelius Franz, Inman, Kansas, $10.00; J. P. Froese, Inman, Kansas, $40.10; Peter Flamming, Buhler, Kansas, $30.00; E. D. Voth, Newton, Kansas, $5.00; Mrs. Gustav Andreas, Newton, Kansas, $30.00; Katie Andres, Newton, Kan., $10.00; First Mennonite Ch., Thomas C., $6.18; Hebron Ch., Buhler, Kan., $85.00; Hoffnungsfeld-Eden Mennonite Church, $1000.00; Jak. C. Regier, Buhler, Kansas, $50.00; John Buhler, Buhler, Kansas, $50.00; John Wiebe, Whitewater, Kans., $10.00; Bergfeld Church, Mountain Lake, $61.85; H. J. Janzen & Eva Kroeker, Henderson, $10.00; G. H. Regier, Whitewater, $10.00; Alexanderwohl Mennonite Ch., Goessel, $448.39; Herman Claassen, Newton, Kansas, $10.00; P. P. Unruh, Newton, Kansas, $10.00; Mrs. Katie E. Friesen, Burrton, Kansas, $10.00; S. S. by Herold Ch. Morden, Man., Can., $15.00; First Menn. Ch., Mount. Lake, Minn., $115.19; F. F. Mathies, Buhler, Kansas, $10.00; Kidron Congr., Taloga, Okla., $6.00; P. A. Martens, Newton, Kansas, $10.00; Emanuels Ch., Aberdeen, Idaho, $40.00; Heinr. Engbrecht, Sterling, Kansas, $40.20; D. M. Zimmerman, Sterling, Kansas, $30.00; Ebenezer Ch., Mt. View, Okla., $27.00; John Landes, Lucien, Okla.,$10.00; Katie A. Krause, Lawrence, Kan., $25.00; $30.00; Mennonite Ch., Okla., $12.00; David Wiebe, Mountain Lake, Minn., $10.00; Sisters from Diaconish, Beatrice, Nebr., $60.00; First Menn. Ch., Newton, Kansas, $946.00; Gerhard Regier, Whitewater, $10.00; Friedensfeld Ch., Lorena, Okla.,$47.54; R. F. Goertz, Forest Home, Cal., $50.00; G. W. Tschetter, Freeman, S. Dakota, $20.00; Peter Lohrentz, Moundridge, Kansas, $20.50; Rev. J. W. Kleinsasser, Doland, S. Dak., $10.00; John G. Wiebe, Newton, Kan., $12; Goessel Menn. Ch., Goessel Kan., $130.71; Mrs. Gerhard Claassen, Whitewater, $30.00; Brudertal Ch., Hillsboro, Kansas, $580.00; John Lohrentz, Burrton, Kan., $25.00; Helen Riesen, Hillsboro, Kansas, $10.00; Jacob Pricheim, Monroe, Wash., $16.71; Janjgir Menn. ch., India, $62.57; Emmausch., Whitewater, Kan.,$812.10; Bergtal ch., Pawnee Rock, Kan., $46.76; Bergtal S. S. cl., Pawnee Rock, Kan., $21; Halstead Menn. ch., Kan., $83.10; Inman Menn. ch., Kan., $16.25; Zions con., Elbing, Kan., $515; C. B. Lehmann, S. Dak., $20; Mrs. Gustav Andres, Newton, Kan., $25; Mrs. Bernard Wiebe, Aberdeen, Ida., $10; F. D. Koehn, Taloga, Okla., $5; Greensburg Menn. ch., $50; Primary class, Lehigh S. S., $16; Wm. Andreas, Beatrice, Neb., $100; Grace Menn. ch., Pandora, O., $153.92; Marion Menn. ch., S. Dak., $127.19; New Huttertal Menn. ch., Freeman, S. Dak., $13; Sister Maria Froese, Newton, Kan., $10; J. D. Schmidt, Marion, Kan., $5; Peter Graeves, Goessel, Kan., $10; Buhler Menn. ch., Kan., $56.95; John and L. Franz, Kan., $10; Menn. ch., Watova, Okla., $13; Bethesda ch., Henderson, Neb., $354.03; First Menn. ch., Geary, Okla., $57.50; Mrs. Cornelius Regier, Moundridge, $10; Bethania ch., Lost River, Can., $7; P. H. Epp, Ringwood, Okla., $10; Deer Creek Menn. ch., Okla., $253; Brudertal ch., Hillsboro, Kan., $235.13; Emmaus S. S., Whitewater, Kan., $40.50; Escondido Menn. ch., Cal., $26; First Menn. ch. S. S., Aberdeen, $24.65; Benjamin Buller, Medford, Okla , $5; C. W. Claassen, Newton, Kan., $10; Sichar ch., Cordell, Okla., $30.80; Rosenort Menn. ch., Laird, Sask., Can., $119.70; Fairmead S. S., Cal., $18; Abraham H. Boese, Goessel, Kan., $60; Abraham Becker, Goessel, Kan., $10; Heinrich Reimer, Canton, Kan., $10; Medford Menn. ch., Okla , $19.50; Peter Spenst, Langdon, N. Dak., $10.15; Jakob M. Boese, Marion, S. Dak., $25; Friedensberg Menn. ch., Avon, $18; Mrs. Maria Ewert, Avon, S. Dak., $10; Abraham Rahn, Munich, N. Dak., $10.25; B. A. Claassen, Paso Robles, Cal., $55; J. A. Bogoslawskiy, Newton, Kan., $30; Hillsboro Menn. ch., Kan., $108; Bethel ch., Mountain Lake, Minn., $91.50; Herold ch., Bessie, Okla., $53.07; Jakob P. Goering, McPherson, Kan., $40; Tabor ch., Goessel, Kan., $127; Bergtal ch., Pawnee Rock, Kan., 24.62; D. H. Richert, Newton, Kan., $2; F. F. Loewen, Alsen, N. Dak., $10.25; Rev. H. J. Krehbiel, Reedley, Cal., $22; Herold ch., Bessie, Okla., $43.41; J. B. Reimer, Inman, Kan., $10; J. H. Warkentin, Geary, Okla., $10; H. and J. Plett, Lorena, Okla. $75; First Menn. ch., Upland, Calif., $30.01; M. M. Horsch, Upland, Cal., $5; D. C. Schmidt, Upland, Cal., $5; Jakob Isaak, Arcadia, Cal., $25; sew. soc., Fort Cobb, Okla., $5; sew. soc., Moundridge, Kan., $35; Bridgewater S. S., S. Dak., $75; Mrs. Sarah Voth, Newton, Kan., $25; H. J .S. Schmidt, Newton, Kan., $10; Mrs. Peter Schroeder, Newton, Kan., $30; Peter Frey, Goessel, Kan., $10; Christ. Mueller, Freeman, S. Dak., $50; First Menn. ch., Freeman, S. Dak., $177.04; First Menn. ch., Mnoroe, Wash., $55.38; Rev. David Epp, Laird, Sask., Can., $10.50; Abraham Zurflueh, Bluffton, O., $10; Mrs. John B. Frey, Cornville, Ariz., $2; Mrs. John M. Rapp, Fairfield, Ill., $10; H. A. Woelk, Goessel, Kan., $10; C. H. Friesen, Buhler, Kan., $50; Paul Pullman, Bridgewater, S. Dak., $15; Rev. Peter Lohrentz, Moundridge, Kan., $50; Christian Menn. ch., Moundridge, Kan., $118. Total: $12,338 36.

For Russia	$9,969.36
For Germany	15.00
For Tractors	2,354.00
Total	$12,338.36

Receipts in 1922

January	$17,911.32
February	10,187.61
March	16,946.10
April	11,846.85
May	12,222.36
June	17,556.18
July	12,338.36
Total	$99,008.78
January 1, 1922, balance	$ 11,542.25
Donations from Jan. 1, 1922, to Aug. 1, 1922	99,008.78
Interest received from Jan. 1, 1922, to Aug. 1, 1922	134.78
Total	$110,685.81

Paid out from Jan. 1, 1922, to Aug. 1, 1922.

Russian sufferers	$ 96,786.24
Fordson tractors for Russia	7,973.10
Germany, including Lechfeld and Russian refugees	3,842.64
Syrian orphans home and Armenia	715.17
Switzerland	35.00
Expense, traveling, salaries, stationery, including typewriter, etc.	409.00
August 1, balance on hand	924.66

Respectfully submitted,

C. F. Claassen, Treas.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. AUGUST 24, 1922. No. 33.

THE MIDDLE DISTRICT CONFERENCE

Pack early. Bring some note books and several pencils. Professor Quiring's addresses will be packed with good things, and it will not be a good thing to rely entirely on your memory. He will undoubtedly call for some references, so do not forget your Bible. Those topics are to be discussed in a very able manner and are not to be forgotten.

All mail during the Conference should be addressed in care of Middle District Conference, Dalton, Ohio. Unless you have a definite place to stay and want it sent there better remember the above address. Mr. Dan Kirchhofer will have charge of all mail.

I Corinthians 14:15.

Best wishes until we see you at the Middle District Conference at Dalton, Ohio, Aug. 31 to September 3.

Reception Committee

CLOTHING NEEDED

The way has finally been opened so that at least three thousand souls are permitted to come from war-stricken Russia and join their brethren on this side of the water. The Canadian Pacific Railway Company has two ships in waiting in England, to send to Odessa, to bring these people over as soon as the cholera quarantine at Odessa is lifted. Since these Russian refugees are practically without clothing, it has been decided to send a brother to Germany, where clothing can be bought at less than half the cost in America, to purchase clothes and proceed with the same to Odessa or Constantinople and clothe the immigrants for the voyage. A brother has offered to bear his own traveling expenses to Europe for this purpose. A call is being made for sufficient funds to purchase this much needed clothing, and we appeal to our congregations to raise money by collection, or otherwise, for this purpose, and send to David Toews, Rosthern, Sask., Canada. If your contribution does not reach Rosthern in time to send by mail, it will be cabled to our representative in Germany.

D. H. Bender,
Chairman Colonization Committee for the United States.

David Toews,
Chairman Canadian Colonization Board.

IN MENONITE CIRCLES

The Johannestal congregation, near Hillsboro, Kan., will dedicate its new church building on August 27.

Prof. Quiring of Witmarsum Seminary has been actively engaged in holding meetings in Kansas during the past few weeks.

Missionary J. B. Ediger, who is recovering from an operation, is reported to be making satisfactory progress.

Rev. Peter Franz, pastor of the Quakertown and Swamp (Pa.) charges, who recently married Esther, the daughter of Rev. H. R. Voth of Goltry, Okla., has with his bride, been visiting friends in Kansas and Colorado. They expect shortly to arrive in Quakertown.

Bluffton College Glee Club, while in Philadelphia last week sang in Wanamaker's Great Store, while friends at home were listening in while the music was distributed by radio.

Dr. C. H. Smith, the author of "The Mennonites" will begin work at Bethel College, Newton, Kansas, devoting part of his time to research work. He will be in Kansas for one year, having been granted a leave of absence from Bluffton for that length of time.

Brother Franklin K. Moyer of Souderton, Pa., died suddenly in his home on Aug. 12. Brother Moyer was, beside being actively engaged in the work of his home church, a member of the Emergency Relief Commission of the General Conference and the Church Extension Committee of the Eastern District Conference. He was also one of the leaders in the Brotherhood work of his conference. The editor is sure that the many readers of this paper who knew Brother Moyer join with him in extending their sympathy to the bereaved family.

Daniel Kauffmann, senior Editor of the Gospel Herald has relinquished his work on the paper, which he served for thirteen years, to assume the presidency of Goshen College, Goshen, Ind.

Dr. S. K. Mosiman writes to the Editor that the largest enrollment in the history of Bluffton College is expected this fall. "Bluffton College", he says, "is growing but it takes heroic effort to get it where it ought to be. A men's dormitory is needed to accommodate at least 100 men and an addition to Ropp Hall to take care of 75 more girls than can be accommodated as well as a library and a chemistry building. But most of all we need an endowment of $500,000 to do the work for the church and for the young people that the college ought to do."

THE BLUFFTON PEACE CONFERENCE

Conventions and conferences are a striking characteristic of the day and age in which we live. Every cause and every shade of thought that seeks adherents must have its conventions, and there is no end to the number and variety of such gatherings. The first of these two terms designates the act of coming together while the second indicates the object for which we gather. We convene in order to confer.

Now the purposes sought to be attained by conferring together are various. Sometimes the purpose is simply a mutual encouragement and inspiration by a better understanding and clearer apprehension of the thought and conviction held in common. Or it may be the uniting of forces for the accomplishing of certain desired ends.

The convening in Bluffton, Ohio, on August 4th to 7th, of representatives of different religious bodies, had mainly the first of these purposes in view. It was called for conference and united prayer by those who believe in the practical application of the teachings and principles of Jesus Christ in the affairs of nations, as well as individuals. The great world war had put these convictions, as held by individuals and groups of professing Christians, to a severe test and there was a desire for mutual strengthening and a united common testimony against destructive warfare and for the maintenance of peace.

There is throughout our country and the world, as also there was before the outbreak of the great war, a growing sentiment against the resorting to armed conflict on the part of nations. The basis of this sentiment is largely economical, the argument being that it does not pay, that it impoverishes both parties to the conflict, and in the end is a failure as a means of really settling anything.

Christians may welcome the growth of opposition to warfare, even that which springs out of such utilitarian, worldly, and essentially selfish motives. But the testimony represented in the Bluffton conference roots in deeper soil, namely in the spirit and teaching of the Son of God, the teachings of love and good will toward our fellowmen. The true Christian testimony against war is that it is un-Christian and therefore wrong for one bearing the name of and holding allegiance to the Prince of Peace.

There were those who came to the Bluffton conference with the emphasis in their minds strongly on the prophecy implied in the phrase, "a warless world." Then there were others who were apathetic toward the conference, perhaps remained away altogether, because they expected such emphasis to come to the fore in the meeting while they hold such a slogan to go contrary to the prophecy of Scripture. Several speakers did indeed stress the hopeful possibility of the world being gradually won over to our view as to war or even being forced to it by a possible stragetic policy on the part of our country

as the leading financial power of the world. But those who were responsible for the calling of the conference and whose directing influence could be felt throughout the proceedings, ever and again swung the emphasis back to the purpose announced in the call, and saved the day.

The writer of these lines is of the opinion, amounting to a conviction, that an unquestioning acceptance of the New Testament prediction of death-dealing conflicts up to the final catastrophe at the end of this age and dispensation, is not inconsistent, on the part of the child of God in Christ, with his cherishing and ardent desire for peace among men and nations right now, or with his giving a clear testimony both individually and collectively with others against the practice of wholesale murder in war as well as against any other form of evil. The Christian cannot consent to fighting evil with evil, but stands committed to the Christ-principle of overcoming evil with good, no matter how much suffering it may entail for him personally. And this was, first and last, the dominant note of the Bluffton Conference.

Again there were those who thought the conference should arrive at and adopt some clear-cut definition of what should be the uniform course to be pursued by conscientious objectors to war in the case of another war coming upon us. Wisely, we think, nothing of this kind was attempted. Enough that we should come to see together the principles that we stand for, and agree to see to it that these principles are known and rightly understood by our people, the young people especially. Better not try by dictation to substitute for personal responsibility and decision a lifeless rule for uniformity in action.

It is surely a memory to cherish with a feeling of gratitude to have been privileged to sit in a conference in which Mennonites and Quakers and Dunkards together with representatives of other Christian bodies talked and prayed together for a closer touch and fellowship in promoting the prevalence of the spirit and teaching of the Lord in the world. And it was a reassuring thought that our praying with and for each other would not stop there.

On the question of how to promote peace sentiment in the world, three points were assigned in the program. The first and the most challenging responsibility was laid at the door of the church. Let there be no uncertain or compromising sound in the teaching on this subject either in the pulpit or in the class form of the Bible school. Let the Gospel of Christ, the great message of love, be given to the world in obedience to the Savior's parting commission, and with it will go the message of peace. But what shall the heathen nations think of Christianity when the records show, as was pointed out, that all the wars during the last 500 years were almost exclusively between nominally Christian nations?

In the summing-up session, devoted largely to prayer and testimony, the conference was brought to a close without the usual resolving this, and resolving that, and without even the forming of an organization, for which it would have been hard to find a really designating name. But we separated with the wish and the determination, expressed and felt, to carry the influence of the conference into, and as far as possible beyond, the circles represented, and with a look forward to another conference a year hence, to be called and planned for by the Brethren who served so well this year and others whom they may call to counsel with them.

A. S. Shelly

IMPRESSIONS OF THE BLUFFTON CONFERENCE

Anna B. Thomas

From the outset there was a cordial spirit of fellowship which was greatly helped by the hour of free devotion and worship with which each day's work began. All the stated addresses were of a high order and every session seemed to reach the high-water mark in spiritual power.

It is impossible in a brief report to do more than to name the topics discussed and give a few salient points from addresses some of which will, we hope, be printed and widely circulated.

Delegates were present from 17 states and from two Canadian provinces. Bluffton College, where we met, is a well equipped co-educational Mennonite institution. Its President, S. K. Mosiman, is a forward looking, liberal spirited man and some of us could almost have envied them the fine groups of young men and women who, even in holiday time, attended the Sunday services of the First Mennonite church.

At the opening session after addresses of welcome, etc., the "Basis of the Christian Testimony Against War" was well presented by the Mennonite Bishop, S. E. Allgyer of West Liberty, Ohio. Saturday, Wilbur K. Thomas presiding, spoke on "Christian Service; its Obligations and Opportunities." He was followed by a fine address from a Mennonite professor, H. P. Krehbiel, of Newton, Kansas, who spoke on "The Obligations of the Christian in Times of National Danger." He gave us a list of these obligations as formulated by Christ and His apostles: 1. Love your enemies; 2. Do good to those that hate you; 3. Pray for them that despitefully use you and persecute you; 4. Save men's lives; 5. Feed your enemies; 6. Overcome evil with good; 7. Support the government in every way that is consistent with your higher loyalty to Christ. Such action of course puts the enemy loving Christian entirely out of line with the nation at war and he need not be surprised if he is considered a nuisance. Finally, Alexander C. Purdy of Earlham College carried us all to the Mount of Vision as he pictured in glowing language the heroic adventure of following Christ in our world of today.

One speaker quoted Dr. Boetz of Germany who recently wrote, "If the world could work for reconstruction and good will as the Quakers have worked in Germany they would melt down the opposition of the hardest and most cruel Government." Jesus certainly called his "followers to the adventure of going even as far as Calvary in the way of Love." One felt as though the afternoon session could scarcely maintain the high tone of the morning and yet the practical consideration of "How to Educate for Peace" proved so engrossing that there was no flagging of the interest. The speakers were Prof. N. E. Byers, of Bluffton College, Ohio, S. Edgar Nicholson, of Washington, D. C., and Prof. W. J. Swigart of Huntingdon, Pa. "Let practical people join with God to the end that it may never be again"—and "A full understanding makes armed force abominable" were two of the seed thoughts given us in this session. At night the Rev. E. E. Kresge, of Allentown, Penna., gave us an inspiring address on "Love as the Key to a Warless World."

Everyone, old and young, enjoyed to the full the night service when Frederick J. Libby of Washington gave us the practical program for the immediate future in our work for permanent peace. He pressed upon us the terrible responsibility facing the American people if General Dryer's recent words are true "The American people can end war in our day if they get on the job." He told of recent decisions to end war taken by organized women, by the American Legion, composed of men who served in the World War, by labor unions, and many others, urging that now the question is "Shall the Church of God lose her opportunity and permit the banner of the Prince of Peace to pass out of her hands?"

At the closing session a lively discussion took place as to the practical steps to be taken. It was decided to appoint the three men to whose efforts the present gathering was chiefly due to act as a continuation committee to work first with other groups of Mennonites, Church of Christ, Dunkards, etc., and if way opens to arrange for another conference next year with larger representation, also to visit in the interest of Peace all Mennonite and Quaker Colleges, to ask the Committee on International Sunday School Lessons to introduce Peace lessons into their curriculum, and to seek to get stories of Peace adventures into the press; and lastly that every delegate should constitute himself an active agent to carry forward the effort to unite Christians of every name in a determined effort to outlaw War.—American Friend.

CORRESPONDENCE

Silverton, Ore., Aug. 12, 1922

Dear Readers of The Mennonite: Greetings in Jesus' name. Herewith my last correspondence from the Pacific coast before I leave for Berne, Indiana, on Aug. 14. Wonderful and great are the works of God in nature. By traveling in this country from the east to the west, or from the south to the north, one cannot fail to notice this fact repeatedly. The magnificent scenic tours through the mountains make a deep impression on receptive minds.

On the writer's trip from Glendale, Calif., to Berne, Ind., two principal stop-overs were planned, one here and the other at Drake, Sasketchewan.

On account of failing health a quiet country home was preferred from any other. Such was found in the family of Bro. Peter Steffen here. They have offered and done everything possible for me that might improve or restore health.

During my seven weeks' stay here there was plenty of hot weather and an abundance of dust, as the desired refreshing rain failed to come over four months. But nevertheless the crops are as good as average and some even better. The large sweet cherries were of extra quality as they had no rain this season. Recently a good rain laid the dust and refreshed everythings. Sunshine and rain make nature look like spring again.

Rev. and Mrs. S. S. Baumgartner left Pratum, Oregon, on July 23 for a trip east. Rev. Baumgartner, a member of the Board of Home Missions, attended a Board meeting at Chicago and the Peace Conference at Bluffton, Ohio. On the way returning they will visit relatives and friends in Kansas. Bro. Baumgartner requested the writer to be his substitute during his absence. God was so good and gracious to give sufficient health and strength to preach several times to an attentive congregation.

Sometimes our plans are canceled in order that the Lord may give us something better. But "we know that all things work together for good to them that love God."

I. A. Sommer

Butterfield, Minn., Aug. 8, 1922.

To the readers of the Mennonite: The newly-erected building of The Mennonite Church of Butterfield, Minn., was dedicated Sunday morning, Aug. 6th.

At nine o'clock the populace was summoned by the peal of the bell, and at 9:30 the bell was again sounded and the program opened. The choir sang two songs on the front steps of the building, after which Rev. P. J. Friesen, the local pastor, was given the key by the chairman of the building committee, and all were invited to come in.

Rev. Friesen read a Scripture passage in the German language and offered prayer, after which he made the announcements for the day, in both the German and English languages. Rev. H. H. Regier of Mt. Lake, was then called upon, who conducted the dedication sermon, and performed the dedication act. He was followed by Missionary P. A. Penner, who showed his auditors the importance of dedicating oneself, i. e., setting aside for a special purpose.

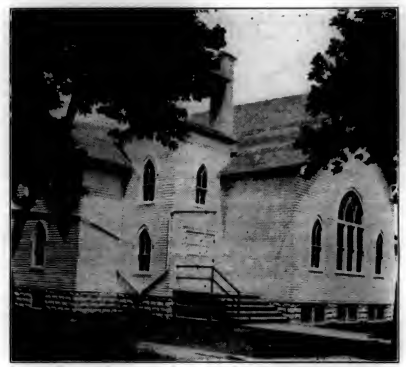
A choir of twenty-eight, in charge of J. W. Hubin, rendered appropriate music during the services, both forenoon and afternoon.

After the morning services, all were invited to partake of a joint dinner, in the full basement, the edibles having been donated by both members and non-members, and about five-hundred people were served.

The afternoon services were a mission service, Rev. J. J. Balzer of Mt. Lake, speaking on

home missions, in the German language, he being followed by Missionary P. A. Penner, who spoke on foreign missions, in English, especially stressing the mission work he and his wife are performing at Champa, C. P., India. A number of visiting ministers were called upon for a word of commendation, and responded in a manner which encouraged the congregation and the minister thereof.

The people present were invited to partake of a luncheon, after the sermon, after which those from a distance made preparations to return to their homes. In this case it happened almost as it did at the time Jesus performed the miracle of the feeding of the five thousand, with two loaves and five fishes. After all had partaken of both dinner and supper, there was so much of edibles left that many of those in charge were compelled to take home more than they had brought.



In the evening the peal of the bell again called the people of the community to worship, the occasion being a session of the Christian Endeavor, which was conducted in the English language and which was in charge of Louis Linscheid. The main topic was, "Better Praying," the sub-topic being ably handled by Gust. A. Linscheid, Miss Marie A. Kintzi and Mrs. R. E. Casey. A solo was rendered by little Miss Beulah Thompson.

It was a day of many blessings ad all members rejoice in the fact that they again have their own house of worship.

Especial mention must be made of the work of the brethren, J. J. Linscheid, Daniel Hubin and Jacob Linscheid, Jr., who labored incessantly, all summer, they having done the greater part of the excavating, cement work, built the chimney, laid the cement floor and the cement steps and platform, and did the minor wood work, leveling of grounds, etc. It is through their efforts that the work was so quickly done.

The building was designed by and built by John Kintzi of Butterfield, Minn. Its cost will approximate $6,000.00. It accommodates four hundred fifty people. Besides the two entrances, it has a nursery room and a 10x10 library. It is the first Mennonite church in this vicinity, equipped with a bell. It is a building of which the congregation and village is justly proud of.

Your brother in Him,

J. W. Hubin

Donnellson, Iowa. Dear Readers of The Mennonite: Almost five months have passed since my last greeting to you; thus mentioning the activities of our Christian Endeavor Societies. The union meeting of the four Young People's Societies held in April proved a success in every way. The program was extremely interesting and the enthusiasm was so great that a second meeting was decided upon.

The speakers based their addresses on the subject, "Essentials for the Victory of Christian Endeavor."

The second union meeting on July 30th was an outdoor service held on the beautiful lawn of the Masonic Temple. A large crowd was in attendance. It is estimated that nearly 1000 people were present to hear and enjoy the interesting and helpful program that had been prepared for the occasion. The speaker followed the general subject "Growing a Christian Character."

First the "Soil," second, the "Seed," third, the "Growth" and fourth, the "Harvest"; the addresses were all highly spoken of, each one a sermon in itself. The special music furnished by each society was also worth listening to.

The contest of our Senior Christian Endeavor Society came to a close June 25th and was won by the "Reds". On Tuesday evening, July 11th the losing side entertained the winners to a banquet in the church basement. A program of short talks, poems, songs and yells were given which was enjoyed by all. The decorations were in red, blue and white. The contest was held for the purpose of stimulating interest in participating and attendance, and all feel satisfied that much has been gained by the good-natured rivalry.

The Seniors and Juniors have held several joint meetings during the past three months, which proved interesting and beneficial to both societies.

On July 4th the Sunday schools of the four churches of our town, held a union picnic on the fair ground. The weather was ideal and a large crowd was in attendance. A well prepared program was given in the morning and in the afternoon. Contests and races for the boys and girls; with plenty of music by the Keokuk Band, and last, but, not least, in the line of refreshments almost everything one could imagine helped to make it and up-to-date picnic, everyone went home feeling it was also good to meet in unity in a social way.

Professor Hartzler, president of the Witmarsum Seminary was in our midst July 13th and gave us an interesting address in the interest of the Seminary.

The Annual Harvest Home Festival was observed last Sunday, August 13th.

Rev. Elmer Basinger preached a very fitting and helpful sermon, on the appropriate text, Luke 12; 16-21.

The thank offering received amounting to $129.00 for Foreign Missions.

Mrs. A. D. K. Cor. Sec.

WHAT LIPS ARE FOR

Lips are to smile, to talk, to sing,
But never to pucker into a ring.
Lips are to speak words pure and true,
As flowers gemmed with heaven's dew;
But never to wear a falsehood's stain,
Or sting the heart of any with pain.
A soft, pure lip is a charming thing,
And only pleasure designed to bring.
Lips are to breathe the fragrant air,
And not the poison of pipe or cigar.
Lips are to drink cold water so clear,
But never to taste either ale, wine or beer.
The lips that are good always speak what is right,
But the stained and polluted are like serpent's bite.

THE MENNONITE

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EDITORIAL

The problem of abandoned churches is a serious one in many communities, a survey made in several of our states, some time ago, revealed an amazing number of them. There are many reasons for abandoned churches. In some cases excellent reasons may be found for their closed doors, for example, we know of a community where there are two Mennonite churches, and one in the town nearby, the latter is the only one in which regular services are held. The country churches were the longest established, but, with modern possibilities for good and rapid transportation, the two country congregations saw fit to combine and build the comfortable church in town. Thus, the community had the benefit of better and more frequent religious service and the meeting-houses out in the country remained useful only for an occasional funeral service. Again, we know of communities that were over-churched because of unfortunate church quarrels. The time finally came when the children and the children's children of the parties concerned forgot the differences of many years before and got together and established one strong church with the purpose of working seriously and in harmony for the salvation of souls and the upbuilding of the Kingdom of God. In cases of this kind it would be well if there were occasion for the abandoning of other rival churches in the interest of aggressive Christian work. Then, there are many churches whose decay is to be attributed to the stubborn attitude of those who insisted upon having religious services conducted in a foreign tongue while they inconsistently neglected to give their children a sufficient knowledge of that language to understand the services they were expected to support. The language question has been at the bottom of very many losses the Mennonites, the Lutherans, the Reformed and others have had to bear, and desolate churches in some places are all that remains of what once were flourishing congregations.

It always has been the crying shame of Protestant Christianity to indulge in the waste of men and means involved in building churches under one another's eaves. To be sure such a thing could not go on forever, and sooner or later, the abandoning of one or the other of the rival churches became a necessity. So long as there are numerous communities that are receiving no religious attention whatever the abandoned church of this kind will stand out as a crying indictment of some one's neglect and another's misspent zeal.

However, not all the churches that have been abandoned need to be scrapped. There are many localities where leadership and a regular ministry are the only things needed to promote the spiritual life of the people living there, and here and there, in such places we find some splendid home missionary opportunities. In the central part of Pennsylvania, just now, our brethren have four places of this kind where regular services are held and Sunday schools established. The churches in these places were practically abandoned by other denominations. These appear to be but a few of many similar places where real opportunities for our people to work have developed and they are doing splendid work for the Master. There is every reason to believe that if men, means and earnest desire for home mission manifest themselves the number of such soul saving stations may be multiplied.

BLUFFTON COLLEGE GLEE CLUB

Our middle west experience was most interesting and profitable. The ten concert dates in central Illinois were successful in every detail. The Sunday evening program at Washington from the standpoint of sympathetic response on the part of the great out-door amphitheater audience worked one of the climaxes of the tour. Pastor Strubhar and his parishioners did everything possible to make these engagements fruitful and our stay pleasant. The same thing can be said of all our stops in Illinois.

Bidding good-by to our many friends in this state we journeyed to Fort Wayne, Indiana, for a Sunday afternoon concert under the auspices of the Y. M. C. A., at which place two of our former students are engaged in Secretarial work—Paul Welty and Ellis Sprunger. It was an inspiration to get in touch with this institution and to sing to this very appreciative audience. A splendid ten-minute talk by Rev. Moss, one of the city pastors, was a helpful addition to the program. Immediately after the concert we were conveyed by autos to Berne, Indiana, at which place we gave our Sunday evening concert. Needless to say our stay at this place was a happy one—this being the home of a number of the members of the Club. A steady rain was falling during the evening, but notwithstanding we were greeted by an audience of 1500 people, who gave the best of attention as the singers gave the best of their talent. The concert was under the direction of the choir of the church. In the absence of the pastor, P. R. Schroeder, the service was conducted by Rev. A. J. Neuenschwander, of Philadelphia. Rev. Neuenschwander is a former Berne boy and an alumnus of Bluffton College. Bluffton graduates and students acted as ushers.

Our stay was all too short—a number of men left immediately after the concert for Lima, Ohio, at which place a program was rendered the next noon before the Lima Rotary Club. This organization has for a number of years taken a keen interest in Bluffton College affairs—And gave the boys a rousing city welcome. This engagement made it possible to spend the night at Bluffton for which we were truly thankful. Meeting loved ones, acquaintances and the dear old alma mater. The morning came all too soon when hasty good-byes were said—as we departed for Wadsworth, Ohio, at which place we gave our secular program to a well-filled house in the town hall. Here we met Rev. L. L. Miller and found him and his flock happy in the work. Our stay was most pleasant.

The next day we journeyed to Smithville, Ohio. This concert was under the direction of Clyde Tschantz who teaches in the local H. S. The auditorium was filled with an enthusiastic audience. This engagement was especially interesting to the writer from the fact that this was the community in which he was born and reared. It was a treat to meet relatives, friends and neighbors. After the concert the members of the club were taken to the Dalton Community for the night. One of the enjoyable features of the following day was a church picnic. Here genuine "Sunnabaerg" hospitality was in evidence all day. After a bounteous noon day meal a short program under the direction of the pastor, Rev. M. A. Neiswander, was rendered. Pres. J. E. Hartzler, of Witmarsum Seminary, being engaged in a week's meeting at Salem Church, gave an inspiring address, and the Glee Club furnished the music. A base-ball game, Salem Church vs. Bluffton College—the mountaineers proved too much for the songsters. The evening concert was held in the Mt. Eaton hall. A packed house greeted the Club. A thoroughly enjoyable time was the verdict for Dalton.

The last lap of the tour is now on as we are in the Philadelphia district, about which we shall give a report soon. Suffice it to say we are well and happy in singing the gospel of good cheer to our dear friends of Pennsylvania.

B. D. S.

THE CHURCHES AND THE TRAGEDY OF THE NEAR EAST

Is it conceivable that the American people will let the Armenians be masssacred out of existence? Already, according to conservative estimates, nearly a million of them have been put to death since 1915.

Not only the Armenians but apparently all the Christian minorities in the Near East are in danger of extermination. Is it nothing to us? Through the Near East Relief we have given fifty millions of dollars for the saving of these people. Are we to rescue them from famine only to see them die under a vengeful sword?

It is nothing less than a moral tragedy that no great enthusiasm for the cause of these persecuted peoples has arisen in public quarters. No great leader has appeared to espouse their cause. Are we so suffering from the moral let-down after the war, so callous to bloodshed and destruction, that they no longer stir our hearts?

America is probably the one country which today has sufficient power and prestige to prevent the continuance of the atrocities against the Christian minorities in the Near East. At least the nations of Europe are not likely to take effective action without the moral support of America. According to latest reports, the proposal for an official investigation by British, French, Italian and American Governments into the reported atrocities has now been given up. Are we so encased in insular provincialism that we do not feel our solidarity with our fellowmen in the Near East, to

say nothing of their being our own blood-brothers in Christ?

The chief hope for effective action on the part of the American Government lies in the creation of a great tide of public opinion, and the chief hope for creating such public opinion lies in the churches. Already they have put themselve squarely on record, and official resolutions, adopted at many recent denominational assemblies and conventions, indicates clearly their concern.

Samuel McCrea Covert

WORLD-WIDE SUNDAY SCHOOL NEWS

The Manila Sunday School Workers' Association

Manila is both following the example of the progressive city Sunday-school leaders in America and setting a worthy precedent for an untold number of cities and rural communities. At least 250 enthusiastic Sunday-school teachers, officers and workers gathered recently at the First Methodist Episcopal Church on Rizal Ave., Manila, to consider the feasibility of forming a permanent organization to be known as the "Manila Sunday School Workers' Association." Those workers represented all the various Protestant Missions who are engaged in work in the city of Manila. Some of the institutions in Manila were represented in the program which preceded the business session. Four special musical numbers were rendered by the Seminary Quartet, the Central Church Girls' Quartet, the Ellinwood Girls' Quartet and a violin solo by Alejandro del Rosario. Professor Isidore Panlasigui, Instructor in Child Study in the University of the Philippines, delivered the address of the evening. His subject was "The Teacher's Larger Task." He showed that the work of a Sunday-school teacher includes more than the half hour of formal lesson instruction on Sunday morning. Rather, he declared, it includes training and worship, home visitation and a personal supervision of the expressional and service activities of the pupil. "It is only in this way," said he, "that a full-grounded Christian life can be developed, and that is the goal of our task." A brief summary of the address was given in Tagalog by Emiliano Quijano for the benefit of a few present who did not understand English.

During the business session the object of this preliminary meeting was stated by the presiding officer, Rev. A. L. Ryan, who is the representative of the World's Sunday School Association and Secretary of the Philippine Islands' Sunday School Union. Immediately there was expressed a desire to form a permanent organization which would bring together for united service all of the Sunday-school workers in Manila. Committees were appointed on Organization, Nominations, and Arrangements for Next Meeting. This movement towards a closer federation of the Sunday-school workers in Manila is being promoted by the Philippine Islands' Sunday School Union. At the close of the business sesion het homeland habit was followed and refreshments were served while the guests became better acquainted during the social hour.

W. C. Pearce, Associate Secretary of the World's Sunday School Association, will reach Manila on his world Sunday-school organization tour, about August 11th and will remain about a week before leaving for China, Korea and Japan. He was scheduled to sail from Sydney, Australia, July 20th.

THE C. E. TOPIC

September 10

God's Commands and our Obedience

Psa. 119:33-40

Does it often occur to us that the mighty Creator, to whom the beginnings of everything must be traced and who continually sustains all His creatures, has put us all in the possession of His law so that we may know just what He wants us to do at all times? God has not only spoken a "various language to all who in the love of nature hold communion with His visible form." He has given us the written Word so plainly revealed that, "he who runs may read", and this Word is in the hands of many millions of His children, but He has also inscribed His will on our hearts so that the voice within is our continuing direction in the path we should go. It also happens that most of us are under the voices of His saintly children, hearing His pleadings and directions as to the course in life we should follow. If men and women do go astray and perish, it is because they want to do it in spite of all that God has done and is doing to keep them in the right path. We know little of the history of the writing of the 119th Psalm, but it is a wonderful arrangement of the writer's appreciation of God's law set up in a unique literary form. Every verse contains a reference to the law. Sometimes, as one reads it, remembering the time it must have taken to put it together and the references to suffering for the sake of the law, it appears as though the writer was in prison, suffering imprisonment for his devotion to the law. But be that as it may, we see in every sentence a profound respect for the law and a sincere desire to be faithful in all of its observances. Few, if any, of our readers have ever been called to endure hardships or physical suffering for the sake of the law of God and we should deem this a special favor of providence that would lead us to be most careful, not only in the observance of the law, but, also, to the holding of it in greatest affection.

When the law was revealed to Moses and given to Israel a few very simple rules governing life's conduct were inscribed upon slabs of stone. These ten sentences, however, are not so simple as they at first appear to be, for they enter into every complex situation in the life of every living man, woman and child. Indeed, no law governing any kind of a civilized society can be written without being based upon the principles represented by the law. The law as given by Moses was the law of must. It set conditions for the life of the one to whom it was given that held out certain punishment for the slightest violation and it showed how the human heart is corrupted, because, "all have sinned and come short of the glory of God." God, in His grace through Christ, His Son, has given us a higher and a better law—the law of grace—which in place of saying to us, "You must", says, "You ought." In place, then, of having the law hanging over us as a yoke it becomes a thing that appeals to our reason and asks obedience because obedience is a duty and a glorious privilege. If the writer of the 119th and many other Psalms could regard the law with affection and consider it one of the greatest things an all-wise God has given, we who live in a better dispensation and under a clearer understanding of what is God's will towards us should find great and better satisfaction. In God's law we see a manifestation of his great concern for us, a revelation of His love to us, and a picture of His grace and mercy as well as a desire to be just to every one.

How is God obeyed? He is obeyed in thought and act. Jesus made it clear that the thought to sin, without even an outward attempt to do so, is sin. Many a thief has never taken anything belonging to another, not because he wanted to be honest, but because he lacked opportunity, or because he was afraid of the possible punishment following the discovery of the thieft. He is a thief even though he has not stolen. And so with every other kind of sin. The truly obedient child of God will not think evil, because he is filled with the spirit that "thinketh no evil", which is the spirit of love. Obedience to God can never be prompted by the spirit of fear alone. If there is no underlying sense of love there can be no sense of "ought" toward God.

Jesus makes a difference between the old and the new way of looking at the law. The mere outward obedience that renders but a formal assent does not by any means please God. It must be an obedience coming from the heart and the heart can only be right with God as it is a heart filled with love for Him. It would be useless to attempt to make any one good by compelling an outward obedience. The jails are full of men who do not commit crimes, but one would hardly call them model citizens. But when there is joy in having and making things as we know God would like to have them be and when affection for Him is the underlying motive, then there is rendered the obedience He would approve. Jesus tells us: "If ye love Me ye will keep My commandments."

THE S. S. LESSON

Sept. 10.

Teaching the Law of God

Neh. 8:1-18.

Golden Text: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Psa. 119:33.

The year 444 B. C. was one of the most eventful ones in the history of the people of Israel and Jerusalem, for on that occasion there was a great gathering of the people before the gate to hear the reading of the Law. It had been many years since, in a former period, the Word was discovered in the rubbish where it had been lost and brought out and read so that the people began again with new resolutions to keep the commandments as they were given by Moses. Alas for human weaknesses! Since that time this same nation had gone through the discipline of a captivity to be weaned of their desire to go after strange gods. Here then were a people who had seen punishments and endured severe hardships because they had abandoned the Law that God had designed should make them a great people. True, it was the sins of their fathers that had brought their afflictions upon them, but they were to the fathers of the generations to come through whom God was to fulfill

His precious promises and it was of the highest importance that they should not only hear but know His law. Ezra and Nehemiah realized all this and in this they set an excellent example to all leaders of men. There is no leadership so noble and useful as the leadership that turns men's thoughts and lives to God. It is useless to speculate what would have been the course of the people of Israel had they been fortunate in having a better and a truer leadership in past times, but the fact remains that a people never follows a leadership better than themselves. Had they demanded God-fearing leaders and insisted in having them much of the horrible picture of their unfaithfulness would never have occurred. It remains then for leaders to be jealous and righteous men in the fear of God and for people to walk in the statutes of God if they expect to endure and be happy.

This gathering of Israel may be represented as a remarkable revival where all the people came for one purpose, namely, to hear the Word of God. A revival is born when there is a desire to know and do the will of God. This cannot occur except there is an earnest attempt at Bible study. It is a mistake to think that seasons of spiritual refreshing can be artificially created. There must be a soul thirst after the truth and earnest and praying leaders must be ready to do their part to the fullest. Very frequently revivals come when people have learned by hard knocks that it does not pay to resist the will of God and when they have had some bitter experiences.

In this day when people have so many interests outside of the House of God, it would be well if they took an example from this gathering. Everybody was there. Men, women and children. The time was too serious for some to be gadding about after pleasures and others remaining at home feasting or getting ready a big dinner. Mothers were there with their little ones. No wonder so many children grow up with no love for the House of God in our day when their parents think they are too small to be brought along or are too much trouble. The place of all, large and small, is in God's house at the time of service. The most useful men and women in the service of the Lord have been those who were accustomed to sit under the reading of the Word from their childhood.

This was the greatest Bible reading in history. The subject was the whole law of God as it was given by Moses and the reading continued through all the day. In an age when short services are the rage we would do well by looking to the example as given in the Bible. There is no such a thing as hearing too much of the Bible and the greater the portion under study the more will be the benefit to be derived.

The people were reverent and attentive. Reverence in the House of God is another lesson to be learned in this connection. It is irreverent and disrespectful to God when proper attention is not given to the reading of the Word and to the other spiritual exercise of public worship. We see how much everyone entered into the spirit of worship in the statement: "Ezra blessed Jehovah, the great God" and all the people answered "Amen, Amen". This was not a senseless noisy demonstration but a very reverent entering into the spirit of the occasion and a participation of everyone in the service. Often in our Bible Study there are only a few to participate, here even if many did not take a leading part, they all expressed their sentiments in a prayerful Amen.

The program of this gathering was simple. 1. They read distinctly. 2. They gave the sense. 3. They caused them to understand. Everything was done with the purpose of having the people know just what the Word of God taught. It was no display of persons or talents, simply a feeding of hungry souls. In this let many of our ministers take notice. The most important thing to do when God's people gather for instruction is to "preach the Word" in its simplicity.

The day was made one of rejoicing. Why should it not have been so? Here they had unfolded to them the secret of man's greatest happiness, namely, the hearing, knowing and doing of the Law of God.

RELIEF NOTES

(Conducted by Vernon Smucker)

Bro. P. C. Hiebert, Chairman of the Mennonite Central Committee, who has been on a six-months' trip to Russia for the purpose of investigating the famine situation, landed in New York on August 1. On Saturday and Sunday, August 5 and 6, he filled a number of appointments in some of the Lancaster County churches, telling about conditions in Russia. Monday and Tuesday were spent at Philadelphia where a meeting of the Executive Committee of the Central Committee was held, a report of which is given in these Notes. Several appointments were also filled on these dates. On Wednesday Bro. Hiebert came to Scottdale, where he filled an appointment in the evening. From here he proceeded to Chicago where he made a brief stop, and from there he went to his home in Hillsboro, Kansas, where he expected to arrive on Saturday, August 12, just one day less than six months from

Statistics of the Middle District Conference for the Session of 1922

Name of Congregation and Location	Name of Elders and Preachers	Membership: Increase: Baptism	Membership: Increase: Letter	Membership: Decrease: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Total Membership	Blessing of Infants	Preaching	Y. P. Meeting	Prayer Meeting	Mission Society	Membership	Sunday School: How often	Sunday School: No. of Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Sunday School: Teach. Training Class	Contributions: Congregational Purposes	Contributions: Foreign Missions	Contributions: Home Missions	Contributions: Sunday School	Contributions: Mission Society	Contributions: Y. P. Society	Contributions: Other Charity	Contributions: Totals
Apostolic Mennonite, Trenton, O.	J. E. Amstutz	1					242		Twice weekly Ex. July, Aug.	Bi-weekly	Weekly, Ex. July, Aug.	Monthly	24	Weekly	9	121	Yes	Yes	$1,966.23	$ 70.00	$ 40.00	$ 191.28	$ 107.46		$ 104.37	$ 2,371.88
Bethel Mennonite, Fortuna, Mo.	P. P. Hilty	3	8	3	2	3	160		Twice weekly	Weekly		Monthly		Weekly	18	202			1,663.21	252.86	97.21	244.79	286.53		17.23	2,714.34
Emmanuel Mennonite, Noble, Ia.	P. K. Regier		3	1	2		286		Weekly	Weekly		Monthly		Weekly	22	274	Yes	Yes	1,408.85	410.54	23.50	550.50			10.60	2,403.99
First Mennonite, Berne, Ind.	P. R. Schroeder		15	3	1	23	969	57	Twice weekly	Weekly	Weekly	Monthly	475	Weekly	50	1124	Yes	Yes	9,228.85	6,574.86	1,261.81	3,181.65	1,331.69	1,018.54	2,219.16	24,916.56
First Mennonite, Bluffton, O.	S. M. Musselman		26	6	2	13	311		Twice weekly	Weekly	Weekly	Monthly		Weekly	24	440		Yes	3,375.65	932.50	436.62	522.15	133.37	456.69	48.35	5,904.34
Grace Mennonite, Pandora, O.	J. M. Regier		9	3	7	6	329		Twice weekly	Weekly	Weekly	Monthly		Weekly	27	360	Yes	Yes	3,598.92	671.06	255.31	607.10	356.35	1,375.02	127.52	6,992.19
Pulaski Mennonite, Pulaski, Ia.	Andrew S. Bechtel		19	3	5	1	235	2	Weekly	Weekly	Weekly	Monthly	57	Weekly	18	210			1,507.55	622.67	58.27	97.87	129.50	30.00	127.52	2,573.39
Salem Mennonite, Dalton, O.	M. A. Nisswander			5	2	1	170		Twice weekly			Monthly		Weekly	13	185			922.10	644.80		240.85	187.97	175.50		2,171.38
Summerfield Mennonite, Summerfield, Ill.	Grover T. Soldner		1			3	151		Weekly			Monthly		Weekly	11	125		Yes	1,781.21	625.25	100.00	258.15	92.45	35.00	109.34	3,001.40
Swiss Mennonite, Bluffton and Pandora, O.	W. S. Gottshall		22	2	4		664		6 times a month	Weekly	Weekly	Monthly	180	Weekly	47	695	Yes		4,132.16	2,039.48	1,392.39	1,049.00	502.16	81.39	1,005.00	10,221.58
Wadsworth Mennonite, Wadsworth, O.	L. L. Miller			1			188		6 times a month	Bi-weekly	Weekly	Monthly	25	Weekly	10	130			2,072.72	429.99	79.27	304.83	248.21	17.10	110.29	3,262.41
Wayland Mennonite, Wayland, Ia.	P. K. Regier		13	5		2	283		Weekly	Weekly	Weekly	Monthly	57	Weekly	17	318	Yes	Yes	1,376.89	394.00	45.80	478.29				2,295.98
Zion Mennonite, Donnellson, Ia.	Elmer Basinger		13	1	4	5	218	6	Twice weekly	Weekly	Weekly	Monthly	38	Weekly	13	170		Yes	2,877.50	383.69	295.14	262.32	135.69	48.96	127.58	4,042.88
Grand Totals		121	138	35	9	51	4286	65					856		279	4354			$25,931.84	$13,731.30	$4,280.73	$7,980.78	$3,544.02	$1,715.47	$5,741.01	$72,874.15

the time he left there. Bro. Hiebert has had many interesting experiences during this time and his observations on the famine will be very helpful to the work of the Committee. We hope in a short time to be able to give a summarized report of his trip from his own pen. He will probably also spend some time in traveling among the churches and giving direct reports concerning conditions in Russia.

* * * *

At a meeting of the principal directors of the American Relief Administration, including Herbert Hoover, chairman, Col. Wm. N. Haskel, director for the A. R. A. in Russia who has just returned from there and Walter Lyman Brown, A. R. A. director for Europe, who arrived in America for a short stay, the situation in Russia was fully reviewed and it was concluded that while there is evidence that the food supply of Russia, if properly distributed, may meet the necessities of the population during the next year, the tremendous volume of contagious diseases and the number of children displaced by the famine and by poverty, require continuous support.

The situation in Russia having changed from acute famine to the aftermath of famine and its resultant disease and displaced children, it was decided by the A. R. A. to continue its operations for the present in support of these more particular fields.

* * * *

Report of Meeting of Executive Committee

(Levi Mumaw)

An important meeting of the Executive Committee of the Mennonite Central Committee was held at the office of Bro. M. H. Kratz, Philadelphia, Pa., Monday, August 7, 1922. Bro. P. C. Heibert who returned August 1, from an extended trip of investigation of the Russian famine districts, gave a very satisfactory report of his observations, and again assumed his obligations to the Committee as Chairman. Bro. M. H. Kratz has been acting as Chairman during the absence of Bro. Hiebert.

It was very gratifying to learn of the extensive work done on the field through the support given by our people. It is estimated that about 35,000 people are receiving daily rations from our feeding centers. It is quite evident that the needs of the stricken Mennonites of Russia have not been overestimated and that at this time there is yet great suffering in certain sections. Actual starvation has, however, been reduced to a minimum. the support being given and to provide for reconstruction among the The task before us now is to continue the support being given and to provide for reconstruction among the colonists.

It was pointed out that in our reconstruction program, the main issue centers in the providing of machinery for the cultivation of the rich soil districts now unoccupied, because of the lack of motive power. Horses and cattle have been reduced almost to extinction through the famine. The twenty-five tractors recently shipped will therefore serve a very important role in the beginning of our efforts along this line. It is planned to keep them in operation on the field day and night, until the end of the present plowing season. This will mean much, but the need for more outfits is keenly felt. In view of this fact action was taken at the meeting looking forward for the provision of sending at least twenty-five additional outfits as soon as the funds can be secured.

The sum of $560.00 will be sufficient to purchase one Fordson tractor with all necessary spare parts together with a two-bottom plow and additional shares, etc., delivered in Russia. Several conditional pledges have already been given for the next shipment and while efforts are being made to provide for the balance yet due on the outfits already sent, it is hoped that individuals interested in this work will be willing to pledge this amount for one outfit, and also that many congregations will be interested sufficiently to pledge the amount needed for an outfit. In this way the regular feeding program will not be disturbed.

Special agreements are being made with the Russian Soviet Government for the rental of the lands cultivated, which can be secured around the villages of the Mennonite colonists in large tracts, on very satisfactory terms. Government also agrees to furnish the bulk of the seed grain according to a recent cable received from Bro. Miller. The Committee therefore considers this proposition the most promising activity now being conducted on the field in our reconstruction program. It is therefore very gratifying to learn of the efforts already made by congregations to provide these necessary funds and it is hoped that others will take up the work at once and report to the Secretary or Treasurer of their respective Relief Commissions without delay.

August 11, 1922.

PROGRAM OF THE S. S. AND C. E. CONVENTION

To be Held in Connection with the Middle District Conference at the Salem Church Near Dalton, O., Thursday, Aug. 31.

FORENOON SESSION

9:30 o'clock.

Worship and Music.

Devotional Exercise.—Rev. Menno Niswander.

Remarks by the President.

Topic:—"The Local Church as an Agency of Religious Training."—Rev. Grover Soldner.

Topic:—"What Lessons Can We Learn of Jesus as an Ideal Teacher?"—N. S. Hilty.

Topic:—"Why and How Should the S. S. Provide for the Social Life of the Pupils?"—J. Roth, Wayland.

Topic:—"Evangelism in the S. S." or What Are the Positive Values of Religious Instruction as a Method of Getting the Young Folks to Accept Christ?"—Rev. J. E. Amstutz.

Topic:—"Echoes from the International S. S. Convention."—Rev. Elmer Basinger.

AFTERNOON SESSION

Song Service and Devotion.

Topic:—"Why, What and How Should the Sunday School Advertise?"—Austin Keiser.

Topic:—"How to Train Children for Worship."—Clara Bixel.

Topic:—"Teaching Children in Sunday School; Plans, Methods and Material."—Mrs. Sylvia Tschantz Pannabecker.

Round Table:—Led by the President.

Business, Election of Officers, etc.

EVENING SESSION

C. E. Program

Song Service and Devotion.

Topic:—"How Can We Improve the Participation in the Society?"—Wilma Kirchhofer.

Topic:—"How Can We Develop Mission Spirit and Activity in Our C. E.?"—Raymond Hilty.

Topic:—"The Social Activities in the Intermediate C. E."—Wilhelmina Bixel.

Topic:—"What Are the Requirements of a Standard or Efficient C. E. Society?"—Ethel Roulett.

Topic:—"The Foursquare Campaign."—Oswin Gilliom.

Brief reports of every C. E. Society stating what they consider the best work done by their society.

Special music. Berne Intermediate C. E. Glee Club; the Grace C. E. and the Salem C. E.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To Be Held at Dalton, Ohio, August 30 to September 3, 1922

WEDNESDAY, AUGUST 30

Evening

Conference Sermon by Rev. P. R. Schroeder.

THURSDAY, AUGUST 31

Sunday School and C. E. Convention (See Program).

FRIDAY, SEPT. 1

Morning

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Professor Jacob Quiring.

Organization: a) Reception of Delegates' Certificates. b) Minutes of Last Conference. c) Order of the Day. d) Granting of Complimentary Votes to Visitors. e) Appointment of Temporary Committees.

Topic: The Value of Bible Conferences for Our Churches.—Rev. W. S. Gottschall.

Afternoon

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Topic: Should the Middle District Conference undertake to endow a Bible chair in Witmarsum Theological Seminary?—Rev. J. E. Amstutz.

Topic: What Is the Work of the Evangelization Committee?—Rev. S. M. Musselman.

Evening

Ladies' Missionary Meeting.

Song

Devotional Period—President of Society.

Talk—Women of India, Mrs. Adah Burkhalter.

Song

Talk—Nurses' Work in India—Mrs. P. A. Penner.

Pageant—"Two Masters."—By the Wadsworth Society.

Prayer and Benediction—Rev. W. S. Gottshall.

Program Committee:

Mrs. A. S. Bechtel
Mrs. L. L. Miller
Mrs. P. R. Schroeder

SATURDAY, SEPT. 2

Morning

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Business Reports: a) Evangelization Committee; b) Education Committee; c) Forward Movement Committee; d) Trustees; e) Other reports; f) Resolutions Committee; g) Election of Officers.

Afternoon

15 Minutes Devotionals—Rev. W. W. Miller.

45 Minutes Bible Address—Prof. Jacob Quiring.

Topic: Better Regulation of the Financing of Conference Charity Work.—Rev. P. P. Hilty.

Evening

Ministerial Conference in charge of Rev. Elmer Basinger.

Opening Hymn

Invocation—Rev. Arthur Rosenberger.

Address—"The Choice and Treatment of Texts."—Rev. L. L. Miller.

Address—"How may we secure variety in the pulpit?"—Rev. A. S. Bechtel.

Address—"What are the qualities of effective preaching, (a) In the Sermon? (b) In the Preacher?"—Prof. Jacob Quiring.

Address—"Mention some handicaps or difficulties in the Christian ministry and tell how to meet them."—Rev. J. M. Regier.

Address—"The Joys and Rewards of the Christian ministry."—Rev P. R. Schroeder.

Question Box—The questions are to be written out and handed or sent to the Chairman, Rev. E. Basinger, not later than Saturday morning, September 2.

Closing Hymn

SUNDAY, SEPTEMBER 3

Mission Festival.—Bro and Sister P. A. Penner will be there.

The Program Committee urges that the Christian friends pray that the coming session of the conference may be led by the Spirit of God so that His cause may thereby be furthered.

Program Committee:

D. D. King
M. M. Lehman.
J. M. Regier

CONTRIBUTIONS

Received by the Ex. Com. of Mission Societies during July, 1922

For Girls' School, China: Salem Ladies' Aid, Hurley, S. Dak., $75.50; Sister of Mt. Lake, Minn., $1.00; Mrs. G. A. Haury, Newton, Kans., $5.00; Sew. Soc., Rosthern, Sask., $15.00; Ebenezer and St. John's Aid Soc., Bluffton, Ohio, $100.00; Sew. Soc., Inman, Kans., Rev. P. J. Wiens for Christmas, $5.00; Sew. Soc., Zoar, Goltry, Okla., Biblewoman Holkibai, India, $25.00; Young Ladies' S. S. Class, Upland, Calif., Food Draft Russia, $10.00; Sew. Soc. Christian Church, Moundridge, Kansas, for Clothing for Russia, $35.00; Sew. Soc., Ft. Cobb, Okla., Russian Relief Work, $5.00; Sew. Soc., Corn, Okla., Home Mission Treas., $7.00; Do., Foreign Mission Treas., $6.00; Sr., Sew. Soc., Halstead, Kans., for Do., $10.00; Sew. Soc., Bethel Church, Mt. Lake, Minn., Evangelist, China, $60.00: Do., Orphan, India, $30.00; Sew. Soc., Rosthern, Sask., Orphan Blondina, India, $30.00; Do., for postage expenses of Ex. Com., $1.05; Sew. Soc., First Menn. Church, Newton, Kans., for do., $75; Ebenezer and St. John's Aid Soc., Bluffton, Ohio, for do., $10.00.

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VOL. XXXVII. BERNE, INDIANA. AUGUST 31, 1922. No. 34.

TO THE MISSIONARY AND SEWING SOCIETIES

Will those Societies who have worked and sewed for any of our mission stations in Montana kindly take notice that shipment of such goods should be made not later than September 25th if possible in order that it will reach its destination before the bad weather sets in.

The Executive Committee,
Helena Liechty, Sec.

Perkasie, Pa.
August 25, 1922.

To the Pastor and Congregations of the Eastern District Conference:

In pursuance of resolutions passed at the recent **Special Session of Conference:**

1st. That Conference assume the responsibility of raising in our Conference the sum of $1,000 toward the support of a chair in Witmarsum Seminary for the year 1922-1923.

2nd. That the officers of Conference designate a day in the near future, as **Educational Day,** on which the various congregations may give special recognition to our educational institutions, especially Witmarsum Seminary, and receive contributions toward said $1000 the officers have named Oct. 8th as said day. In congregations where an earlier date may be more desirable, such a date may be selected. The thing desired is that all contributions be reported to the Conference treasurer on or before October 10th.

Fraternally yours,
R. F. Landis, Pres.
I. K. Freed, Treas.
A. M. Fretz, Sec.

INVITATION

The churches of the Pacific District Conference and all friends thereof are herewith heartily invited to attend its 26th session at the San Marcos church near Paso Robles, Calif., beginning on the 24th of September, 1922. May the Lord grant us His aid and blessing. Those that can come are kindly requested to notify the undersigned beforehand, that the necessary mangements can be made.

F. F. Jantzen,
Paso Robles, Calif.

IN MENNONITE CIRCLES

The Sunday school of the East Swamp Church, near Quakertown, Pa., is making elaborate preperations for a reunion of former and present members of the School, which is one of the oldest in the Eastern District Conference. The reunion will be held on September 2 and 3 at the church. Everything is being done to make the occasion a pleasant and profitable one. Persons coming from a distance who wish entertainment will please notify Brother J. Walter Landis, 716 S. Broad St., Quakertown, Pa.

The new Year Book for 1923 is in preparation. In times past the list of ministers and their addresses has been found quite valuable. Should corrections be necessary or changes noted or additions made Rev. N. B. Grubb, 442 Ashdale St., Olney, Philadelphia, Pa., should be notified.

The beautiful cloth that recently has been placed as a cover for the stand in front of the pulpit of the Ebenezer Church, Bluffton, O., was brought from Damascus eight years ago and presented to the Ebenezer church.

According to a revised list recently received from India, the correct addresses of our workers there are as follows:

Champa—

Rev. and Mrs. P. A. Penner, on furlough.

Rev. and Mrs. E. B. Steiner, Miss Loretta Lehman, Rev. and Mrs. F. J. Isaac, Rev. and Mrs. John Thiessen.

Janjgir—

Mrs. Adah Burkhalter, on furlough. Rev. and Mrs. P. W. Penner, Miss Martha Burkhalter, Rev. and Mrs. S. T. Moyer, Miss C. L. Kuehny.

Mauhadei—

Birra P. O. via Janjgir, Rev. and Mrs. P. J. Wiens.

Korba—

Korba P. O. via Champa, Rev. and Mrs. C. H. Suckau.

The oldest member of the Wadsworth, O., church is Jacob Gunsaulis of Akron who will be 86 years of age on his next birthday. He was born in 1838 in a log house one and a half miles south of Wadsworth. Throughout his whole life he has been a devout Christian man, regular in his church attendance, until his health failed a few years ago. Since that time he has not been able to keep up his attendance. Some months ago his eyesight began to fail him and at present he is almost totally blind. When he discovered that he could no longer read his Bible he wept. However, though unable to see with his natural eyes he is not spiritually blind and can still see the truth.

A news item appearing in the Inquirer brings the following interesting account of a medal being struck off by our Russian brethren in honor of the relief sent to them from America: "A medal cast from bullets dug from the walls of their houses, because they had no gold or even bronze with which to make it, has been presented to P. C. Hiebert of Hillsboro, Kansas, chairman of the American Mennonite Relief, by the villages of Chortitza Rosental in South Russia.

One side of the medal bears to figure of a man distributing bread to a woman and two children. The other shows a steamship flying the American flag, and is inscribed in German, "Thanks to the brethren beyond the ocean. 'We were hungered and ye gave us meat'". Mr. Hiebert on leaving Moscow took the medal with him. The American Mennonites have been working with the American Relief Administration and making use of the machinery of the larger organization in distributing the assistance they were able to render to the Mennonite communities in South Russia. In addition to feeding the Mennonites they have given food without discrimination to other members of the communities, regardless of their religious faith. According to Mr. Hiebert, the Mennonite contribution to Russian relief to date has totaled about $200,000, not including the ten thousand $10 A. R. A. food packages sold by them to individuals in the United States, and in Europe outside of Russia, and sent to Russian beneficiaries. Since January and including this month's contribution of 30,000 Mr. Hiebert says the Mennonites have expended $180,000 in Russian relief work.

A glance backward sometimes reveals the fact that our ancestors not so long ago looked at things from an entirely different point of view. The editor recalls hearing his grandfather tell of the farmers circulating a petition asking the authorities to prevent the building of a proposed railroad, one of the first in the country, because the cattle would be scared. An interesting light on the conservatism of the Pennsylvania Germans in this particular is to be discovered in a resolution passed by the Lancaster school board in 1830 which forbid the use of the public school house of that city to the town's Literary Society for debating the question "Are Railroads Practical". The reason given was as follows: "If the Society wants to use the school house to debate some decent moral question, we would cheerfully give the use of it, but such a thing as a railroad is wicked as well as absurd. If God had wanted human beings to travel at the fearful rate of seven miles an hour He would have clearly foretold it by His prophets, but since nothing is said about it in Holy Writ, it is plainly an invention of the devil to lead immortal souls to hell. Hence we must refuse the use of the school house."

NOTES AND COMMENTS

It is estimated that not one person in ten thousand in South America has ever seen a Bible.

A prominent Methodist bishop recently told his hearers that when a preacher listens with real pleasure to praises of his predeces-

sor he has become an authority on sanctification.

The new political status of Egypt carries with it certain provisos whose exact limits are not yet defined, but whose general character and scope are known. The first proviso, however, seems to insure the permanency of the Christian missionary work. Under the new constitution all religions are free and are protected by the state, in so far as they do not interfere with public order of not interfere with public order or morals. All Egyptian citizens are declared equal before the law and all are eligible for public offices and honors.

This situation presents to all of the Christian missionary work in Egypt an unusual opportunity. The Christian educational work is especially face to face with a challenge seldom equaled.

International interests and service are fast becoming among college girls active realities, not mere theories to expound. A notable example is the sailing of Miss Mildred Welch, September 7, to join the staff of West China University. Miss Welch, who was graduated last year, gained considerable prominence during her college career, frequently being elected to represent American collegiate bodies at international meetings in Europe.

"I have known and admired so many charming Chinese students here in America, thoughtful, brilliant, cultured, fine in every way," said Miss Welch when questioned as to why her choice fell upon China for her career. "In the Szechman provinces where we are going, despite the fact that there is no railroad within one thousand miles, Chinese girls are traveling nearly fifteen hundred miles by foot, by river or by sedan chair to Nanking, Peking and Foochow for a college education. In Changtu there is no college for women within fifteen hundred miles. In going out to help start such work, I feel that we will have a much bigger chance to do things for girls and women than would be possible anywhere else. All that Chinese girls and women need is a chance to develop their own natural abilities."

Accompanied by two of her classmates from the University of Illinois, Miss Ruth Caldwell and Miss Margaret Brayton, Miss Welch is sailing from Vancouver on the "Empress of Russia." Last year Miss Welch was chosen to represent women's colleges at the international students conference in Glasgow. She has long been active in student Young Women's Christian Association work. Last spring at the biennial convention in Hot Springs she served as preconvention chairman of the executive committee of the student assembly. Her recent article on girls of today in The Association Monthly was widely quoted.

Perhaps the greatest condemnation that Christian people must endure is that Christianity has not taken sufficient hold upon their natures. The truth is that practically we are mistrustful of the fruits of the Spirit. We admire more and trust more the relics of barbarism in us. We admit the principle of love in the limited circle of family life, and yet even there theory is often stronger than practice. But having closed the front door of the home behind us, we step out into a world where we are too shrewd and too wise to trust the principle of love. But Christ defines God as love. All His dealings with men are, in one form or another, expressions of love. This love may be, and at times must be, severe. At all times its ruling throughout is concern for others and not self-interest. It will not withhold truth, when the truth should be spoken. It strengthens rather than weakens human relationships. It is an emotion, but it is also a power. We shall wait and wait in vain for the New Day which this war-torn world has hoped for, until love shall have larger place in ruling and directing our lives.—Romilly F. Humphries, in The Churchman.

NOTES ON THE ALL-CHINA CHRISTIAN CONFERENCE

May 2 to 11, 1922

(By H. J. Brown)

For a number of years it has been felt by the Christian forces active in China, that there ought to be a representative meeting of the different missions, the Chinese church, and other Christian agencies at work in this big nation. Through the China Continuation Committee such a conference was called for, and a plan of representation proposed. Every twenty missionaries were entitled to one delegate; and from the Chinese Christians there was a delegate for every two hundred and fifty persons. This arrangement gave to the Chinese about half of the delegation, that is about six hundred out of the one thousand and two hundred delegates that were to meet. Some agencies failed to send their representatives, but the total enrollment numbered about one thousand, and the proportion of Chinese and foreigners was well kept up. The committee on arrangement had made ample preparation for the care of such a large delegation. The Christian homes at Shanghai had opened wide their doors of hospitality, and so upon arrival in Shanghai everybody had his place and quarters already prepared for him. The local churches extended different receptions, of which this article can not make further mention: however the so-called musical concert given by two hundred and twenty Chinese vocies must be praised. It showed great talents, pains of preparation, and a real Christian spirit. The songs were so well chosen, that the most reserved and conservative person had to praise God in tears.

Five commissions had been appointed long ahead of time to investigate and report on different phases of the religious work in the Nation. Commission I. reported on the Present State of Christianity in China. Commission II. reported on The Future of the Church. Commission III. reported on The Message of the Church. Commission IV. reported on The Development of Leadership for the work of the Church. Commission V. reported on Coordination and Cooperation in the Work on the Church. All of these reports were written out in booklet form and placed in the hands of the delegates. In the sessions the chairmen of the commissions gave in person abbreviated reports and recommendations. All such subjects were thrown open for discussion. One arrangement which seemed new to some, was that any one wishing to speak on any of the subjects had to fill out a card with his name, address, the mission that he belonged to and so on. The chairman had the authority to call on him or to ignore his application. The reasons given was that since the delegation was large, it would hardly be possible for all applicants to speak on one subject. Then too that the hall was large and the electrical magnifier poor, so that unless the respective persons were called on the platform, they could not be heard in the whole hall. Many speakers came from distant places and were not known to the majority of the audience. The last restriction that should be mentioned as peculiar and leaving room of misinterpretation was, that no resolution could be passed unless it had first passed the Business Committee by a two-third vote. This committee had a large membership of some of the most influential foreign and Chinese Church leaders. The reasons for such a resolution were given, as being a large delegated body, a limited time for the large program, and a desire to avoid the passing of a long string of resolutions, for which the conference had not been called. It certainly gave much power to the business committee to restrict, but it did not give that committee any power of passing anything without bringing it before the Conference and having the Conference approve of it.

It must be added here that besides the representatives of the Missions and Churches in China, there were present forty-six representatives of the Home Boards, and even a greater number of visitors. So that it became quite an international meeting, and all vital problems were carried by representatives directly to the Home Base.

Among the known speakers were: Dr. John R. Mott and Rev. J. H. Oldham, secretary of the International Missionary Council. Both men brought out of their wide experiences very good and wise counsel to the meeting. One of Dr. Mott's addresses on the "Inner Life of the Christian Workers" was such a plain but heart to heart talk, that cannot but have brought encouragement to every Christian worker to keep, in face of all the missionary daily crowded problems, his definite hour of fellowship with his Lord and Master. For the devotional services of the Conference hardly a better man than Dr. H. T. Hodgkin, of the Friend's Foreign Missionary Society of England, could have been chosen. He has a good education but that has not made him great, but through years of meek and humble service for his Master, even in persecutions during the late World War, that led to his imprisonment, he has won the hearts of his fellow Christians. This Conference was distinctively devotional. A whole year before its meeting in the Mission and Churches there had been earnest prayer going up to the throne of God for this gathering. Now that the delegates actually met, they came in this spirit of prayer. The arranged early daily prayer-meeting was greeted with joy. Every meeting of the regular conference session was opened with song and prayer; and at ten o'clock in the morning for half an hour all other work was discontinued and all turned to God for a season of prayer and intercession. Dr. Hodgkin by his religious experiences deeply touched the hearts of all present and, thus greatly stimulated the devotional.

It was a very crowded program, and in this short report only concise notes on the reports and discussions can be given. For the sake of clearness these notes will be given under a few headlines.

1. Mission Work.

The mission work in China is over one hundred years old. At first the difficulties were many and the opposition great. Notwithstanding the slow beginning the achievement is great. It has done splendidly. At present there is very little opposition, not any greater than there is in the so called Western Christian countries. At first there was no church in China only a Mission. now the work is in the state of mission and church. Finally it must be only church. At the opening of the Conference some missionaries, whether for the sake of coming up to Oriental customs or not, strongly condemned the Foreign Missionaries as being out of their place in subjecting the Chinese Christians and loading it over them. They were urged to show their friendly Christian spirit in turning over their authority to the Chineseleaders, who were exceeding the missionaries in Christian trials, as patience, forbearing, love, etc. Some of the following Chinese speakers, however recognized the missionary's necessity in the past and his place at present. They brought out that efficiency is a grace unknown to the Chinese. It was brought them from the west. Often the Chinese workers mistake the missionary's efficiency for lording. In the first days of the Conference it looked much like as if the missionary was to wind up business, turn the keys over to the Chinese leaders and go home, but as the sessions continued, these sporatic ideas disappeared. The foreign and Chinese leaders were drawn closer together, understood each other better and mutually felt the need of each other so strongly, that neither can get along in this great work without the other.

2. The Chinese Church.

When the present condition of the Chinese Church is taken into consideration many factors enter in. The number of communicants is 375,000. This may cause surprise, but the report takes only Protestants into consideration. Generally speaking the church stands for conversion, and not only for having big numbers in it. The difficulties of the beginning and the aim in view must not be forgotten. The church is born out of the mission. Now both exist, one as parent, the other as child or one as teacher and the other as pupil. The aim is to have the child or pupil become independent. The mission therefore besides gathering in numbers, is also helping these numbers to grow up to be strong Christians. Thus looked at, the church may not be great in numbers, but it stands for intelligence. It greatly helps the common people to learn to read, especially read the Bible. A much larger per cent. in, than outside the church can read. It produces leaders, which is such a scarce article in the big China. It elevates the people physically, in that it teaches sanitation, and cares for the sick in hospitals; intellectually, in that it constantly teaches and informs all who attend its meetings, but it also establishes classes of instruction, and schools and colleges; morally, in that it presents high moral standards in and outside the church.

It must, however, be mentioned here, that the church also has at present its weaknesses, which greatly hinder it in its development. Not that all local churches will have to contend with exactly the same sins, but generally speaking, there is idoltrous worship, ancestral worship, impurity in general and the concubine system especially, drinking and gambling, child-marriage, parental control of grown-up children, the inability to handle funds without falling into temptation of misusing them, vices introduced by foreigners, many lack new birth, lack of strong leaders, denominationalism, which China does not want, but which has been introduced by the missionaries and is greatly hindering the development of a united church. The conference spent much time on the discussion of this point; and generally speaking all the Chinese delegates demanded freedom from denominationalism. The missionaries, too, say that it must go, for China there must be only one Christian church. Although the division between denominations is not nearly as keen in China as it is at the home base, still it is hardly probable that China can be freed from denominationalism, unless all missions retire. Among the outsiders the Christian Religion is considered as a foreign religion, and since the Chinese are very much against foreign control of any kind, this keeps many of the better classes out of the church. However, one Chinese brother rightly explained the erroneous idea, in that the Christian Religion really was foreign to all countries, since it came from heaven.

It was further brought out that the woman has still not found her place in China, even in the church she is not fully recognized. There is a great need of women leaders. Christian capable women are still scarce, since education used to be so strongly denied them; and those few there are, cannot on account of prejudice attain important positions in the church. "The church needs the woman as much as the woman needs the church."

It was generally agreed to, that as soon as the Chinese Christians in any locality advance and seem prepared, the mission should transfer its authority upon the same. It should even do this in the face of blunders that the church might make, or failures and bad faults presented by some of its leaders. For the sake of fellowship and mutual help, missionaries ought to become members of their local Chinese church. In stationing or transferring missionaries the local church ought to be consulted. The Chinese church through its officers ought to serve on a joint council of Chinese and foreigners, for the sake of making the annual budgets. Some advised a Chinese representation on this council proportionate to the amount of money they themselves raise for these budgets, while others would not take the financial part rendered into consideration, thinking that self-support is not necessary for independence. The majority of missionaries, however, strongly feel that mission work in China has hardly begun, and either to withdraw entirely or to confer financial responsibility and authority too suddenly upon the young church, would surely bring a sad reverse in the progress to well on its way now.

3. The National Christian Council.

What taxed the wisdom, strength, love and Christian forbearance of the Conference most, was the formation of a National Christian Council. Many delegates had come with the impression that an all-China church would be formed, and of course, a church council would be needed. Some had already a plan in their mind, in which, of course, their denomination with its church-government would form a good model. Through days of discussion, the Conference had to be brought up to a point, where it could, at least partly, discern, what, under circumstances, was needed and what could be done. No all-China-church could at present be established, and no church council could be accepted; all that could be done, was to elect a National Christian Council, which would only be advisory, must represent both, church and mission. Its object is not to govern or command, but to serve. It must hedp the church to attain self-support, self-government and self-propagation. It must predominate in Chinese thought and purpose, but not necessarily in Chinese personnel. The China Inland Mission headed up the group, that wanted this Council on a solid foundation, and therefore asked for three fundamentals to which every member of that council should subscribe: namely, the Deity of Christ, the Atonement, and the Bible as the inspired Word of God. Nobody opposed the fundamentals, but there was opposition to making a creed for the council, which was no church council, and should not have a creed. Finally a substitute in the form of a confession of faith by the Conference was proposed and passed. The leaders of the side standing for fundamentals, were even more pleased with this confession than with the fundamentals they had proposed. The following is the confession which was passed by the whole Conference:

"We, the members of the Conference joyfully confess our faith in, and renew our allegiance to, God, the Father Almighty, Jesus Christ, His Son, our Lord and Savior, who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life, and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong." As far as the writer could observe everybody in the Conference arose and voted for this resolution. Whether anyone was false or carried his own interpretation in making this confession, is not for the writer to judge. That must meet with every individual. But it was a grand sight, and it deeply impressed all with a sense of unity for Christ. The writer was overwhelmed with the thought. See what God hath wrought. There was union, one heart and one soul. The work of the Spirit greatly manifested itself in the midst of that great Conference. It was a great step for the advancement of God's Kingdom in China. One of the prominent Chinese leaders said: "We must agree to differ, but be resolved to love." We may differ in many minor points but the love of Christ must cement us into one body.

THE MENNONITE

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EDITORIAL

Announcement is made in another column of this issue of a reunion of present and former pupils of one of our Eastern Sunday-schools. An occasion, such as this, is sure to be accompanied with considerable interest on the part of those participating, for it will give opportunity of renewing acquaintances of former years and keep alive a sentiment of affection on the part of those who at some time or other came under the influence of the teachers, officers and pupils who composed the membership of the school.

Too little emphasis is given to the part that Sunday schools have had in forming the characters and influencing the destinies of those whose earlier years were identified with the institution. If the whole truth were known, it would develop that the leaders in church and other circles, whose influence is for the good of the entire community, had their best ideals imparted to them in the formative years when they were pupils of the Sunday-school. It speaks volumes for the character and faithfulness of the Christian men and women whose lives touched the lives of the young people in the interest of their spiritual development when in later years they are remembered with gratitude by their former pupils. It is also a tribute to any Sunday-school to have it known that many of its former pupils, often widely scattered, remember the institution with a feeling of affection because in it aquaintances and friendships were made that were of the best for the making of true Christian manhood and womanhood. Best of all, it is often in the Sunday-school, more than in any other place that those influences work most actively for making a descision for Jesus Christ and His service.

Spurgeon remembered the critical moment in his life that led him to give his heart to God and consecrate his talents to His service to have been on a stormy night in which he accidentally stumbled into a little chapel where an illiterate exhorter was presenting the truth to a handful of hearers. In after years he often expressed regret that he could not tell where that chapel was located or who the preacher was, nevertheless, the influence of that stammering preacher lived in the life of Spurgeon whose elegant messages touched the lives of many thousands. Most of us are more fortunate than that in our spiritual history and may, with a feeling of the sincerest gratitude, think back to some lonely teacher in some humble Sunday-school, whose prayers and words brought to us a spiritual awakening that led us into a deeper and better relation to our Savior.

We have all kinds of reunions in our day. Family reunions bring together those bound by the ties of relationship, reunions of a political nature are not unusual, men who fought side by side together in bloody conflicts delight in coming together in frequent reunion gatherings. We have nothing to complain of such gatherings so long as they have to do with keeping green the memories of friendship, but it seems to us, the idea of Sunday School Reunion is excellent and has superior advantages to offer. It revives all associations, it reminds one of former pledges, it brings up a feeling of gratitude to those who have had a part in our spiritual experiences and it emphasizes the value of a Sunday-school as a soul-saving institution and one that creates friendship that become valued, life-long assets.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho: Dear Readers: In haste will write only a few words this time. It affords me great pleasure to report that we have a pastor again, in Rev. M. J. Galle.

When Rev. E. D. Schmidt resigned last spring our church extended a call to Rev. M. J. Galle. The first call Rev. Galle did not accept, but with prayer nd urgent request we extended the second call, which Rev. Galle considered as the will of God that he should accept. He has been in our midst since August 1st, and held his first sermon August 6th. Our earnest prayer is that Rev. and Mrs. Galle will be a blessing to us and we as a church to them. There is much work in our church, yes much work for the Lord.

Students from the different colleges and teachers are home and furnish us much and efficient work, but some are preparing again to take up further work in the different schools and colleges to prepare themselves to do still more efficient work for the Lord, for which we ought to be thankful.

Our services such as preaching, S. S., C. E. and song services generally have a good and punctual attendance. The enrollment in our S. S. is over 200 members.

Our fields of wheat, barley, oats, sugar beets, potatoes, hay, etc., look very good. Wheat is now being cut, also some oats and barley. In a week longer most of the grain will be cut and threshing will start.

With brotherly love,
G. A. Bartel

Deep Run, Pa. A church crowded to its full capacity greeted the Bluffton College Glee Club on Sunday, August 20th, in the afternoon. The Club rendered their sacred concert. Prof. Smucker spoke on the work of the college, and its great place in our denomination, and a center for the uniting of the various branches of the Mennonite church. He followed his remarks with a forceful rendition of "The Lost Word", by Van Dyke. The Club made a very good impression and won friendship for the college. We hope for another visit sometime. When our young people plan to go to school they should remember first, Bluffton College and Witmarsum Seminary.

FROM THE MENNONITE OF 25 YEARS AGO

About the same time these pages go into print the first anniversary of the formal opening of the Old Folks' Home at Frederick, Pa., will be held. With favorable weather it is expected that there will be a large gathering of those interested in the work of the institution.

The brethren, J. S. Lehman, Abram Kolb and Daniel Jantzen, all of Elkhart, Indiana, who are on a trip east and south, made a stop over with the brethren at Philadelphia and then took in the Schwenksville Sunday School Convention. We think that they will bear us out when we say that they not took in the convention but the convention also took them in with a hearty welcome. Their presence and their words spoken in participation in the exercises were much appreciated. Old acquaintances renewed and new acquaintances formed with brethren in the faith bring great profit in mutual encouragement and the strengthening of our zeal in the cause of the blessed Master.

Resolution of the Sunday School Convention: "Resolved that we endorse the stand taken by some of the speakers against the desecration of the Sabbath, in particular by the reading of the Sunday newspaper and by the use of the bicycle as a means of recreation on the Sabbath."

The erection of our new mission station in the vicinity of Araphoe, O. T., is fairly under way and in the course of a few weeks Bro. Horsch will move right into the midst of the Indians among whom he is working. What our mission then needs there is a small chapel wherein Bro. Horsch can conduct service with his Indians. We hope that the Lord will move the hearts of our brethren and sisters to contribute the necessary means for the erection of this much-needed place of worship. The money for the erection of this missionary dwelling has been furnished by a few mission friends. Who will do a similar act towards the erection of a chapel?

A very sad occurrence is reported from Newton, Kansas. Three young men belonging to a party of friends who had gone to visit friends on the Little Arkansas River went into a boat there and unacquainted with the swift current of the stream were carried over the breast of a dam. Two of the young men, Jacob Riesen and Abraham Dyck were drowned, their bodies were not recovered until later. The third, Henry Riesen, was rescued alive.

Bro. John Penner, a member of the Mission Board of the General Conference visited the churches in Manitoba during the month of June. While he was there a mission festival was held in the Edenburg Church near Gretna, which proved an occasion of blessing to the many who attended. A choir of thirty voices contributed to the festivities of that event.

MONEY RAISED BY THE CHURCHES OF AMERICA

Washington, August 31.—The churches of America raised during their last respective fiscal years at least a half billion dollars.

Reports from the various religious bodies gathered by the Federal Council of Churches and published in its Year Book of the Churches give the exact figures as $488,424,084, but they do not tell the whole story. Owing to the various methods of gathering statistics in the different churches some of the reports include only part of the total amounts raised. Some, for instance, report missionary offerings only. In many cases the figures represent a minimum.

Of the total raised, the combined Methodist bodies lead with $130,730,479. The Roman Catholic Church is second with $75,368,294. The combined Baptists are third with $60,798,534.

The standing of the leading denominations according to the official figures of each is:

Methodist Episcopal (North)	$85,934,000
Roman Catholic	75,368,294
Presbyterian (North)	47,036,442
Southern Baptist Convention	34,881,032
Protestant Episcopal	34,873,221
Methodist Episcopal (South)	33,859,832
Northern Baptist Convention	21,926,143
Congregationalists	21,233,412

These figures show that each of the 46,242,130 church members of the country gives at least $10 per year to the support of his church and its work.

From the figures available the 1,104,029 members of the Protestant Episcopal Church are the most generous of the larger communions, average gift being $31.59 a year. The 397,058 members of the Presbyterian Church in the United States (South) are second with a per capita gift of $30.54. Third place is held by the members of the Presbyterian Church in the United States of America (North) with an annual gift of $27.51 each.

The Congregationalists give give $25.92 each, while the Northern Methodists give $21.82 each. Other large communions according to the figures available give as follows: Northern Baptists, $17.48; members of the United Lutheran Church in America, $14.75; Southern Methodists, $14.43; and Southern Baptists, $10.90.

Fuller returns from some of the churches might change this standing considerably, but these figures are the best available from the facts obtainable.

The per capita gift of the Roman Catholics of the country is, $4.21, but that church includes in its membership "Catholic population" and most of the Protestant Churches include only communicant members. A fair comparison on a common basis would show Roman Catholics at $11.80 per capita. Formany years the Roman Catholics were considered the most generous of all churches, but in recent years the leading Protestant communions have adopted new methods of raising money such as the every member canvass, and many of them have undoubtedly forged ahead of the Roman Catholics in per capita gifts.

THE CALL OF A FRUITFUL MINISTRY

By Israel I. Saxe.

A contribution to a symposium given in the Moody Bible Institute on the subject of "The urgent need of evangelizing the Jews."

The other speakers in this symposium were Rev. Jonas Vuker, Rev. Aaron Kligerman, and Rev. Joseph S. Flacks. The speaker preceding Mr. Saxe spoke particularly of the hopeless spiritual condition of every Jew out of Christ, making it needful to give them the Gospel as well as the Gentiles.

"Another reason for evangelizing the Jews" said Mr. Saxe, "is because such ministry is fruitful. Jews are being saved. In proportion to the population three times as many Jews accept Christ as Gentiles in heathen and Mohammedan countries.

"Not many years ago I read a statement made by one of the great men of God, that 204,000 Jewish people had been converted during the last century. This statement seemed much exaggerated, but I have had some experiences during the last year, in visiting different States of the Union which seem to verify it. Practically everywhere I went, I found one or two Jews who were members of Protestant Churches.

"I will never forget a call I made in Houston, Kansas. There were four Jewish families in the city. I went around to talk to them about Christ. The first one on whom I called was a dentist. He thought I wanted some work done, but I assured him my teeth were all right. He seemed rather surprised at that and said: 'Well what do you want, then?' I told him I had come to talk to him about Christ. I was much surprised when he answered: 'I have been a member of the Presbyterian church for the last four or five years.' I asked him how he became a Christian, and he said, 'Why, by reading a tract which a Christian man gave me.' So we find Jewish people have accepted Christ everywhere. It pays to work for the Jews.

"There are three witnesses right here this morning who are converts of the Hebrew Mission, Mr. Frost, Mr. Kligerman, and myself. I shall never forget my conversion. It was thirteen years ago when I first heard the Gospel of Christ, and I feel this morning like telling of the great change God made in my heart when I came to Christ. Oh! what a change!

"About four weeks ago, a Jewish young man was baptized and is now a student in The Moody Bible Institute. Next Sunday morning four more Jews are to be baptized. Last summer a Jewish woman about fifty years old was baptized in the Moody Tabernacle. About a year ago I went to the Cook County Hospital, as is my custom, and while working among the patients, I noticed a young man about thirty years old. His face seemed familiar to me, I looked at him and he looked at me. After a while I went over to talk to him, I found we had gone to school together in Russia. When I told him of Christ, he said, 'You make me ashamed of you. I don't see how you can believe in Christ. Remember how you and I used to go to school together, and yet you became a disciple of that apostate Christ.'

"I talked to him for about two hours, opening up the life of Christ in the New Testament. He never said a word, and when I had finished he shook my hand and said goodbye. I left him a Testament and some tracts and my address.

"About ten days after this, he came to my home. My wife opened the door and when she saw a gentleman there whom she had never seen before, she was somewhat afraid. She said, 'What do you want?' and he replied, 'I've forgotten the name, but does a missionary live here?'

"'Yes,' she said. 'Well, I met your husband in the hospital several days ago, and he talked to me, and I'm a half Christian already.'

"'Well,' she said, 'if you're a half Christian, come in, and we'll try to make you the other half.' He came in and waited for me to come home. After supper we sat down and talked until about 11 or 12 o'clock at night. We talked all the time about Christ. Not about health, but simply about Christ. At the end of the conversation he didn't say a word to me, but told me goodbye and went out of the door. About two weeks afterward, he came to me again, and at the end of the conversation he still didn't say what his decision would be, but about four weeks from that time, in a Presbyterian Church on the North Side, in the presence of about 500 or 600 people, he came out and gave his testimony as to how he had accepted the Lord Jesus Christ.

"Friends, I could take a whole day and a whole night, and tell experiences of how certain individuals and families have accepted Christ as their Saviour during the last year. Never in the history of the world have the Jews been so open to teaching. They are beginning to search the Word of God in truth. Wherever you go, you always find it.

"You will be more interested in facts than anything else, so I want to tell you this little incident. Some time ago I was visiting in the Cook County Hospital. The first patient I came to was a girl about twenty-five years old. Tears dropped from her eyes as I came up to her bed. I didn't know why she was crying. I thought she might be afraid of me, so I said, 'Why are you crying? Don't be afraid of me.'

"'Oh,' she said, 'I am crying because I have been here for three months, and you are the first one who ever came to visit me.'

"It was her first year in this country. She hadn't made many friends. For two months she had been isolated because of a certain disease. Then she had been moved to another ward, and for three months no one ever came to talk to her. My heart was touched. I took her hand and said to her, 'Don't cry! God Almighty sent me to you.'

"I had a conversation with her for about three quarters of an hour. I promised to see her again the following Tuesday. Many of the Jewish people, like this woman, would be willing to know of Christ, but there is nobody to tell them of Him.

"Men and women of God, go and tell them of God. No man or woman outside of God can speak the Word of God. Only the man or woman of faith and spirituality can tell the Jews about the love of God Almighty, who sent Jesus Christ to be their Saviour. The Jew is ready. The harvest is ripe, but the reapers are few. For that reason we come to you this morning and ask you to pray and take every opportunity God gives you to work among the Jews."

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Workers in Australia and New Zealand Greet W. C. Pearce

The secular as well as the religious press in Australia and New

Zealand has been giving much space to accounts of the itinerary and meetings of W. C. Pearce, Associate Secretary of the World's Sunday School Association, who included those countries in his around-the-world journey. After a stormy and hot passage from Colombia, Ceylon, Mr. Pearce reached Freemantle, West Australia. He had expected to land at Sydney but the ship which he planned to take from Singapore did not make that particular voyage so he had to go from Burma to Ceylon and thence to Australia. This change permitted him to visit all of the states in Australia and numerous meetings and receptions were planned in many cities. In Adelaide, South Australia, Mr. Pearce was kept unusually busy. On a Friday morning there was a great reception in Victoria Hall by the South Australia Sunday School Union and in the evening the Spicer Memorial Hall was crowded with a Sunday-school Convention. On Saturday the speaker from America addressed the Sunday-school workers in Stow Memorial Hall and on Sunday occupied two pulpits in Adelaide. Monday afternoon was the time for a Men's Meeting and in the evening the public was invited. Before leaving on Tuesday an address was given to all ministers interested in the world-wide movement of Evangelism.

Two full weeks were given to New Zealand where much has already been accomplished in organized Sunday-school work. Many special courtesies were constantly shown. At Aukland, for example, a beautifully illuminated address was presented in the name of The Junior and Primary Associations. Resolutions of appreciation are arriving at the office of the World's Sunday School Association expressing the formal thanks of organizations for making this trip of Mr. Pearce possible. The Sunday School Council of Victoria said in its resolutions, "That this Council resolves to cooperate with the other states of Australia in forming a National Section of the World's Sunday School Association." They then offered to convene an inter-state conference to consider the whole matter. Mr. Pearce arrives at Manila August 1st and will proceed to China, Korea and Japan. He plans to reach San Francisco about October 10th.

Glasgow-1924

Now that the International Sunday School Convention at Kansas City has completed its work, the Sunday-school workers are thinking toward the Ninth Convention of the World's Sunday School Association which will be held in Glasgow, Scotland, beginning June 18th, 1924. James Kelly, Secretary of the Scottish National Sabbath School Association, has just returned to Scotland after having numerous conferences with the officers of the World's Sunday School Association in New York City. Mr. Kelly is also Secretary of the Scottish Convention Committee. He reports that St. Andrew's Hall has been engaged as the place of meeting. This great hall will now seat 3,500 and it is hoped that the capacity will be still greater following the remodeling which is now in progress. Some of the most distinguished among the nobility in Great Britain have accepted places on the various committees which are already working for the success and comfort of the Convention. Extreme courtesies have already been offered for the delegates who will attend. Those in charge of the great universities and religious bodies in Scotland have agreed to participate in seeking to make the Convention an even greater success than the one held in Tokyo in 1920.

Two thousand is now the number of delegates assigned to North America. From the number of advance inquiries it is certain that many more will wish to attend than can be accommodated during the Convention. As in the case of previous Conventions of the World's Association, it is possible to secure a reservation by making an advance deposit of $25. This money will be refunded in full up to 30 days before the time of sailing, if the trip cannot be made by the delegate. All who send this initial deposit of $24 before December 31st, 1922, will be given preference in the assigning of staterooms on the tour first chosen when the various itineraries have been formally announced. A good location on the steamers adds much to the pleasure of any trip abroad.

A number of suggested tours have been arranged and tentative prices given. Both tours and rates are subject to change though the cost will doubtless be less rather than more. There will be numerous itineraries planned covering Scotland, England and continent which can be taken either before or after the Convention. One tour, before the Convention, will be arranged to include the Mediterranean Sea, with stops at Algiers, Italy, Athens, Constantinople, Palestine and Egypt.

While in America, Mr. and Mrs. James Kelly were entertained on a number of occasions by officers of the World's Association in Kansas City, Toronto, Philadelphia and New York. The most formal function was given by Hon. John Wanamaker, President of the World's Association, in Philadelphia, Executive Committee members from New York and Philadelphia being present. Before sailing on August 3rd, Mr. and Mrs. Kelly were the guests of Rev. Francis E. Clark, D. D., at Sagamore Beach, Mass.

BACK TO PRE-WAR PRICES

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

A "VOICE"

"Tomorrow," he faithfully promised,
"tomorrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm
busy, too busy, today!
Tomorrow I'll spend in my closet, tomorrow I will humbly bow."—
Yet ever a "voice" kept whispering,
"But the Church is languishing now!"

Tomorrow, tomorrow, tomorrow—the
delay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till
the years and the "voice" were gone?
Till the Church its God had forgotten?
Till the land was covered with sin?
Till millions had hopelessly perished,
an eternity was ushered in?

O members of the body of Christ, O
ye Church of the living God,
O editors and leaders and pastors, O
saints where our fathers trod;
The "voice" still insistently whispers;
answer not, "Tomorrow I'll pray."
The Voice is one of authority; **the
church needs reviving today!**
—T. E. S.

Pray, O Pray, for Revival!

YES, IT ALWAYS PAYS

It is not easy—
To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining,—
But—It always pays!
—Ohio Educ. Monthly.

THE S. S. LESSON

Sept. 17

The Message of Malachi

Mal. 3:7-18

Golden Text: "Return unto Me and I will return unto you, saith the Lord of hosts." Mal. 3:7.

Malachi, sometimes called the seal of the prophets because he was the last, lived in the time of Nehemiah. The second Temple had been completed, and its service established, but the people both perverted and profaned the service. An examination of the two prophets will reveal that Malachi denounced the sins of the people noted in the boat of Nehemiah. Malachi being the last of the Old Testament books, connects it with the New, especially in the prediction of the coming of John the Baptist. Of the personal history of the prophet we know nothing. Priest and people were delinquent in their spiritual duties and were very much like people of today. The same sins of that time are committed now, deserving the same severe denuncinations from God, who never withholds the promise of better things to those who humbly return to Him and seek His pardon.

Malachi goes right into the heart of things and does not mince words in rebuking iniquity. In the first place, he points that they, like their fathers, have been disobedient and have neglected the ordinances of God. Among these ordinances were reverence for God, justice to the poor, honor in holding office, separation from the nations round about and taxes for the support of the Temple. These they violated by becoming profane and mercenary, oppressing the poor, taking bribes and perverting justice, intermarrying with the heathens and refusing to pay their tithes. In other words, it was an abandonment of God. They were far away from Him. Sin had been the cause of their separation from Him as it always is.

Here, as everywhere, is God's dealing with the sinner, He declares His willingness to reestablish relations, if only there is a disposition to return to Him. It is the purpose of the Prophet to show how insolent the people are and the insolence of these self-righteous apostates is shown in ten questions characteristic of their attitude to God, namely, Mal. 1:2, 6, 7; 2:14, 17, and 3:7, 8, 13 and 14.

In verse 8 it is shown how that they have been robbing God. "There is a species of robbery (breach of trust) which even civilized nations have not learned to condemn. Malachi comes as

king's sheriff to read the indictment in the hearing of the nation. There had not been an utter abandonment of forms of worship. But they had offered poluted bread on the altars of the Lord; they had betrayed an utter heartlessness in their ceremonies; they had turned the whole system of religion into a matter commerce; they had brought the lame, the sick and the torn, to sacrifice; they had withheld the king's tax or the tithes on their produce."—Kirk.

How is God robbed by men in our time? (1) They do not attend His worships; (2) He is dishonored by their profanity and neglect; (3) they do not give Him the time He can rightly claim; (4) they have plenty but do not share it with God; (5) they bear the Christian name, but do not live Christian lives; (6) they make laws, but do not observe God's laws; (7) they read books but neglect God's books; (8) they have children but do not bring them up in the fear of the Lord; (9) they know the ignorance and misery of the heathen but do not send them the Gospel; (10) multitudes die without a saving knowledge of Jesus Christ and they do nothing.

No wonder the prophet brings the curse! All who walk in the way of the Jews of old come under that curse. A remedy is offered. Here it is: (1) bring tithes, (2) prove Me. None can escape the result of neglect or sin until he does as God commands. Anciently the people lived under the law—the law of must, now we live under grace—the law of ought. When we do as we ought in our relation to God His blessings will surely come. None can say that God's promises fail until that one has proved God, and all who do prove Him find that they do not fail. The promise given was (1) "I will open the windows of heaven." There was to be plenty. (2) "I will rebuke the devourer." The insect pest was to disappear. Likewise all who prove Him will find relief from the pests of sin. (3) "Nations shall call you blessed." Being blessed means becoming a blessing to others.

Verses 13 to 15 is an awful picture of a time when people were saying "what is the use of serving God? The godless get all they want and righteousness has no reward." The difference in our day is that people, even if they do not say the same thing, act that way.

The one bright spot in the picture is in verse 16. In every age there are a faithful few who fear God and obey His law. The blessings for them are (1) that they are His jewels, i. e., precious; (2) they are His own, He keeps them; (3) He notes and remembers their faithfulness and, (4) they shall enjoy His special favor.

THE C. E. TOPIC

Sept. 17

Getting an Education

Prov. 9:1-11

No one can read God's Word without being impressed with the idea that He has planned that so long as His children are on this earth they are to learn. During all the history of His dealing with men He has been teaching them and providing the means for their education. With our first parents, He spoke directly, and set in the midst of the garden the tree; that was constantly to be a reminder of His law. The patriarchs and Israel were commanded to impart His law to their children, their children's children and the generations following. Very early, He gave them the written law, comprehended in a few simple commands and later came the prophets, authorized to preface their utterances with "Thus saith the Lord." Our Lord was the Great Teacher sent from God and His disciples were the lesser teachers sent forth to spread abroad the doctrines He revealed and the Holy Spirit made clear. In every age the ministry has been a teaching office and the church a teaching institution.

But, when emphasis is placed upon teaching, a learner must be taken for granted. Man is the learner; some of the lessons he learns are bitter. The race had not only to be told that death follows sin, it had to learn the lesson by enduring the penalty of its iniquity. Ever since that time man has had to be a learner in the school of life in order to find out the remedy for deadly sin. None could find this out for himself and God has mercifully provided a way by which the penalty for sin may be avoided. All the knowledge in the world will help us little or nothing until we have come to know the highest of all truths that God, through Christ, opens the way of salvation to all who in faith seek it and obey His precepts.

There is a difference between mere learning and education. A man or woman who knows a great deal about a subject or many subjects is not necessarily an educated person. Education implies a getting of knowledge and learning to apply that knowledge. "The fear of the Lord is the beginning of Wisdom." This fear of the Lord must continually possess one, that, having commenced with the best of all things, one continues in it and applies it. One whose education is planned in "the fear of the Lord" will (1) seek for the best things for himself so that (2) he will enable to do the best with his life and (3) glorify God and (4) be instrumental in leading others to Him, so that (5) this world will be a better place for his having lived in it and (6) others will find eternal life through his efforts. Divorce the fear of God from education and you will make a monster of man. Think of the cruelty, selfishness, arrogance and infidelity that would possess this world if man had only knowledge of material things without the lofty idealism and heroic love that religion puts into life.

To be an educated Christian man or woman means that one has become a most effective and useful person. You may lose money and the cunning of your hand may decline, but, when you know, you are a prince among men. You have something that misfortune will not rob you of. An education opens up the great world of the past and the great fraternity of master-minds. Seated in a library, containing a shelf of books, one may enjoy the best society of all the sages of all nations of the past. But let it not be forgotten, that the fountain source of the world's greatest thinkers sages, prophets and writers is in the cheapest and most accessible of all books, the Bible. To know wise men and their thoughts without knowing the wisdom preserved in God's book means an incomplete and an unsatisfactory education.

The making of the world for good is in the hands of the thinkers, that is, the educated. Every person, at the beginning of his or her career should have an ambition to have a part in the making of character and the upbuilding of faith. An education is required this, namely a knowledge of God and his plans for men's salvation.

MARRIAGE

Mountenay-Moyer — On August 12, 1922, at Perkasie, Pa., by Pastor A. M. Fretz, Mr. Joseph G. Mountenay of Plumsteadville and Miss Eva D. Moyer of Chalfant, Pa.

DEATHS

Imhoff—Alaves T. Imhoff, son of Peter and Magdalena Imhoff was born at Trenton, Ohio, on the first day of September, 1876, and departed this life August 4, 1922, age 45 years, 11 months and 3 days. He was united in marriage with Jessie Marts on Sept. 28, 1899, but after only a few short years of happiness she was called to the Great Beyond, June 7, 1915.

On June 15, 1918, he was united in marriage to Velma Sheley, who now is left to mourn the departure of a kind and loving husband. In the year of 1893 he became affiliated with the Mennonite church, and his love for God was faithful to his last days.

He was a kind and loving father and husband, one who was always ready to lend a helping hand to those in need, and may he receive from God the blessed fulness of compensation for all the toils and tears, the sacrifices and sufferings of this short life.

He leaves to mourn his departure, his faithful wife, three children, Harold, Magdalene and Mary Ann, a kind and affectionate father, two brothers, one sister and a host of other relatives and friends.

Funeral services which were largely attended, were held at the home on Aug. 7th, conducted by the pastor, J. E. Amstutz, assisted by a former pastor, W. H. Grubb, of Normal, Ill.

Schrag—Rev. J. R. Schrag was born in Waldheim, Government Wolinien Russia. During the time of his youth he received his instruction in school as well as catechetical instruction. It was also during this time that he was baptized upon his confession of faith. In the year of 1872 he was married to Frenie Graber. To them were born 5 sons and 5 daughters of which number 5 preceded him in death. In the year of 1874 he with his wife left Russia and came over to America. At first they lived near Freeman, S. Dak. At this place he was called to the ministry of the gospel and in the year of 1879 was ordained by his father. Later on in the year of 1888 he with his family and many others moved to Oregon and in the year of 1900 to Menno, Washington. At both places he served as minister of the gospel. Bro. Schrag was a very skillful doctor. His practise in this line grew to such an extent that he decided to find a more suitable location for this calling in life and consequently moved to Soap Lake, Wash., with his family in 1919. At this place he remained until his death. He was privileged to be a blessing to many. July 24, 1922, he followed the call of his Lord and Master. His beloved wife and all living children were at his bedside until the end. He attained an age of 70 years and 29 days. Being a physician by calling, he was able to help those in physical need as well as those in spiritual need. The cause of his sickness which resulted in his death was due to overtaxation of work breaking down his nerves. His pity for the suffering one was so great he could never refuse his service but was always willing to help until due to weakness he himself was finally confined to bed. Psalm 90:10 may very well be applied to his life. He was a loving father and husband caring and providing for his family as well as for many others where opportunity permitted. He leaves to mourn his death his beloved wife, three sons, two daughters, thirteen grandchildren, two aged brothers and three sisters, and many relatives and friends. May God comfort the bereaved ones, lead them until they may meet again at Jesus feet. The funeral services were conducted from the Menno church. Rev. M. J. Galle spoke words of comfort in both the German and English languages.

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NOTICE

The San Marcos church near Paso, Robles, Cal., asks all the churches of the Pacific Distr. Conference to send notice to one of the undersigned as to the approximate number of delegates and visitors that will attend the conference and the C. E. and S. S. convention to be held here in Sept. Please let us know also whether you are coming with the train or with autos and when.

E. H. Schroeder
Peter Reimer
B. A. Claassen.
Paso Robles, Cal.
R. R. A.

IN MENNONITE CIRCLES

The Old Folks Home at Frederick, Pa., will hold its Anniversary of Sept. 16. Wilbur Thomas, of the Friend's Service Committee, will make an address.

Rev. A. S. Shelly, pastor of the Germantown Church, has recently moved to a location nearer the church. His address is 21 Herman St., Germantown, Philadelphia, Pa.

The Fourth All-Mennonite Convention will be held in the 8th St. Church, Goshen, Ind., Sept. 6 and 7. The program gives promise of a number of interesting topics to be discussed.

The Godshalk (Godshall, Gottshall etc). Family, one of the oldest Mennonite families in the country, held its Sixteenth Annual Reunion in Eden Church, Schwenksville, Pa., on Sept. 2.

The Mennonite Brotherhood of the Eastern District Conference held its annual meeting in Quakertown, Pa., on Labor Day, Prof. J. E. Hartzler, of Witmarsum Seminary, was one of the speakers.

The congregation at Butterfield, Minn., which recently dedicated its splendid new church building, received 10 young people into its membership through the rite of baptism on Sunday, Aug. 6.

B. Frank Stoltzfus, who spent about 20 months in relief work with the Mennonite Unit in Constantinople, reached New York on August 20, stopping at Scottdale on his way home at Lima, Ohio.

Rev. P. K. Regier, who is to assume the pastorate of the congregations at Wayland and Noble, Iowa, will begin his duties on the third of September. Mr. Arthur Rosenberger, who has been supplying the congregations during the summer, will return to Bluffton, O., again as a senior in Witmarsum Seminary.

The Board of Education of the General Conference recommends that the Conference make a united campaign for Christian education, asking that Bethel and Bluffton Colleges be raised to the status of standard colleges and that Freeman College be encouraged to become a junior college, and that for the present no other institution under the conference be encouraged to aspire to college rank.

The total gifts to Bluffton College from March 1921 to March 1922 amounted to $65,978.20. A number of gifts have since been received and promised. A splendid gift from Mr. John Ropp, of Bloomington, Ill., who deeded 320 acres of land, worth at least $80,000.00 brings the total gifts since the last annual meeting of the College Board to about $150,000.00.

A WORD FROM ALTOONA, PA.

It has been some time since some message has come from here. As a usual rule seemingly the summer months have some attractions which make the work harder. As the reports are from various places it is similar. Why is it that the pews are more empty in summer than in winter. May God help us that we work harder for the Lord as Satan is never taking a vacation at any time. And his followers are also always busy.

Problably for this reason we have also delayed the writing, but nevertheless we have had blessed times. The Lord has been the same as ever. During the time of the Central Bible Conference of Penn. at Lake Mount Park we have had the privilege to hear many good and new truths brought out of the Old Book. And many old truths brought forth with a new light.

On Aug. 11 we had the privilege of having with us the Bluffton College Glee Club. They gave a very interesting and instructive program. We have indeed been lifted up in our spiritual life through the singing of the songs and the message brought in other ways. The Lord bless them in their further activities.

On Aug. 13 we had all day meetings, namely the quarterly conference of this section, at which time there were four members added to our congregation, three by baptism and one by the hand of Fellowship upon confession of faith in the Lord Jesus Christ. The report of the conference held is to appear in the Mennonite from the secretary of the conference.

The weather is getting cool so that the street meetings will have to be discontinued. Several conversions during the time of the street meetings have been had. Praise God that Christ accepts sinners on the street as well as any other place. Then as we discontinue these we have in its place in the evening the Cottage Prayer Meetings. These also have proved to be of a great blessing to the ones that have attended. Also souls have been saved through these meetings, where we go from house to house, or such houses as we can make arrangements for. Always try to have them in homes where there are unsaved ones.

Another word about the street meetings, we have had them in a part of the city which is very neglected in most every way, and especially do we find very little Christianity there. We held them on the street corners and many children of neglected homes very likely never hear the Word of God have the privilege and opportunity to hear of the love that the dear Lord has shown to us. The manner of the meetings are singing of songs and giving the Message in Word from the Word of God. Not only children, but also grown folks come to hear. May the Lord help us to reach those in some other way when we discontinue the street meetings. Praise God there always is a place where they can go and that is the House of God. Which shall be a saving place for the lost, the down and out, that are seeking their way through some other way. May every church or meeting place of God's people be a Mission Station.

Please pray for us, as always new problems come up in the Mission work.

Yours in His Service,
G. M. Baergen.

BLUFFTON COLLEGE GLEE CLUB

The Penn. end of the coast to coast tour has proven most interesting and profitable. The people of the east have risen to the occasion in splendid style in making the tour a happy climax. Our first stop in the state was Altoona. Here we found the workers of the Mennonite Mission busily at work and ready to serve us a fine evening meal on the lawn of the Workers Home. The substantial church bulding was comfortably filled with friends who listened with good attention to the program. God bless the unselfish labors of these untiring workers.

We next appeared at the First Mennonite church of Philadelphia. A capacity house greeted us. In the absence of the pastor, Rev. N. B. Grubb, pastor emeritus had charge of the program and did much to make the evening an enjoyable one. Our good Philadelphia friends lived up to their reputation in every way—"City of Brotherly Love"—this was demonstrated in numerous ways. Surely we are greatly indebted to the folks of the First Church.

No less can be said for the people of the Second church. Here the auditorium proved inadequate to accommodate the crowd. Many were turned away. The audience at this place was one of the most delightful and spontaneous of the entire trip. Rev. Silas Grubb, pastor of the church contributed

in no small way to the success of the evening.

Another interesting experience while in the city was a radio concert given by the club at the Wannamaker broadcasting station. Although it was not very inspiring to be closeted in an absolute noiseless and sunless room, it nevertheless was momentous in the thought that thousands of people throughout several states heard of Bluffton College. Bidding good-bye to our city cousins we headed for Bally. Too much cannot be said for the manner in which our stay in and around this point was conducted. We were guests of the community for four days, during which time programs were rendered in the following places: Bally, Bechtelsville, Boyertown and Palm. Special mention should be made of David Latschaw, Dr. Berkey and Dr. Johnson, pastor of the Bally church, in making our stay and engagements pleasant and successful. The concert at Palm in the Schwenkfelder church arranged by Dr. Johnson was a real privilege. These good people have much in common with us and the spirit of Christian fellowship was one of the commendable features of the evening.

From thence we traveled to Harleysville. Here again we were shown every courteousy. The concert held in the Alumni Hall was well attended notwithstanding the threatening weather.

Sunday morning we journeyed to Deep Runs. We arrived at high noon at which time a fine dinner was served the Club on the lawn of the church. The concert was scheduled to begin at 2:30 o'clock. And long before that hour the house was filled. By the time the program started the spacious church yard was filled with autos and people, it being estimated as many people were outside as in. Thanks to the good people of Deep Run.

On Sunday evening we appeared in the Schwenksville Church. A large audience again greeted us. Here, too, we were given a good welcome to the homes of the people. Our sympathy is especially due to our friend, Horace Kratz, who was the leader in taking care of us, and whose home was saddened when Mrs. Kratz passed suddenly away, just three hours after she had attended the concert with her family.

Our next stop was Souderton. A delightful auto trip was given the members of the Club to Valley Forge. After spending the day visiting these historic scenes we returned in time for supper. The concert hour arrived all too soon. But it was an inspiration to be greeted by an audience that tested the capacity of the church. Rev. Reed Landis, in his happy way contributed much to the success of the evening. We were lothe to leave our Souderton friends.

Quakertown was our next stopping place. Needless to say that our engagement at this place was a great success. The largest hall in town was rented for the occasion, and this proved too small—a number of people were denied admission. Quakertown holds the record for the largest number of paid admissions. A delightful reception was held after the concert. The best testimony we can give for Quakertown is —we all want to come back.

Thence we journeyed to Allentown. Our stay in this city marked a fine culmination to our Pa. sojourn. The beautiful church auditorium was well filled.

Rev. Boyer with his keen wit made a unique appeal to the audience and the response was such that would have done justice to an audience twice its size. Our departure immediately after the program was crowded with hasty good-byes and thanks to our good Allentown friends.

The following day we arrived at Clarence Center, N. Y., at which place the concert was rendered to an appreciative audience. Friendship, hospitality and genuine enthusiasm characterized these good New York people.

Kitchner, Ont., was our next stop. It was indeed a unique experience to meet our Canadian cousins who did so much to make our stay pleasant and profitable.

Thence we invaded the state of Michigan, giving concerts in Port Huron, Detroit and Toledo, Ohio.

We hurried home the same night after the Toledo concert, giving the home program on Monday night, when an immense crowd welcomed us home. The following night the last concert of the season was rendered to our good Pandora friends. Here again the home spirit was in evidence and a fine audience awaited us to bring to a close the most remarkable tour ever undertaken by any denominational institution. We appeared in twenty-two states, gave one hundred and two programs, traveled a little over 12,000 miles.

The results were most gratifying.—A general awakening in the cause of Christian Education as it is related to our church. A rallying to the support of the Educational program of the church. A revival of interest in conserving our young people. So that the Mennonite Church may take her rightful place in the constructive program of the Kingdom of God are, we believe, some of the tangible results of this trans-continental tour.

May we take this opportunity to thank all of our friends who helped in making this undertaking a success. Above all we are not unmindful of the protecting care of a kind Providence, to Him be praise and thanks for all these great blessings. **B. D. S.**

CORRESPONDENCE

Halstead, Kansas, August 22.

When God's blessings richly flow,
Could we, ourselves ungrateful show?—
To Him, the Giver of each gift,
Our hearts in gratitude we lift,
And our eyes we hea'enward raise,
Our lips and lives shall give Him praise.

On May 21, Missionary P. A. Penner was here and brought us his missionary message which he had based upon Rom. 1:16. He gave us many illustrations of conversions which were taken from the India field which are direct results of the gospel as the power of God unto salvation. We were grateful for the message and also for the privilege and opportunity given us as C. E. members in helping build the new mission station. May we never grow weary in helping through gifts and prayers that many souls may be brought to Christ through united efforts.

On June 1 we were reminded again that we have no abiding place here upon earth as Uncle Peter S. Krehbriel was called to his eternal reward. Through five years of intense suffering he could see beyond the days of suffering and could find comfort and joy in the fact that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Since June Rev. and Mrs. H. T. Unruh came into our midst to take up the work in our church. We are very grateful that after almost a year's absence of a pastor we are again provided with a spiritual advisor, also grateful that we have found in Bro. Unruh a very capable leader who has accepted that term only on condition that it means service, and of such there is a wide field. We hope and pray as he brings us the message, each Sabbath, in such helpful, practical sermons, they shall prove a blessing that our lives may not fail to show the fruits of the same and together we may work for Christ's cause.

On July 20th the Bluffton College Glee Club gave a splendid concert in our church to a large audience. The entire community appreciated the privilege of hearing this sacred concert.

Our church Bible School was in session the usual length of time this summer with Miss Boese as teacher.

On August 13, Rev. S. S. Baumgartner favored us with a good sermon. His subject based upon Jno. 7:37-38, was the overflowing Christian life.

Our pastor has begun instructing a catechetical class of young people. May all of them during this course of instruction respond to God's call to accept Christ Jesus as their personal Savior and to realize that after all this is the only life worth while.

On September 3 our church will observe the HolyCommunion. May all partake of it in commemoration of Him, who, His life did give, that we, eternally might live.

Correspondent.

"HOME, SWEET HOME"

Home is a very sweet, precious word to millions of people. It only requires four letters to spell it. How simple! How easily pronounced! About the first word the little tongue articulates is "home."

But what constitutes the true home? Certainly not money. Certainly not a mansion with upholstered furniture and a richly spread table. Certainly not a place of rare music, and statuary, and costly paintings. Many a child has all these, and yet is homeless. We are prone to confound the home with things purely material. But the conception is wrong. The true home is something that is indestructible: something that will withstand misfortune and reverse. It is a spiritual edifice.

Dr. Len G. Broughton tells about a little waif in a certain city who said to a courteous, well-dressed gentleman, "Mister, I've got the finest home you ever seen, if I am in rags myself." "You a home?" replied the man. "Where is it?" Just then a poor washerwoman, with a bundle of clothes on her head, came around the corner and, pointing to her he said, "There it is, mister." The real home is impossible without mother, but with her any place is home. After I entered the ministry I visited father and mother as often as I could until they left us for heaven. My return to them, however, had no reference to the farmhouse or the crops, but I was drawn thither by the affection of my parents and other members of the family.

Of course, I loved father dearly, and I well knew he was deeply interested in me, because he always gave me a hearty welcome upon my return. But somehow the mother love which I knew to be there drew me and gripped me as nothing else did. The sweet old soul knew so well how to prepare the things I liked to eat, and did it with a degree of cheerfulness that made everything taste still better. Then, if the weather was cold she would come to my room, far out in the night when she ought to have been asleep herself, and tucked the cover about me, and then gently drew her hand over it, just as she had done when I was her only boy, and so much needed the caressing touch. And to this day I can still hear her gentle footsteps about my bed, and feel the hand that quietly pressed my pillow. To be honest, I must say that, though approaching threescore and ten, my heart still cries out for a repetition of those blessed experiences. If I could only see mother again when I am worn with care and need rest! If I could only go back sixty years, or more, and again see her pull the old trundle-bed from under hers, how gladly would I drop into it, and there sleep close to her side where, at any moment, she could speak and quiet me in my dreams. For mother was always awake—so it seemed to me. In a very important sense, it takes a sleepless mother to raise her boy aright. And such wakefulness is needed now as never before.

But why all this reminiscense and reverie? Well, because I can't forget mother; I don't want to forget her. And I expect to see her again. Nothing to me could be more certain. Yes, and father, too. His last message to his children and others was, "Dying is no more to me than turning my hand." And it was not. In fact, he did not die, he simply passed from life to life. My last tender ministry to him was to turn him in his bed. And I know it pleased him to have a strong, rugged son pick him up as if he were but a child, and lay him on his side, that he might rest easy for a time.

When I go back to the old home neighborhood, I have no special desire to visit again the place of my birth. No. Things have changed so much. The old log house is gone, the wagon shed, corn crib, and smokehouse have all disappeared. So has the stable which stood across on the hillside. It is no easy matter to blend the scenes and memories of so long ago with the new surrounding. But I do want to visit the family cemetery where sleeps the precious dust of parents and sisters. I read again and often the epitaphs chiseled on their marble slabs, and note how the grasses, vines, and shrubbery seem to vie with each other in making beautiful their last earthly resting places. Nor is this all. How natural to look up and away into the far-off heavens and wonder which is the direction to "Father's house"! I know it is somewhere, for Jesus says so. Nor is it the universe, as some would have us believe. It is a prepared "place" for God's children.

What a stir there will be in that little graveyard when the last trumpet sounds! That will occur when Jesus comes. "The dead in Christ will rise first." The little charnel houses will burst open; the granite tombstones will fall prostrate, while heaven's winged messengers will be on hand to greet and rejoice with the risen dead! Glorious time! The redeemed, robed in spotless white and singing, "O death, where is thy sting? O grave, where is thy victory?" All this will be real. Away with your new theories! Perish forever your new theology propaganda, which deprives me of my hope of seeing and recognizing my own when the morning of the eternal day has dawned. The old theology suits me exactly, with its fixed heaven and promised greetings and reunions. Untold millions have trusted it and, standing on its assurances, have shouted their way from the pillow to the throne. Saved ones, I hail you! Wait awhile—I'm coming, and so are millions more! —Bishop W. M. Weekley in The Religious Telescope.

HOME

What is home? It is place of rest and quiet from the turmoil and strife of the world. It is one of the places where hearts should be sure of one another, where envy and jealousy and bickerings are not known. When one's best efforts have failed, when one's hopes have proved illusive and vain, to know that there is one spot to lie down in and forget the opinions of men and the hard strife that brought no returns—that is to be blest with the sense of home. It is the refuge for the discouraged, a covert from the storm.

What is home? It is a place in which to cultivate friendships, to sit down with kindred spirits and talk over the best things one is thinking about. Any one is to be deeply pitied who does not know what it is to have friends in whom he can confide, to whom he can reveal his intimate aspirations and hopes, who sympathize with him in all his thoughts and plans, who believe in him and will defend him.

To have friends, true and tried, is to be rich in the best things of the heart and soul. To be friendless is to be poor indeed beyond any way of compensation for one's poverty.

Elizabeth Barrett Browning once said to Charles Kingsley: "Tell me the secret of your beautiful life that I may make my life beautiful too." His reply was, "I had a friend."

There is no day in all the calendar so interesting as that one on which a friend is expected. The sun shines brighter, the birds seem to sing more sweetly, and all nature is making music with your heart in high expectation of the coming of your friend. The house is set in order, there is a touch here and a touch there to give an added grace to the greeting he is to receive. And then the long talks; or it may be the long silences when talk is not necessary and the silence itself is eloquent with expression.

An ideal home, then, has a cozy corner for friends, and much of its joy and uplift come from their presence.

But however well we may build our homes, and though we may make them charming in beauty and rich in friendships and love, we can not stay. This is not our abiding place. Like all our fathers before us we are strangers and pilgrims in the earth. We are here for a little while to learn to love truth and do justice, to do the thing next to us that needs to be done, to grow rich in mind and heart; and if these things abound in us, we have but made ourselves ready for another place that we are permitted to think of now as our eternal home.

I like to think of death as just going home. I like to think of all the tired and sick and troubled ones, to whom life had come to be too heavy a burden, as having gone home. I remember that when I was a boy I attended a prayer meeting that was especially marked for me by the talk of an old man. He arose and leaned heavily upon his cane and said: "When I was a young man, away from home serving an apprenticeship, I looked forward eagerly to Saturday night, for that was the time when I laid down my tools and quit my work and went home. Now my work is about done and I am nearing Saturday night, and with the gladness of my boyhood I am thinking of going home."

Death is like shutting our chamber door when we go to bed, and our friends say to us, "Good night."

Our hope is that God will say to us, "Good Morning!"—Ohio Farmer.

BELIEVING GOD

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God. When we take Him at His Word the heart is at peace.

God delights to exercise our faith first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our Heavenly Father! It is the joy of His heart to do good to all His Children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say row good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say: "will wait and see what God will do to me by it", assured He will do it. Thus we shall bear an honorable testimony before the world, and thus shall we strengthen the hands of others.—George Mueller.

THE MENNONITE

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EDITORIAL

Several years ago a bill was introduced into the Legislature of Pennsylvania for the abolition of the death penalty and it seemed on the verge of becoming a law when a factory was blown up killing a large number of people. It is generally believed that the explosion was the work of a dastardly hand and the bill was defeated at just the time when public feeling was running high. Nevertheless, the time is sure to come when legal killing will be abolished. The putting to death of a criminal neither corrects the evil he has done nor keeps other criminals from repeating the crime. Life imprisonment with no prospects of release would serve the purpose and prevent innocent people being executed for crimes that at a later time would reveal having been done by others.

During the period of war-passions that swept the world, people were in no state of mind for being lenient with those whom they believed to deserve the extreme penalty of the law, but, now that things are again coming nearer to a rational basis, it is time for those who believe in other than barbaric means of satisfying justice, to give consideration to ways and means whereby this stain can be removed from civilization. Already there has been considerable activity along this line in some countries. It has been abolished in Queensland, Australia, where the Legislature passes a bill by a vote of 33 to 30 for abolishing the hangman's office. Holland and Portugal have abolished the death penalty, Roumania has never employed it and it is seldom employed in Belgium, Denmark, Sweden and Switzerland while in Poland they limited it to persons convicted of attempting the overthrow of the existing government.

Where have you been all summer? How many pastors are in a position to be asking most of their members this question? We have no doubt that there are many of them. It has been getting so that many people take it as a matter of course that the church attendance should fall off during the hot weather. A wag is said once to have written over a church door that was marked "Closed for the summer", "The devil having gone to Atlanti City". Now we know of no Mennonite churches that have been closed for the summer but, when it comes to knowing Mennonites who have not been so diligent in their attendance during the hot weather, it is another matter. The state of the soul does not depend upon whether it is hot or cold, rainy or clear, but whether its relations are right with God. Surely, no one can get enough of worship, or of the sweet fellowship of God's house, and the church member who thinks that he or she have a right to neglect their spiritual duties because something appears to be inconvenient had better examine themselves and see if there is not something wrong with their religion. It is setting a bad example to the world when one neglects the hours of public worship. It certainly is very discouraging to the pastor and the faithful few, when it must be noted that the vacant places cry out an indictment of unfaithfulness upon a large portion of the membership. We know a missionary enthusiast, very much interested in India, who stays at home during the hot season because she cannot endure sitting in "that hot church" so long. What would she think of those in hot India for whose conversion she hopes, if they would think as she does? We know of another stout, healthy man who works out of doors all year who "has nothing against the church, but it is not warm enough there in winter time", and who promised to do better when they "get in a new heating plant". Up north there are people who live in snow houses and never know what it is to go without being wrapped in furs. Christianity of that kind puts to shame our ease-loving must have crowded out of Christians, who think so much of their little comforts that they their minds the thought of a Christ who endured for them more than words can tell.

"Let every kindred, every tribe,
On this terrestial ball
To Him all majesty ascribe,
And crown Him Lord of all."

THE SUNDAY SCHOOL—AN EVANGELIZING AGENCY

From the Sunday school secretary for Brazil, Rev. Herbert S. Harris of Rio de Janeiro, comes the very significant statement that the Sunday school must be used more and more as an evangelizing agency by the establishment of branch schools, thus pushing the work out like the spokes of a wheel, into the surrounding districts. He states that this purpose to evangelize through the agency of the Sunday school reacts most favorably on the teacher training work, making it absolutely necessary in order to carry on extension work. Mr. Harris is the representative in Brazil of the World's Sunday School Association and recently sent a photograph to our headquarters in New York showing the seven branch Sunday schools that were carried on from one school at Lavras as a center.

An experience in attending the Methodist Sunday school in Rio de Janeiro in the Catette district —the oldest in the city—is described by Mr. Harris. "It was the occasion of their annual Children's Day, also observed as Decision Day. The pastor had asked me to speak to the school. There must have been about 200 children present besides 50 or more adults. During the singing of the last hymn, those who had not made a profession of their faith in Christ but who then desired to express their purpose to live Christians lives, were asked to come down to the altar and give their hand in testimony of their purpose, to the pastor and superintendent. There were eighteen boys and girls who responded. It was a touching sight to see these young lives dedicating themselves to the Master but I cannot help thinking how much greater is the responsibility now resting upon that church and school for training them up into that life which is Christ. I am thankful that we now have in Portuguese a book like Bett's HOW TO TEACH RELIGION, which will help prepare the teachers for this most important and delicate service."

A MINISTER'S MISTAKE

In no other work or walk in life is greater wisdom needed than in the work of winning souls from sin and error to a life of holiness. That the good intentions of many sometimes prove futile is all too true, and largely because of the failure at this point. To remedy this defect the divine direction has been given: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The painful experience of one who for many years was a minister and a successful pastor, illustrating the necessity of this quality in the work of the Lord, we here give for the benefit of some of the younger in the way who have not learned this needful lesson. He says:

"I once prepared and preached a most scathing sermon, under the impression that it was the preacher's duty to expose and denounce sin wherever he saw it—or thought he saw it—among the people of his community. Those for whom the rebuke was intended were present in the audience, and the sermon, which was written, was listened to with breathless interest by all. The next day when a friend who had little sympathy for those who were alluded to in the sermon, said, "Good for you. Hew to the line and let the chips fly where they will." I felt a little puffed up over the matter, and thought with complacency on my effort to rebuke sin. In a day or two, however, I began to learn that most of my good people feared I had made a mistake. They felt that while my sermon was Scriptural and true—probably well deserved by those at whom it was aimed, still it would be likely to do harm, in that it would drive entirely away from me those I desired to help to a better life. While there were no direct personalities in it, still the implications were such that no one could fail to see who were meant; and the manner of its delivery added something to its sting.

"I soon began to question in my own mind whether or not I had been misled in my feeling that God called me to deliver that message. Fear that it had not been prayed over enough in the preparation, misgivings lest my own personal feelings had been too prominent while putting it together, and the conviction that I had not carefully put myself in the places of those I had condemned and had not looked at matters from their viewpoint grew upon me as the days went by. I, too, began to fear that I had made a mistake and in my heart sincerely wished I had not preached that sermon. Careful watching failed to reveal any good coming from it, and today, as I look back through the years, I can see that none of the offenders were brought nearer to Christ. The tie between them and the pastor was broken, enemies were made, and my own heart has suffered regret for years because I did not use more tact in connection with my zeal for the Master's work. The thought that possibly by being more forbearing and tender and courteous I might have won those who were driven from me has abided through the years. I never think of that sermon without regrets. Many times have I wished that I had left out the stinging words and harsh judgments, and exhibited more of the spirit of Christian love.

Could some one have taught me this lesson in some concrete way while I was preparing for the ministry, it would have been a blessing. It took years to learn it well. Let every young man preparing for the Lord's work learn at the outset that harsh denunciations from the pulpit seldom result in good, but usually do harm and handicap him in his work."—Sel.

NATION'S DRINK BILL CUT TWO BILLIONS A YEAR BY PROHIBITION

Jan. 14.—Two million five hundred thousand individuals drank intoxicating liquors in defiance of the prohibition law last year, it was revealed in a survey of two years of national prohibition, by the national prohibition headquarters here tonight.

The survey also showed:

Those drinking now are only 15 percent. of the number who drank before prohibition.

The drink bill of the nation has decreased $2,000,000,000 a year.

The reports showed that there were approximately 20,000,000 drinkers in the United States before the country went dry. This shows that 17,500,000 persons have quit drinking. Those who remain are consuming only 5 per cent. of the liquor formerly consumed.

Insurance company reports—representing thirty-seven leading companies, showed the death rate for the first ten months of the year decreased from 9.8 to 8.24. Banking figures show more people were prosperous. This resulted in more people owning automobiles and consequently there was an increase of 15 per cent in deaths from automobile accidents.

"12 Outstanding Points"

The Twelve points cited as "so outstanding that no attempt can be made in denial," follow:

"1. Disappearance of the open saloon.

"2. Abatement of open drinking in public dining rooms.

"3. Passing of the treating evil, which was recognized as the greatest contributing agency in the development of a liquor appetite.

"4. Closing of whisky cure and similar institutions.

"5. Increased savings accounts.

"6. Record breaking Christmas business.

"7. Decreased drunkenness.

"8. Prohibitive prices of 'bonded' liquor for beverage use.

"9. Dangerous character of illicit whisky.

"10. Surreptitiousness of present-day drinking.

"11. Wail of howling minority who would go to the length of undermining the constitution in order to nullify an amendment which their action demonstrates is in actual effect.

"12. Changed attitude of former hostile statesmen, political leaders and the press."

This summary of last year's enforcement showed:

Arrests for drunkenness decreased 60 per cent.

Nearly 1,000,000 gallons of liquor have been seized.

Thirty thousand criminal prosecutions were begun.

Twenty thousand convictions were obtained.

Property seized totaled nearly $13,000,000.

These major accomplishments cost $6,274,513.47, including rent, miscellaneous office expenditures, salaries and traveling expenses of national agents.

This compared favorably with the estimated assessments, though only a total of $3,000,000 of the amount has been collected. The assessments themselves total approximately $57,500,000. These include penalties, revenue and special taxes.

Property seizures reached an approximate value of $12,907,693.40. About 950,000 gallons of distilled spirits and wines were taken by prohibition agents.

Of the 30,000 criminal prosecutions started, 17,000 defendants pleaded guilty, and the total convicted of violating the law was nearly 20,000. Indicating the courts are not "easy" on dry law defendants, acquittals totaled fewer than 1000.—North American.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Items from Egypt

Sheik Metry S. Dewairy of Cario is directing the Sunday school work in Egypt as it relates to the World's Sunday School Association while Rev. Stephen van Trowbridge is on furlough in the United States. A number of personal incidents are given in a recent letter, which are well worth quoting:

"A Bible woman in one of our Sunday school conferences volunteered to begin a ragged Sunday school in a certain district of the city. The first Sunday she collected five and taught them a Bible story and gave each a picture card. On the second Sunday twenty were present and in two months' time, seventy was the average attendance. So she had to hire a house and secure more teachers to help her."

"A teacher offered a Mohammedan boy of five a picture card. This he refused to accept, both on the first and second Sunday. When he was asked why, he said he was afraid the card would make him a Christian. The teacher explained that the picture itself had no such magic power and at last the boy accepted one. When he reaches home each unday after the class, his father asks him about the picture card and the boy proudly tells the Bible story."

"A leader who opened a ragged school found that he had only twelve pupils and try as he might, he was unable to increase that number. At last he divided the twelve into committees of two each and asked each committee to bring in a new pupil. When he had eighteen, he sent them out in nine committees. Now he has forty students each Sunday."

"The father of a girl pupil went to the teacher of the school and said, 'My daughter likes to attend your school but I am afraid of your relgion.' The teacher invited him to listen to the lesson that was then being taught. This was the story of Stephen. When she described Stephen's prayer for his enemies, the man became deeply surprised and interested. 'I never thought,' he said, 'that you had such great principles and such good men. Now I am not afraid about my little girl but would like to come each week with her.'"

Promoting the Sunday School In Japan

An interesting trip down the Tokaido covering fifteen days, has been reported by Mr. Horace E. Coleman, Educational Secretary for the World's Association in Japan. Mr. Coleman was accompanied by Rev. Shoichi Imamura, Secretary of the National Sunday School Association of Japan. They stopped twice at Okazaki, having a conference on the way going and meetings on the way back when a Branch Sunday School Association was organized.

At Tsu, where Rev. J. G. Dunlop, a member of the World's Executive Committee, is located, preliminary steps were taken for organizing a Branch Association. Here an evening stereopticon meeting was held in the auditorium of the cotton-spinning mill with over two hundred and fifty girls and women present. There is some prospect of the Assistant Manager subscribing for a goodly number of the AOZORA for the operatives to read. The AOZORA is the Sunday school paper for young people edited by Mr. Coleman and Mr. Imamura and published monthly by the National Sunday School Association.

In Wakayama there was a gathering for workers and teachers in the afternoon and a general meeting of Christians at night when they made a special point of inviting some teachers from the primary schools, a number of whom came.

A very wonderful Sunday school in Kobe was visited during the trip. This school has a three to four hour session on Sunday and all kinds of modern methods of teaching. It is maintained principally by Mr. Yoshizumi, a wealthy resident of a suburb of Kobe, who contributes Yen 200 a month. He and some other friends are also supporting a theological student in Kwansei Gakuin. This student graduates this year and after spending another year experimenting in Japan, is coming to America for special training. This will mean another expert for the Sunday school work. At the time of the Tokyo Convention. Mr. Yoshizumi showed special courtesy to the delegates who visited Kobe. He had silk handkerchiefs especially manufactured and embroidered on these were the flags of the United States and Japan for the American delegates and the British and Japanese flags for the English and Canadian Delegates.

Sunday School Advancement in the Philippine Islands

The report of the Sunday School Committee of the Presbyterian Mission in the Philippines at their annual meeting in April indicates that the Sunday school work is rapidly moving forward. Even in the face of persistent opposition, Barrio Sunday schools have been conducted. Teacher training classes are held in most of the stations but these classes have been more difficult to establish in the provincial work. The first special Sunday school worker for the Mission is now in Leyte. Mr. Angel Espina, who was a delegate to the Tokyo Convention, will devote four months to the Sunday school work there.

Rev. A. L. Ryan, secretary of the Philippine Islands Sunday

Schoo! Union, has been very helpful to the work, especially at Sunday School Conventions and with the correspondence course for Sunday school teachers, and the committee voted to commend Mr. Ryan for the work that he has done.

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But what have we done today?

THE C. E. TOPIC

Sept. 24

How We Can Help Foreign Mission Work.

Isa. 6:1-8.

The way to be of real help to anything is to begin right and at the right time. As Christian Endeavorers, the time for us to begin to help Foreign Missions is when we become Christians. One can hardly conceive how it is possible to be a Christian and yet not actively interested in missions. Jesus sent the disciples on a mission to make the world His. If we belong to the number of those who are His disciples, our first, as well as our chief, disire will be to have all men hear the Gospel of Salvation. No one can do any kind of work effectively unless he has a knowledge of its scope and its needs. The one who would do well by Foreign Missions should begin by informing himself on all lines useful to missions. This involved a knowledge of the reasons for missions, the opportunities offered for doing the work, the great benefit the work brings both at home and abroad, the resources for the support of the cause, the agencies at work, the persons who do the work and the methods used by the workers at home and abroad. The more information there is abroad about missions the more rapid their progress is bound to be.

The interest in missions should be personal. Every Christian should definitely decide just what part God has given him to have in the work of missions, then he should devote himself to that work with all the enthusiasm he can command. To some, this means offering themselves to go on the field, to others, it means keeping the interest in the work alive at home, to others, it may mean the giving of a son or a daughter to the cause. The home should be one in which mission literature is read and missionary interests are kept foremost. In church activities there is so much latitude for various kinds of missionary interest that it seems to us no one could complain that he or she had no part. There are the Mission Study Classes, the Missionary Committees in C. E. Sunday school and other organizations that open up great possibilities for real activities.

Missions cannot go along very fast so long as the purse-strings are kept drawn. It is the great privilege of every Christian to have a part in the evangelization of the world by giving of his substance for that purpose. Money, if it does no good, is a curse and, in making it an agency for bringing souls to God, it is doing its greatest work. To give for missions, it should be born in mind that there should be systematic and proportionate giving. Every day, as the Lord has blessed us, something should be laid aside for the Lord and a large portion of this should go into the Mission Treasury. Read any mission report and you must be convinced of the necessity for giving liberally and regularly to the cause. Every missionary who goes into the field does so with the assurance that the Christians at home will back him up. If we are neglectful on our part the progress of the work will suffer just so much hinderance.

In Missions, as in every other thing undertaken for God, it must be realized that "Without prayer ye can do nothing". After all is said and done in regard to Missions and prayer has not been a part of the program everything will be a failure. Some can give very little in the line of money and only a few can be chosen to the honor of going into the field, but every one surely can and must pray. There is nothing that so weakens the whole missionary undertaking as the neglect of Christians to pray for the cause. Imagine what must be the heart of a missionary, alone in some far-off land, who feels that the prayers of God's people are being withheld from him. On the other hand when he knows that he is being upheld at the throne of God by the prayers of the brethren, though thousands of miles away, come what may, he is strong and brave and he can go forth with the assurance that he is not standing alone, but that there are many with him.

A Christian Endeavor Society has many opportunities for special work along this line. Its Missionary Committee is always sure of a hearing and an interest and it can have the attention of the whole society and many of the others that the society can reach. Most of the societies are so fixed that they can support a Bible woman or another worker or a boy or girl in school. Indeed, it must be a very weak society that can engage in no special work. Your society will be doing much if it finds a way for doing special work of this kind.

THE SUNDAY SCHOOL LESSON

Sept. 24

Review

Golden Text: "The Lord hath done great things for us; whereof we are glad. Psa. 126:3. Lession 1. The Watchman of Israel. Ezekiel was called to be a watchman in Isreal. All who have accepted the call of the Lord are, like Him, watchmen. The Spirit directs the watchman what to declare. All who hear the Spirit have a message of warning to the generation in which they live. The faithful, the consecrated will hear and do. The message of the age, like that of old, is one that calls for a careful scrutiny of dangers within and without. There is no time in which the enemy does not seek by every exercise of his cunning power to enter the fold of God and destroy. We must all keep in mind that both we and our fathers have sinned, are inclined to sin and must continually be on guard. The responsibility of the watchman is to give warning. If there is suffering because of his neglect he must answer. If there is a disregard of his warnings the fault is upon those who so disregard.

Lesson 2. Nebuchadnezzar's Dream Interpreted. This lesson is a picture of the course of history. The kingdom of the Messiah is to utterly shatter all other kingdoms. Here it is represented as the stone. Says one: The great catastrophe of the image cannot mean the peaceful extention of the Gospel. It is the crushing destructive blow and it is after the stone has done its smiting work and the world kingdoms are destroyed that the stone becomes the great mountain filling the whole earth. God was making known to Nebuchadnezzar what should "come to pass hereafter". Long hereafter."

Lesson 3. Handwriting on the Wall. Belshazzar had more than forgotten and defied God. He had profaned Him. It is a law of God that "He will not hold him guiltless who taketh His name in vain." Even a king, the ruler of an empire, is not exempt from this law. The revelation of the handwriting spelled the doom of the wicked, profane and sensious king. God reveals in His word that the same kind of a verdict hangs over anyone whose life reveals like sins. Weighed. Every act of our lives is thrown upon God's balance. Found wanting. He has a standard by which we are measured. Not to meet God's standard spells death. Eternal death to the sinner. Thank Him. The worst of sinners who repents and surrenders to Him finds mercy.

Lesson 4. Daniel and the Lions. Here is a picture of a man whose life was a rebuke to the sinful lives of those about him. The result is always the same. Those who are so rebuked will stop at nothing to vent their spite against such a one. Here is also the picture of a weak king who is trapped into being a tool in the hands of evil minded ones. In Daniel we find a man whom danger and threats does not turn from the path of duty. He is an example of faithfulness in prayer. Here also is shown how God sometimes takes care of His own in an extraordinary manner. Finally, we see retribution overtaking those who set themselves against one of God's faithful ones, because they had not taken into consideration that they were plotting against an all-powerful God rather than a single man.

Lesson 5. The First Return. Prophecy is literally fulfilled in this lesson, and in the way God said that it would. Israel was to return, not only to Jerusalem, but to the better life of serving Him. God used the worldly powers to their help. But they had to help one another as we must be helpful to one another in our better efforts. The return had for its purpose the rebuilding of the House of God. In every age it is the mission of the people of God to build up His Temple. Note the part the Spirit played. Those who responded were people "whose spirit God had raised".

Lesson 6. Temple Rebuilt and Dedicated. The life of Judah had to centre about the house of God if its future was to be assured. It was a brave attempt for the little handful of people to undertake, but it was in the service of God and God's work is bound to go on in spite of difficulties. The building of the Temple had been greatly hindered by the adversaries of the people of God, but, no matter how powerful oppostition may be, God will have His own way. In discouragement the builders had the assurances of the Prophets. God's assurances always come at the right time and those who heed them find that nothing can hinder their honoring Him. The dedication was accompanied with joy.

There is always joy in the service of God. The older participants shed tears that mingled with the joy of the others. They realized how much had been lost by the sins of the fathers. It is our opportunity to so live that those following us will not loose any of the blessings we enjoy.

Lesson 7. Esther Saves Her People. In the Book of Esther we see the hand of God in every line even though the unbelievers do not find His name in it. Esther is a type of true patriotism; willing to do her part for the salvation of her people. Notice that she was called for just the time and work in which she found herself. The best way to serve God is to do our best in the place where He has placed us. Esther is a type of the Christ who endured death in order to intercede for us. She threw herself upon the grace of the king. No sinner who throws himself upon the grace of God will find him turning a deaf ear.

Lesson 8. Second Return from Exile. This was begun with prayer and fasting. All works for God should be so begun. It was a journey of faith. They trusted the Lord to care and protect them and He did not fail them. Life's journey will end just as successfully if it is a walk of faith. The treasurers that were taken along were carefully accounted for. God gives us treasurers of which we too must render an account. At the end they could say: "The hand of God was upon us." This is the secret of all the success that the Christian wants in this world.

Lesson 9. Nehemiah's Prayer. It was a prayer that was concerned about the affairs of God's people. It was accompanied with fasting. It gave reverent recognition to God. It included a confession of sins. It claimed the promises of God. It was a prayer of consecration in which he gave himself to a certain task.

Lesson 10. Nehemiah Rebuilds Walls. There were enemies outside and inside, but this did not hinder the work. He was a man of prayer and faith in the face of opposition. He arranged for all the people to do a definite work. He was brave with it all and did not yield to discouragements. He was the most dilligent of the workers. The work consisted of watching and working. None should neglect the duty to watch no matter how busy he is.

Lesson 11. Teaching the Law. There was a desire for the word. There was a need for it. It alone could supply the wisdom and the strength the people needed at that time. The whole day was given to the reading. All were present to hear it. It was explained and given so that it could be understood.

Lesson 12. Message of Malachi. 1. Calls attention to how God is robbed even by those who think themselves His favored people. 2. The correction of this evil. A return to the faithful performance of duty. 3. In every age God has a small body of those who keep His commandments and receive His special attention because they are precious in His sight.

RELIEF NOTES

(Conducted by Vernon Smucker)

Brother B. F. Stoltzfus, who has been the director of the Mennonite Relief Unit at Constantinople, has returned to this country, after having closed up the work at Constantinople as per instructions of the Central Committee. Provision has been made for aiding the needy who may yet come to that place, as well as for those who are still at Batoum seeking to come on to America or to Europe. Bro. Stoltzfus spent a few days here at Scottdale in conference with the Executive Secretary of the Committee. His efficient and unselfish services have been greatly appreciated by the Committee and by those with whom he came in contact on the field. Sisters Vesta Zook and Vinora Weaver arrived in this country a few weeks ago and are now at their homes in Indiana.

The following are extracts from cablegrams which have been received from our Unit in Russia since our last report:

"Need minimum September, October, budget twenty-five thousand each. Avoid reduction." (Signed) Miller.

"Neu Samara reports feeding, August first, Children 1133, adults 395. No rain and extreme heat have almost destroyed crops. Committee pleading earnestly for continued assistance." (Signed) Miller.

Following is a copy of a document that will be of interest to all who are concerned about our work in Russia. It will be recalled that at the beginning of our work in Russia a somewhat detailed agreement was entered into between Bro. Miller representing our Unit, and the Soviet authorities, regarding the carrying on of relief work. This appendix to that agreement was likewise negotiated by Bro. Miller with the Soviet authorities, and has been approved by the Executive Committee of the Central Committee, as well as by the American Relief Administration officials in New York.

Appendix to Agreement between American Mennonite Relief and Russian Socialist Federative Soviet Republic Dated October 1, 1921.

Agricultural Reconstruction Agreement

Whereas, The American Mennonite Relief, an unofficial, volunteer, American organization for Christian social service, is now operating in Soviet Russia under an agreement entered into with the Russian Socialistic Federative Soviet Republic, which covers conditions under which the American Mennonite Relief is now rendering aid to the famine sufferers in Soviet Russia, and

Whereas, It is desirable not only to relieve those suffering from famine but also to remove the causes of famine conditions and as fully as possible to prevent their recurrence by enabling the farmers to bring more land under cultivation.

Therefore, It is further agreed between the American Mennonite Relief, hereinafter called the A. M. R., and the Russian Socialistic Federative Soviet Republic, hereinafter called the Soviet Authorities, that the A. M. R., in addition to its program of famine relief, as carried on under the contract between the A. M. R. and the Soviet Authorities of October first, 1921, will also extend such assistance toward constructive agricultural relief in those districts where it is operating or may operate, as is within its power, subject to the acceptance and fulfillment of the following conditions:

First, That the A. M. R. may bring into Soviet Russia or purchase there such agricultural implements, tractors, repairs and parts, seed grains, and other essentials as may be needed to further the work of agriculture in the districts where the A. M. R. may operate.

Second, That their agricultural relief equipment is to be used hy the A. M. R. chiefly to cultivate lands for those who are lacking in tractive powers of their own.

Third, That the A. M. R. may farm tracts at various suitable places selected by the A. M. R. and the entire returns from these tracts are to be the property of the A. M. R. for use in its relief work. Such lands are guaranteed against parceling out to any other organization, groups or persons during the time the A. M. R. is working them.

Fourth, That the Soviet Authorities will give free import and free export to all implements, equipment, seed grains, and supplies brought into Russia under this agreement.

Fifth, That the Soviet Authorities will provide free transportation and permit reshipment to any point in Soviet Russia of all implements, equipment, seed grains, and supplies produced brought into, or purchased in Russia under this agreement.

Sixth, That the Soviet-Authorities will furnish free of cost all fuels and oils necessary for the A. M. R. agricultural operations.

Seventh, That the Soviet Authorities guarantee freedom from requisition, tax or excise of whatever nature to all A. M. R. grain, equipment and supplies.

Eight, That all the terms of the original contract between A. M. R. and Russian Socialistic Federative Soviet Republic of October first remain in force.

C. E. PROGRAM

Pacific District Conference, September 26, 2 P. M.

2:00 Song and Praise Service.
2:15 "Graded C. E. in Our Churches"—D. J. Dahlem.
2:25 Discussion.
2:35 "Are We Making Use of the Quiet Hour and Tenth Legion Departments to Best Advantage in Our Societies"—D. B. Hess.
2:45 Discussion.
2:55 "An Efficient Program Committee (Prayer-meeting Committee) in Our Societies"—Herman Neufeld.
3:05 Discussion.
3:15 "The Intermediates' Social Activities"—
3:25 Discussion.
3:35 "What Our State S. S. and C. E. Organizations Are Doing"—Reports from Idaho, Washington, Oregon and California.

S. S. PROGRAM

Pacific District Conference

I. "A Lesson-Study Outline and a Program of Activities for Pupils of Intermediate and Senior Age."—Rev. M. J. Galle.

II. "Can the Sunday School Promote a Fourfold Program Aiming to Develop the Physical, Mental, Social and Spiritual Phases of Life?"—Mr. D. C. Krehbiel.

III. "Is the Present Lesson Material Adequate to Meet the Needs of Our Sunday Schools?"—Mr. C. F. Mueller.

MARRIAGE

Shelly-Good—Mr. Wilmer Shelly of Emaus, Pa., and Miss Emma Good of Washington, Ill., were united in marriage on Wednesday, August 23, 1922, at the home of the bride's sister in Washington, Ill. The Rev. Paul Whitmer, dean of the Witmarsum Theological Seminary, Bluffton, O., performed the ceremony. Mr. and Mrs. Shelly will make their home for the present in Armington, Ill.

DEATHS

Krehbiel—Peter S. Krehbiel was born in Bavaria Germany, February 16, 1851. In the same year he came to America with his parents who settled in Lee county, Iowa. Here he spent his youth and received his education. On September 25, 1864 he was baptized on the confession of his faith, by Rev. Chr. Schowalter and received into the Mennonite church at Franklin, Iowa.

In his early years he taught school in Illinois and later in Kansas, in which state he located on a farm near Halstead in 1875. In 1885 he was united in the holy bonds of matrimony with Margaretha Schweitzer. This union was blessed with five children, all of whom are still living. In 1905 the family moved to Saskatchewan, Canada, where they resided fourteen years. Failing health compelled the deceased to seek medical aid at the Halstead hospital. After an illness of over five years with much suffering and pain and undergoing two operations, he passed to his heavenly home in the belief of his Lord and Master on June 1, 1922. He lived in the holy bonds of matrimony 37 years and attained the age of 71 years, 3 months and 15 days. His grief-stricken wife, four sons, one daughter, two daughters-in-law, one son-in-law, seven grandchildren, one sister in Donnellson, Iowa, and many friends and relatives mourn his departure but not as such who have no hope.

One by one earth's ties are broken,
As we see our love decay;
And the hopes so fondly cherished
Brighten hut to pass away.

One by one our hopes grow brighter,
As we near the shining shore,
For we know across the river
Wait the loved ones gone before.

Interment was made at Halstead on June 5, Services conducted by Rev. H. P. Krehbiel of Newton and Rev. N. Kaufman of Moundridge.

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IN MENNONITE CIRCLES

Revs. Menno Lehman and P. Smucker preached in the Salem church, Dalton, O., during the absence of the pastor on his vacation.

Arrangements are being made for a joint conference of the Mennonite Sunday school workers in Philadelphia some time during the middle of October. The three schools hope to make this a beginnings of many similar conferences.

A recent decree of the Russian government f orbids r eligious instruction to groups of persons under 18 years of age. Authorities have the right to seize and divert to other uses such church property as they care to take and denominational schools are forbidden. The brethren in Russian have entered a vigorous protest against this apparent attempt to destroy all religion.

Preparations are on foot for making the Old Folk's Anniversary at Frederick one of the best anniversaries ever held. The date is Sept. 16. Dr. Wilbur Thomas, of the Friend's Service Committee will be one of the speakers. Generous provisions have been made for feeding the guests who attend and meals will be sold at a reasonable figure.

"A Short Course of Study in the Rudiments of the Christian Religion for high school students, deaconesses, probationers, students in nurse training schools and lay workers" is the title of an excellent little work prepared by Rev. H. D. Penner, pastor of the Beatrice Mennonite church. It is designed to meet the needs of communities and schools where provision is made for religious instruction, either in public schools or in private institution. The title of the book is an exact indication of what it contains. The course is designed to cover four years and the author has skilfully laid it out so as to make it as comprehensive as possible. While anticipating a real need in Mennonite communities for a work of this kind, the writer has so arranged it that it could easily be adapted to any community.

During the past few months the Mt. Lake, Minn., church has been permitted to enjoy several splendid feasts of spiritual things. Missionary P. A. Penner calls Mt. Lake his home town and, being on furlough, he has been able to bring several excellent and inspiring messages. The lectures by Prof. J. E. Hartzler of Witmarsum seminary were greatly appreciated, the visit of the well known Bible teacher, Rev. Jacob Kroeker, who comes from Halbstadt, Russia, naturally was attended with great interest by the brethren who are nearly all of Russian extraction. It was also a matter of greatest satisfaction that the community was able to have the chairman of the Mennonite Relief Unit, Prof. P. C. Hiebert, visit here and give the report of an eye-witness of conditions as they are in Russia and how the relief sent by American Mennonites is being applied.

MISSIONARY EDIGER EXPRESSES APPRECIATION

Aug. 31, 1922.

The supplication of a righteous man availeth much in its working. James 5:16.

I wish to thank the congregations, societies, and individual Christians for their prayers of intercession in our behalf while I was in the hospital. These many prayers have not united in vain before the throne of God.

I also wish to thank all those who visited me in the hospital, and especially the octette from the "Hoffnungsau Jugendverein" who on a hot Sunday afternoon came 25 miles over dusty Kansas roads to sing for me.

J. B. Ediger.

TO THE CHRISTIAN ENDEAVOR SOCIETIES OF THE GENERAL CONFERENCE

As we have not given any report on the progress that is being made regarding the building of a new Mission Station at Sukri, India, the committee felt that a few lines should appear from time to time, so as to keep the Endeavor Societies in touch with what is being done.

A few of the replies received, show that we have somewhat overestimated the number of members in our C. E. societies. This may cause us to fall a little short of getting the desired $10,000.00 for the new station. Should any of the societies feel led to give a little more than the orginal estimated amount of $1.50 per member, it would greatly help the cause.

As time is passing, and some of the societies have not responded to our letter of June 16th yet, and other societies are urging to speed the matter up a little more, we would be thankful for a favorable reply by return mail. If possible, would like to have an answer from every society in the General Conference as to what action they are taking in the matter. In order that this new mission station may soon be a reality: Let us not be weary in well doing: for in due season we shall reap, if we faint not.

The Committee,
By **A. D. Unruh.**

COME HERE, LITTLE NICOLAI, COME!

Just a minute, se chas, and I'll tell you exactly how it was. We drove out east several hundred werst to Memrick last Friday to visit about twenty Mennonite villages and investigate conditions. As it had not rained for several weeks the roads are very dusty, but our Ford took the bit and made the trip easily from noon till sunset. All along the way the old village threshing stones were thumping out grain in leveled village yards. At Ivanowka we saw twenty-four Dutch windmills all in action. At another place I took a snap-shot at four storks on the straw roof of a Russian cottage—but I "got" only three of them. Such incidents and the maize of roads running in all directions and the stock direction "preamo"—straight ahead—of the peasants keep one interested and awake.

We stopped at the village Nikolajweka and our host, Mr. Friesen, told us incidentally that a little boy was lodging in his barn nights and shifting for himself by day. He described the little fellow in such a way that I became deeply interested and said I wanted to see him by all means. In the morning I went out to the shed where our Ford stood and there I found the little eight-year-old boy, whom I suppose I shall have to adopt in absentia. His name is Nicolai Dombrowski. He is a Catholic and so far as I know, a complete orphan. He says his mother, three sisters and two brothers died of typhus some time ago. Later his father died of the same dread disease at a railroad station near here, and the boy strayed to this village and here has to shift for himself. He was sick when we came there and lay on a thin litter of this coarse grass. He had a heavy hat pulled down over his head to keep the coarse grass from pricking him. His blue shirt and white homespun trousers were badly torn. His feet were bare. Flies were biting and almost eating him up. His pulse was running at about 130 and his mind almost blank with fever. I asked him how he felt and after repeating he replied in Plattdeutsch: "Ek si krank". I asked him whether I might bring him some water in the red wine bottle at his side. He likely thought I wanted him to get some, and after several futile attempts, he staggered over his straw toward the dood. I called to him: "Come here, little Nicolai, come back and lie down." He stood like dazed. Had there been any spectators, they would have seen a man 6 ft. 2 inches, with swimming eyes, take hold of a burning little hand and lead the child back to his litter. Think of your own eight-year-old boy out in the world alone like that. I took out a new white handkerchief with C. E. K. in the border, (my own little child, Florence, put it there) and gave it to him and said: "Put it over your face to keep the flies off." He did so and tried to pull his bare feet into his short trouser legs.

Later I had a talk with Mr. Friesen. He and Mrs. Friesen

have taken a liking to little Nicolai and give him one meal a day. It was arranged that he get one meal out of the Mennonite kitchen and I am to send him some clothing. They said they would find a better place for him.

Two days later I returned and they had cleaned and fixed up the little harness room and put Nicolai into a snug wooden cradle there. They had borrowed a clean shirt for him and given him a good bath. But he was still sick and as he slept his pulse thumped and his cheeks were flushed.

Next morning when we left, little Nicolai sat in the kitchen thin and pale. We left some food there and they will care for him. They were afraid he might have the cholera, which is now causing many deaths and did not want to expose their children.

If Nicolai Dombtowski were an only instance it would be sad enough, but there are thousands and thousands like it here of which heaven only knows. Oh, the pity of it all!

How glad I was when I looked for clothing for little Nicolai, to see what nice things the good people of America are sending over here. And clothing will be needed so badly here this coming winter. In many places fuel will be scarce. The more the need for plenty of food and clothing. In another village I saw another child seven years old. He stays in the shed too. All the clothes he has to wear is a dirty shirt and a little cap. Hardly enough for a Russian winter.

Let's furnish the clothing for Nicolai. **C. E. K.**

CITY MISSION WORKERS LEAVE

It is with genuine sorrow, which is shared by all the members of the Home Mission Board, for whom I can speak, that as secretary of the board it becomes my duty to announce that the two sisters who have been so long and favorably associated in our minds with the mission in Altoona, Pa., have decided to leave the field.

The board at its recent meeting decided, largely for economic reasons, to maintain in the Altoona Mission, the same as in the Los Angeles and Chicago Missions, but one unmarried Sister as assistant to the superintendent. Sister Franz was asked to continue in that capacity while Sister Foth was detailed for full time work in the interest of the people at Coupon, a mining town up in the mountains, where over a year ago she was providentially led to open a work that has been greatly blessed and has borne fruit in the conversion of souls, and the consecration of at least one young life for definite service for the Lord. This seemed to the board to be a promising field both spiritually and financially, considering the very favorable attitude of the leading men of the mining company towards the work done by our people, giving ground to hope for financial assistance from that source.

However, Miss Foth could not recognize, as she said, in this plan of the board the will of the Lord for her. She felt herself, as she declared, neither qualified nor called for the kind of community work included in the suggested plan. Arriving through prayer at a definite conviction, so I appreciatively assume, as to what God's will for her at this juncture is, she decided to turn her back to the Altoona field, and before the board had time to act on her resignation, she proceeded to make all preparations to leave the field by the middle of this month (September).

Sister Franz also answered the board's proposal with a resignation, giving certain personal considerations as her reason, among these being her long cherished desire to go back to school for further pursuit of studies by way of better equipment for work. She too at once prepared to leave about the same time.

Brother and Sister Baergen are thus left alone to the work at this station with such local help as they may find, until the board can fill the vacancy by permanent appointment.

The departing sisters have worked faithfully and well. They take with them our best wishes and the assurance of our prayers for success and God's blessing in their further work wherever that may be by the Lord's leading.

Another change to be reported at this time, results from the resignation of Bro. H. D. Voth in the Los Angeles Mission. This leaves at that station the superintendent and his wife, Rev. and Mrs. Albert Claassen, and Sister Lavina Burkhalter. The work there is strongly assisted by students of the Bible Institute who make choice of this mission in which to do the practical work required in their course of training. One of these, Bro. H. B. Dirks, has agreed to give to the mission, in addition, all his spare hours, and will live there at the mission.

A. S. Shelly,
Secretary of the Home Mission Board.

AN APPEAL FROM RUSSIA

Greeting to our Friends. Dear Brethren:—At this time I want to give you a more or less detailed report of 'life in my two churches: New Choritz and Nikolaital (Borosenko). If such a report is acceptable to the American Mennonite Press I can present it. I am coming, however, with a big request. Yesterday I visited a village of my congregation, Novo Schitomir. It is a Jewish colony in which fourteen Mennonite families live. Altogether there are seventy-three Mennonites. In 1918 the village was completely robbed and part of it destroyed by fire, and six men lost their lives at that time. The survivors only saved what they had on their person. After this typhus caused severe losses leaving twenty orphans. Not a single acre of summer vegetables and very little millet has been grown. The people, however, will not go through the winter starving unless the American Mennonite brethren neglect sending them help. Praise God and thank the brethren over there, they are eating of their gifts. This sustains them, although in nakedness. A tenth of the people there are without clothing, that is, literally naked, so that girls of fourteen are unable anymore to cover their nakedness. I found some children quite naked there. I personally investigated the matter so that I can positively say that there are children there who have absolutely nothing to wear. I did not even find bags that they might hang on themselves. Others again must tear that which they call clothes into shreds to bind up their wounds so as not to be eaten by maggots, and what they have does not at all reach. With horror and loathesomeness I beheld this misery. Man cannot sink deeper than this, they have reached the limit of human endurance. Were I personally in such a state I should be silent and that is the way they are. The people do not beg, they do not complain about their misery, they have lost hope. They do not expect anything anymore, not even death. They are apathetic. Is it not possible for you, dear brethren in Christ, to help them with clothing? Here help is absolutely necessary. When I left them yesterday I told them that I would pray to God for help for them. They doubted, because they have hoped so often. Today the auto brought medicine. It was an answer to prayer. In this God directed me to you and I pray God that these people might be helped through you. Do I plead in vain? No. May God reward you, beloved in Christ! In a week I shall hear from you. Pardon my frankness. The need of my people compels me and love has directed me to you. Greeting in God's name.

J. Rempel, Elder.
Gruenfeld, Aug. 3, 1922.

A TOUCHING GLIMPSE INTO A HOME MISSIONARY'S TROUBLES

The letter given below was received recently by the Secretary of the Home Mission Board of the General Conference. The name and address of the writer are here omitted. Suffice it to say that it comes from one of the appointed missionaries under that board, and shows how these faithful servants are made to feel the pinch caused by the shortness of funds in our treasury. How gladly the board would pay the workers promptly if only the congregations and individual friends of the cause would send in their contributions more prompty and more liberally. Here is the letter:

Dear Brother: I feel that I must write to you in regard to our financial condition. First of all, however, I would like to ask you not to understand me as though my chief concern was for money. Never, no never! I am here to preach Jesus Christ and Him crucified. But to carry on the work without money makes it rather hard and often discouraging.

We have had rather heavy expenses during this last quarter, as you, no doubt, know, including hospital and doctor bills. Besides, the treasury out of which to pay the monthly bills of the Mission is empty and I have had to pay these out of my personal account; but that has reached its limit also by this time. Now I have borrowed $30 from the bank at 8% interest. This will be due the 30th of this month (August) and there is no money to pay it with. Then there is the cost bill for putting the water into the house which was done by the board's consent. Of this $35 has been paid, but $30 remains still to be paid. The party to whom this is owing calls for it every once in a while and I have to keep sending them away empty handed. I usually try to explain that the reason there is not enough money in the treasury is because our people have been giving so heavy this last year for Russia.

I know it is hard for you in the Board to meet all these difficulties, but you will do what is right, this we know. So I do not want to be understood to complain, but only to explain our condition here, and we imagine others are faring the same way.

Wishing you God's guidance in all your work,

Yours in His service,

THE MIDDLE DISTRICT CONFERENCE

The annual sessions of the Middle District Conference were held this year in the Salem Mennonite church near Dalton, Ohio, from the thirtieth of August to the third of September. With the exception of the conference sermon, preached on Wednesday evening by the president, the Rev. P. R. Schroeder, of Berne, Ind., the conference proper began on Friday morning. Thursday was given over to a discussion of the work of two important auxiliaries of the church namely the Sunday school and the Christian Endeavor society.

The entire spirit of the conference was one of genuine fellowship which brought to all a real inspiration for continued service in the cause of Jesus Christ and His church. The nature of the program was entirely such as to deepen this feeling. This renewal of zeal and the creation of a desire for greater service is one of the fine things about any conference and this gathering was by no means lacking in that very thing. Problems of the church were discussed in brotherly fashion and attempts toward their solution all indicated a forward looking active Mennonite church as the desire of those delegates present.

No small part of the success of this conference was the result of the arrangements that had been made, and the entertainment furnished by the pastor and members of the local church. External conditions must be characterized by a certain harmony in order that the inward nature of man may be free to respond to the meaning of such a gathering, and this was entirely the case. Hospitality was abundant, and showed itself especially at meal-time, and in entertaining for the night. That the local people were also interested in the conference program and work of the Mennonite church and her auxiliaries was shown by the large audiences which were present at every session, excepting that rain interfered somewhat with the Saturday attendance.

Each conference session was opened with a devotional period in charge of Rev. W. W. Miller of the Chicago Mission. Using as a basis Peter's Confession in Matthew 16, he brought out each time splendid and helpful thoughts in his fine spirited way. Following these devotional periods, Prof. Quiring, of Witmarsum Seminary, gave his series of Bible addresses. The time of his messages was "The Risen Christ" whom he presented as (1) the foundation of our faith (2) the foundation of unity and peace, (3) the foundation and source of our life and (4) our hope. The speaker has the happy faculty of putting his whole personality into his messages and as a result captivated entirely those who had the opportunity of listening to him. His treatment of the subject was thorough and scholarly, yet reverential and inspiring, space would not permit a resume of these lectures but suffice it to say that they brought home to each member of Prof. Quiring's audience in a real way, the reality and presence of our risen Lord and deepened considerably the appreciation of the meaning of His death and resurrection.

The conference was also fortunate in having present at its sessions Rev. and Mrs. P. A. Penner, and Mrs. Adah Burkhalter, all missionaries to India, at present home on furlough. To hear them speak publicly, or to engage them in private conversation concerning the work could not help but result in a quickening of one's missionary zeal. At the Ladies' Missionary meeting on Friday evening Mrs. Burkhalter told of the women of India. All, excepting the Christians, are subject women but have nevertheless many good qualities. Their greatest curse is widowhood. On Mrs. Penner, with her training as a nurse, fell all the work of a physician at her station. She told of the nursing problem and emphasized the great need for a doctor and a hospital. An interesting feature of this meeting was a missionary pageant entitled, "Two Masters," presented by the Wadsworth Society.

One of the most important actions of the conference was to pledge its support, without a dissenting vote, of a chair in Witmarsum Theological Seminary for a period of three years. Conference also endorsed the work of the Mennonite Colonization Society of Canada which is endeavoring to raise the sum of ten million dollars on the basis of a stock company, to bring our Russian brethren over to Canada. This work is already underway and passage has been engaged for the first group of several thousand. Emphasis was also placed on the necessity for more Bible instruction in our churches, so that our people may have a better knowledge of God's Word. Of importance to Sunday-school work was the adoption of the report of the Sunday-school committee which included a standard for Middle District Schools.

Sunday was the closing day of conference. In the forenoon the Lord's Supper was celebrated together, with German preaching by Rev. J. M. Regier and English preaching by Rev. A. S. Bechtel. A service such as this served beautifully to bind more closely those who came together at the conference from the different churches making up the middle district.

At the afternoon and evening sessions Bro. P. A. Penner brought messages which grew out of his experiences in India. His stirring talk of the afternoon showed the great need for missionary enterprise in India and the high requirements necessary for the missionary going out to work in that field. He said, in part (1) in the hearts of our Hindus and Mohammedans there is a real hunger for God, (2) there is no other agency that can bring a soul to salvation, except Jesus Christ, (3) only those in vital contact with Christ can bring this message.

In the evening service Rev. Penner told of his work with the lepers. The leper home of which he is the superintendent is the third largest in India and is rated by the English inspectors as the most efficient. Not only are these poor unfortunates thus being aided physically, for twelve hundred lepers have already been admitted to the institution, but a large number of these are led to accept Christ.

The Sunday-school and Christian Endeavor programs on Thursday proved also quite helpful and full of suggestions. A report of the former is to appear as a separate article.

A. S. Rosenberger

THE RUSSIAN CHURCH

The nightmare of Bolshevism hangs over the Russian Orthodox Church, says Al. E. Mar, former Russian general, in the Christian Herald. Her elected head, the Patriarch, Tikhon, is confined to a monastery awaiting trial. Archbishops and bishops are deprived of their offices and immured in convents. Five priests have been condemned to death and executed at Moscow. Arrests among the clergy are continuing on a large scale. The Bolsheviki have conceived a diabolic scheme, of which the present persecution is but the beginning. The sequels they aim at are the complete destruction of the Orthodox Church in Russia and the "bolshevisation" of her remains.

The Soviet has always regarded the Church as one of the chief causes hindering the introduction of communism among the Russian people. The Patriarch Tikhon is not the sort of a man to conceal his religious belief and moral convictions. Since his election, he has openly upbraided the Bolsheviki for their cruelty, lawlessness, and inhumanity. But, however, bitter that has been to the Communists, they had not dared to raise a hand against the Patriarch during all that time, with the Church uniting and growing stronger, their hold upon the peasant community correspondingly diminishing, they had been obliged to make concession after concession to the people.

The famine and the Genoa Conference have given them two favorable chances. The first presented a unique cause for setting the members of the Church at variance upon the question of confiscating her treasures; the second, strengthening at once their position in Russia, made it possible for them to apply brute force. The persecution immediately began. At the same time, the Soviet government set up a special committee to manage the Orthodox Church. So it has been stated officially. But its actual task is to bring a schism into the Church, to crush her definitely, if possible, and to create a new Bolshevist church, which would bring Bolshevism to masses.

The committee is composed of ecclesiastics and laymen supporting the Soviet. It is aiming at "nothing less than a reformation of the Russian Church comparable with the reformation in Germany and England. The Council will have to examine wornout dogmas and give the Church a creative and dynamic character. It will consider ethical questions and brand the theory of capitalism as immoral and false."

Those words "brand" the whole structure. The sequel is clear. If the Church is not left entirely to herself, and a further ordeal follows the artificial schism—the people will rise against the oppressors. Then their fall is imminent. The resistance during the confiscation of church valuables is more than sufficient warning. Tired of politics, sick of privations and misery, spiritual and material, the Russian people still finds force to defend its last refuge—faith.

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EDITORIAL

When it comes to numbers that go beyond the three figures few of us are in a position to know what they mean. A million dollars, for example, are never piled up in one place and to the one who must earn the few with which his hard week's labor is rewarded a million simply means some vague impossibility. Yet when a fire sweeps over a few buildings in almost any city the losses are counted up in millions. There are millions before our eyes every day, then, so far as valuation is concerned. Now, when we speak of the unsaved millions of the world, we sometimes let it go as a vague generality. It will be vague if we do not realize that right before our eyes, in our own home town, there are a great portion of those millions that may be reached. If we knew that the souls of all the unsaved persons we know were to be suddenly called out of the world by some dire calamity we would feel ourselves in the face of one of the most terrible things that has happened in the world. Yet like the fire of a single night destroying property of immense worth, brings home to us the thought that there is much to lose right at our door, so the death of the multitudes of the unsaved should stir us up to a realization that here are some of those many millions that might have been saved had we been faithful in our duty. They tell us that there are one billion heathen in the world. How vast must be that number when thousands and millions make our heads swim. A soul lost is a soul, let that one live next door or let him live ten thousand miles away. It is the Christian's task and the church's task to give these billion heathen a chance to hear the message of salvation. The task is large. The trials envolved are larger, but the need is imperative. It is the opportunity of the church to be active in its Home Missions and in embracing that opportunity it proves its sincerity in its desire to bring the Gospel to the heathen. Even if we deal in large and vague numbers when we speak of the winning of souls that is no reason for discouragement. The Gospel will save. Wherever it is preached blessings will follow. Whoever responds to the call of Christ finds Him an all-sufficient Savior.

THE MARTYDOM OF SISTER REGINA

Howard A. Banks,
In Sunday School Times

"She was small of stature, but a very beautiful girl—in my opinion the rarest type of beauty that the Semitic race produces."

Pastor Peter Gorodishz of the Christian Hebrew congregation of Kief, Ukrania, was speaking during his recent trip to America, in answer to questions about the results of his work as an evangelist and pastor in Russia.

The girl he was describing so enthusiastically was Regina Rosenberg, a Jewish girl with whom Pastor Gorodishz came in contact in Charkov in the year 1917. He had led some of her friends, and perhaps relatives, to Christ through his preaching, and naturally they were anxious for this lovely seventeen-year-old girl to come with them into the ark of safety.

"Regina seemed to be possessed," he said, "of a spirit of venom against the gospel." And yet he believed that by the grace of God she was interested more than she would admit, and that God had given him some influence over her.

On the day appointed for his departure from Charkov, he exacted a promise from her to come to see him for a conversation on the subject of accepting Christ. He invited a number of devoted Christian women to meet him at the same time, so that they could all pray with the girl. She was to come at four o'clock in the afternoon, but five and then half-past five o'clock passed, and she had not arrived. But just about half-past five she finally appeared, and frankly confessed that she had made up her mind not to come at all, but at four o'clock a conflict began within her soul which she fought out for an hour and a half, and finally yielded to the conviction that she had better not stay away. Four o'clock, when this conflict came upon her, was just the hour when those Christian friends had assembled and begun to pray.

"All of us began to talk with her, and occasionally to sing evangelistic hymns. I became so deeply concerned for her that I gave up all the idea of catching my train and leaving town that night. For hours we struggled for that soul, and before midnight the girl had finally yielded and given her heart to Christ.

"Very energetic and intense in her temperament was Regina Rosenberg. Whenever she said a thing you could see that she meant it in every fiber of her being. We knew at once that her conversion meant the putting of a new instrument of power into God's hand for His service.

"Regina was the daughter of a wealthy Jewish merchant, and her conversion meant leaving her father's house and beginning her Christian life amid intense struggle. She finally secured a position in a bank, and it was not long before the son of the banker who was a millionaire, charmed with her beauty, proposed marriage to her. But she replied that her life was to be given over to the service of her Lord, and this refusal led finally to her giving up this position. The trials she endured, the persecutions she underwant, would seem hardly believable if I were to take the time to describe them.

"I baptized this young woman, and she applied for church membership in our Hebrew Christian congregation in Kief. In 1919 she joined a mission of itinerant Mennonites, who have done a good work in Russia. These workers divided themselves into groups for their itinerant evangelization, and the leader of the group which Regina joined was Jacob Dick. It included four other workers. In the small villages clustering around the city of Yekaterinoslav, where they decided to preach the gospel for a time, an epidemic of typhus fever was raging and the percentage of mortality was very high. They did all they could in fighting the disease and in ministering to its victims, and this created a strong affection for them among the population.

"Going southward they came to a village where nearly all the people, but particularly the women and children, were afflicted with the fever. With self-sacrificing service they were looking after the sick, and yet taking time to preach the gospel on the street. Into this section had come the mercenary, opportunist army of Machno, a godless, anarchist leader. Many of the soldiers came to hear the preaching in the village school, and not a few of them were converted. Their conversion, of course, meant their desertion of the cause of their leader and this boded ill for the evangelists. They soon suspected that a plot was being formed against them.

"After various threatening visits, all the time becoming bolder and bolder, the soldiers of Machno one day invaded the school room where some of the group, including 'Sister Regina,' were testifying, and demanded of 'Bro. Dick' his authority for preaching. He was able to show them a permit, and began preaching boldly. The Machnovites finally ordered all the members of the group to stand up against the wall, but the schoolmaster requested that no one should be killed in the schoolroom.

"The members of this evangelistic group were then led outside of the town to a place where bricks were made. One of the men was terribly beaten on the way. Some one who witnessed this march to death saw the girl Regina open her Bible and speak to one of those who was threatening her, pointing at times with her finger to heaven.

"The teachers were taken into a barn, in which several shots were fired, as villagers who heard them testified later. The whole village was in a paroxysm of fear at this time. Most of the men in this town had fled for their lives before this, and no one dared to go out and attempt to rescue.

"The following day when the soldiers of Machno had left for another district, several of the Mennonite brethren went to this place of death to investigate. Two of the brethren were found to have been shot standing up against the wall. Another brother and a sister had been pierced with bayonets after being terribly beaten. Two other figures, rigid in death, remained, and both were in a posture of kneeling. One of them was still another Christian brother, and the last one was Regina. Her head had been severed, apparently at one terrible blow from a sword, and her Bible was lying near by, for she had evidently held it in her hand to the last, and was no doubt reading from it to her persecutors just before she was killed.

"The life of Regina Rosenberg was short but rich, and even her death was made a blessing, for one of the brethren of that Mennonite group who escaped death appeared before the council of the Hebrew Christian congregation in Keif, telling of the story of the martyrdom of Sister Regina, and of how she seemed to have suffered more than any of the others because she was a Jewess. As a result of that story many Jews in Kief were converted."

THE GOSPEL OF DIRT

Thomas Garlyle was a great man. He was a leading essayist and historian, whose many works are still used and loved by all thinkers. He was born in 1795 and died in 1881. Not long before his death Carlyle, who knew Darwin well, wrote the following:

"I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend **'Omni ex conchis'** (everything from a clam shell)! I saw the naturalist not many months ago; told him that I read his 'Origin of Species' and other books: that he had by no means satisfied me that we were descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning but with very little intellect. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn—the Gospel of Dirt, that is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him forever.' **No Gospel of Dirt,** teaching that men have descended from frogs through monkeys, can ever set that aside."

Darwin's theory of Creation is still being maintained by many people who pride themselves with superior knowledge and advanced thinking. Among these adherents of the evolution-theory are many preachers, teachers and instructors in so-called "Christian" institutions. By believing this theory they are found in company with pagan philosophers and all other infidels of past generations, many of whom were grossly immoral.

Some of our readers who are not acquainted with the Darwinian theory have asked for a definition. If we strip it of its scientific verbiage it means the following: Many millions of years ago, some say 50, others 150 and some 250 million of years ago, all space was filled with a matter which has been named "Protoplasm." The word means "first matter" or "first form." They do not tell us however how they found out that such an original matter existed. If we ask them from where did this protoplasm come, how did it begin, they shut up like a clam and inform us that no human being can answer such a question. They are just as dumb to the question where the supposed life-cell in that protoplasm came from. The existence of life demands life; life in any form can not spring out of nothing. Those who deny it are fit subjects for the insane asylum. Yet such is the theory that life originated itself in some unknown process. Then in some way through some mechanical and physical laws, which came into existence by themselves working harmoniously together, particles of the protoplasm got together, **and by the working of still** another law called "the survival of the fittest" shaped themselves and became Protozoa, the lowest form of animal life. The thing continued to work by itself and produced the "Polyps" which means "many-footed." The Polyps changed themselves into Mollucs, which, in course of time, became a species of worms, the worms turned and became fishes and the fishes gradually changed themselves into Amphibians, frogs and such things which can live both in water and on the land. The Amphibians wiggled themselves into snakes and lizards; these Reptiles became birds and learned to fly.

Greater still was the metamorphosis when the birds became Mammals, animals that suckle their young, and finally these Memmals, having reached the form of monkeys turned into men! Oh! Evolutionist what a consummated fool thou art! Thou art that fool who says in his heart there is no God! As it has been well said, "The most stupendous miracle recorded in the Holy Scriptures makes no such strain upon the faith or reason of a man who has a particle of sense, as the utterly absurd and ludicrous notion, that all the countless worlds and solar systems, with all the diversified displays of divine wisdom and power, and all the wondrous adaptation of means to ends, and all the five hundred thousand species of animals, and all the human beings, millions upon millions, with all their sins and sufferings and all their hopes of a future life, and all the proofs of an overruling providence and a judging God, are to be traced back to protoplasm. Creation, and such a creation, without a Creator, or with such a Creator! Surely credulity, far below that of the most ignorant fetich-worshipper, is needed to believe this rayless nonsense. Surely the God of this age blinded the minds of all these infidel evolutionists and is leading them into the densest darkness, through which he sneeringly bids them peer across dreary waste of innumberable ages to discover and adore protoplasm."

And all this infidel nonsense, this spawn out of the pit, is paraded as advanced thinking, the great intellectual achievement of the race, and all who do not accept this infidel harangue are classed with ignoramuses! But the poor Evolution-infidel forgets that the master minds of the race, the greatest scholars, discoverers, inventors, philosophers and poets, men like Augustine, Calvin, Luther, Bacon, Milton, Newton, Pascal, Agassix, Virchow and thousands more bowed before God's revelation and accepted it as the Truth. There are three reasons for the continued belief in evolution, and the rejection of God's Revelation, they are the depravity of the human heart and its total blindness, ignorance, and self-conceit.

When the editor was recently in Cleveland, Professor G. W. Todd of the Western Reserve University gave a lecture on the origin of man. He said that man and the ape descended from a common ancestor. "It was not until some three million years ago that a man resembling the man of today appeared. He spoke by grunts, stood erect, was about 5 feet 8 inches tall, and had a brain about 1,000 centimeters in size. He has been able to talk for half a million years and to learn by experience for 30,000 years."

Well, this professor, whose name is unknown in the scientific world, is very positive. He speaks as if he watched the whole process in person. But with these ridiculous, unscientific, silly, puerile assertions he has made himself the laughing-stock of real scientists, none of whom ever made such foolish claims. Let them chatter away with their would-be scientific ramblings. Let them throw mud at the Bible as much as they please. The day is coming when they all will be found out liars and God's revelation as to origin of man will be gloriously vindicated.—Our Hope.

HOME

What is home? It is a place of rest and quiet from the turmoil and strife of the world. It is one of the places where hearts should be sure of one another, where envy and jealousy and bickerings are not known. When one's best efforts have failed, where one's hopes have proved illusive and vain, to know that there is one spot to lie down in and forget the opinions of men and the hard strife that brought no returns—**that is to be** blest with the sense of home. It is the refuge for the discouraged, a covert from the storm.

What is home? It is a place in which to cultivate friendships, to sit down with kindred spirits and talk over the best things one is thinking about. Any one is to be deeply pitied who does not know what it is to have friends in whom he can confide, to whom he can reveal his intimate aspirations and hopes, who believe in him and will defend him.

To have friends, true and tried, is to be rich in the best things of the heart and soul. To be friendless is to be poor indeed beyond any way of compensation for one's poverty.

Elizabeth Barrett Browning once said to Charles Kingsley: "Tell me the secret of your beautiful life that I may make my life beautiful too." His reply was, "I had a friend."

There is no day in all the calendar so interesting as that one on which a friend is expected. The sun shines brighter, the birds seem to sing more sweetly, and all nature is making music with your heart in high expectation of the coming of your friend. The house is set in order, there is a touch here and a touch there to give an added grace to the greeting he is to receive. And then the long talks; or it may be the long silence itself is eloquent with expression.

An ideal home, then, has a cozy corner for friends, and much of its joy and uplift come from their presence.

But however well we may build our homes, and though we make them charming in beauty and rich in friendships and love, we can not stay. This is not our abiding place. Like all our fathers before us we are strangers and pilgrims in the earth. We are here for a little while to learn to love truth and to do justice, to do the thing next to us that needs to be done, to grow rich in mind and heart; and if these things abound in us, we have but made ourselves ready for another place that we are permitted to think of now as our eternal home.

I like to think of death as just going home. I like to think of all the tired and sick and troubled ones, to whom life had come to be too heavy a burden, as having gone home. I remember that when I was a boy I attended prayer meeting that was especially marked for me by the talk of an old man. He arose and leaned upon his cane and said: "When I was a young man, away from home, serving an apprenticeship, I looked forward eagerly to Saturday night, for that was the time when I laid down my tools and quit my work and went home. Now my work is about done and I am nearing Saturday night, and with the gladness of my boyhood I am thinking of going home."

Death is like shutting our chamber door when we go to bed, and our friends say to us "Good night."

Our hope is that God will say to us, "Good morning!"—Ohio Farmer.

TESTING CHRISTIANITY

To examine its evidence is not to try Christianity; to admire its martyrs is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend its rites and services with more than Mahometan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to have beheld earth annihilated, and heaven opened to the prophetic gaze of hope; to have seen evermore revealed behind the complicated trouble of this strange, mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason,—to have known and felt this, I will not say for a life, but for a single blessed hour, that, indeed, is to have made experiment of Christianity.—William Archer Butler.

THE C. E. TOPIC

Oct. 1.

Better Work

Rom. 12:9-11.

(Consecration Meeting. Rally Day suggested.)

For some reason that is hard to understand, some people neglect to read the account of our first parents in the Garden of Eden and get the impression that they were placed there to remain in idleness. The actual condition of man and woman in the Garden was that they were commanded "to dress the garden." God never contemplated a state of idleness for any of His creatures. All have their work to do, and all are expected to be faithfully employed in the tasks given into their hands. The New Testament is full of emphasis on work. The Master made frequent reference to the work He was to do, He told the parables of the Pounds and Talents as well as that of the Vineyard and in each He made faithfulness to the trust a condition necessary in order to please the heavenly Father. The Apostles, while called to the most dignified work in the world, the saving of souls, were men who knew what hard work meant and the Apostle Paul reveals to us that he worked his way along while on those wonderful missionary journeys. Not only have we the example of such excellent men, as well as the commands of the Lord, who Himself was a working man, but work, real hard work, is set down in the Bible as something one must do in order to show one's right to a living, for, we are told that he who will not work shall not eat.

Having recognized God's demand that all contribute to the production of the things needed, let us see if work may be rightly or wrongly done. There must be real earnestness in what we do for are we not told so? Not slothful in business, fervent in spirit, serving the Lord." Whatsoever our hands find to do we are to do with all our might. We are to serve as though the eye of the Master were over us all the time, not being eye servers. Our efforts are to bring forth good fruit. If the work of our lives is compared to fruit, let us bear in mind what is to become of the tree that does not bring forth good fruit. Our efforts are described in one of our Lord's parables to the sowing of seed, some of which falls upon poor, thorny and hard soil and some of which, indeed the greater portion of it should do so, falls upon good soil and does what it is intended to do—bring forth fruit at the time of harvest. If we are doing our best for God we will see to it that our life's work results in an abundance of good fruit. We will also see that it does not waste the means that the Father has placed in our hands to be so sown that there will be an abundant harvest to His honor.

Some kinds of work is bad work because it is not performed as the Master would have it done. The men in the parable who made all kinds of excuses were not engaged in anything dishonorable, but they were not interested in doing that which the Master wanted them to be doing and therefore their excuses were an insult to Him. Not to be engaged in wrongdoing is not all that is expected of the child of God. He must be engaged in doing something. The real virtue in work is not negative righteousness, but a righteousness that has been worked out and continues to keep at working itself out.

Better work for God is an improvement on past tasks. How often do the speakers who address the young people, going out into the world after their schooling is completed, tell that it is the most important thing to always be doing one task better than the last. In other words, there must be an improvement shown. The farmer knows very well that no matter how good his stock or the seed he uses may be, it will deteriorate if he does not continually keep improving it. The writer knows of a brand of apples that he handled years ago, when he was in the business, that could not be surpassed for appearances and flavor and yet, today, not forty years since that time a good apple of that brand cannot be secured. It was neglected when it should have been receiving constant attention. The same thing is true of the fruit of our lives. Each day must show that we have been trying to surpass the activities and improvements of yesterday.

Better work for God depends upon the kind of company we are in. God wants His people to be a separate people and when they mix with the world and its pleasures they place themselves in the position of not being able to do their best for Him. It may be, with godless associates, we make it impossible to do anything right for Him. The company one keeps tells the kind of a man or woman we may be.

In doing better work let it be remembered that we do not work alone. The Bible tells us that we are workers together with God. We are also fellow workers with the rest of His children. Successful work means work in love and harmony with them.

THE S. S. LESSON

Oct. 1

The Birth of John the Baptist

Luke 1:8-22

Golden Text: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1:15.

Zacharias had come to the supreme moment of his life. It was his turn to serve at the altar of incense. To the 20,000 priests this was the one day in their lives to which they looked forward. Many never lived to see that day. Zacharias had every qualification for the work he was doing. He was of the priestly tribe of Aaron and his whole life was preparation for the exercise of the holy office. We live in a dispensation in which every true believer is a priest and the privilege of going alone and directly to God is ours for the exercising. To Zacharias the priestly function was a special privilege and a duty. To us in our day it is still a privilege, but not of a class and it is more than a duty, it is an opportunity. Let us never miss the opportunity for the intercession that God offers to us.

The supreme moment came into the life of Zacharias in another way. His had been the misfortune that, in his day, was regarded a dire calamity. He had no child. A childless couple, especially a priestly pair, felt that such a lack in their home would doom them to a lonesome old age and their influence upon the future would be checked. How strange that the revelation of a son to be born should come upon the day that marked the crisis of his priestly career. One thing at least is to be noticed, God's blessings seldom come singly. Then again, when He does send them, they are greater and better than our fondest expectation. Zacharias went into the Temple that day to grace the one great day in his priestly career. He found something that was to be supremely better than simply holding an honor for a few moments. He found that his, and his wife's fondest desires were to be granted. The higher blessing came while he was attending to the work laid out for him to do. Generally this is likewise true for all of us. Our greatest joys and our greatest and best opportunities in the service of God come to us along the line of our accustomed work. If we are true and faithful in the places God puts us we may reasonably hope that there He will reveal to us our greatest and best rewards. It is also to be noted that while Zacharias was performing his office in the Temple, the people outside were praying. He was doing his work in an atmosphere of prayer. He was leading multitudes in their prayer, for the burning of incense did symbolize the prayers of the people ascending to God. He had the support of the praying people outside. No wonder great, yes very great, blessing came into the life of this faithful priest. Yet we must not lose sight of another prayer, the prayer of the wife, Elizabeth. She was a woman of prayer and hope in God. Zacharias came to the wonderful experience in his life because of no small part the prayer of his faithful wife. Let this lesson suggest to us the worth and power of prayer, (1) in the home, (2) among the people, (3) before the altar.

It has been only to a few faithful ones that the angels of the Lord were revealed and those to whom they came were people of of greatest piety and spiritual worth. Many priests had no doubt been good men, but in the life of Zacharias there was something that God deemed worthy of rewarding with such a high honor. To human eyes the birth of a son was improbable, but with God this was to be but one more sign by which He would show forth His might.

How differently men act when they see the realization of their hopes. Here in an instant Zacharias had it from the mouth of the angel that the great desire of his life should be realized. It should have been an occasion of the greatest joy, but he challenged the word of the angel. It was an attitude of unbelief that he displayed. Nothing so defeats the purposes of God as the unbelief of those whom he honors. Do we not read that even our Lord could not do many mighty works because of unbelief? But the unbelief of men cannot altogether defeat the purposes of God. He is mightier than all the doubts that can be expressed. So it happened that the son was to be born to the priestly couple long after the probability of such a thing had passed. It reminds us of several such instances that the Old Testament records. At least Zacharias might have recalled these instances and believed. When the minister at the altar does not have the faith that the Book reveals concerning other servants of God the time has come when God must sternly rebuke. And so it happened that in answer to the challenge of Zacharias God gave a sign, but the sign was also a discipline upon Zacharias for his unbelief.

The facts revealed concerning the child to be born were: 1. He was given in answer to prayer. 2. His name was to be John. 3. His birth was to bring joy to the parents and many others. 4. He was to be great in the sight of the Lord. 5. He was to abstain from strong drink. 6. He was to be filled with the Holy Ghost. 7. Many were to turn to the Lord through him. 8. The spirit of Elijah was to be upon him. 9. He was to make ready a people for the Lord.

RELIEF NOTES

(Conducted by Vernon Smucker)

Cablegrams received during the past week indicate that the twenty-five tractors shipped to Russia some time ago are now on the field and by this time have possibly begun their work of plowing for the fall crops. Bro. Hiebert, who accompanied them, was superintending the unloading at Odessa and the re-shipping to Alexandrovsk. The agreement with the Government has been completed and signed and every arrangement seems favorable for effective work along this line to begin at once.

* * * *

Arrangements are being completed for Bro. and Sister D. M. Hofer, of the Krimmer Mennonite branch, to sail for Russia about October 7, where they will take up work with the Russian Unit under the Mennonite Central Committee. Brother and Sister Hofer are active workers and have for some time been engaged in missionary work in Chicago. We wish for them a prosperous and useful period of service attended by the richest blessings of our heavenly Father.

* * * *

A carefully compiled report from Bro. D. R. Hoeppner, member of our Unit in Russia, concerning conditions in the Orenburg district, is at hand. Out of a population of 6083 in the Mennonite villages, 39 have died of bitter starvation and undernourishment, a percentage which is however a great deal smaller than that of the Russian villages in the same district. In some of these Russian villages only 10 per cent. of the former population remains, and in many of them as high as 50 per cent. of the population perished. No accurate statistics or records were kept in these villages. Bro. Hoeppner states that "millions of Russians and hundreds and thousands of foreigners such as immigrants, prisoners of war etc., have perished and are gone without having an iota on record of them."

MARRIAGE

Baer—Camp. Summerfield, Illinois, on Sunday, August 20, John L. Baer and Martha E. Camp, by their pastor, G. T. Soldner.

DEATH

Sprunger—Hulda Sprunger, daughter of Jacob and Elizabeth Stucky, deceased, was born January 7, 1893, and died August 11,1922, after four months of suffering. Her age at the time of her departure was 29 years, 7 months and 4 days. On May 19, 1907 she joined the Berne Mennonite Church by baptism upon the confession of her faith, continuing as a faithful member until her end.

On September 19, 1920 she was married to Ira H. Sprunger of Berne, Indiana. To this union was born one daughter, Elizabeth Jeanette.

She leaves to mourn her early departure, her sorrowing husband, one daughter, four months old, one brother, Gilbert Stucky, three half brothers and one half sister, Clarence, Howard, Herman and Agnes Sprunger, all of Berne, Indiana, and many other relatives and friends. She was preceded in death by her father, mother and step-father.

The funeral service was held on August 14, at the Berne Mennonite church. Rev. P. R. Schroeder spoke on Rom. 8:18.

CONTRIBUTIONS

RECEIPTS FOR AUGUST FOR FOREIGN MISSION

General Gifts

Peter Goosen, Mt. Lake, Minn., $5; S. S. Christian Ch., Moundridge, Kan., $33.46; Tabor Ch., Goessel, Kan., $187.50; Rosenort Ch., Rosthern, Sask., $206.13; Bergtal Ch., Korn, Okla., $39.55; S. S. City Ch., Beatrice, Nebr., $110.06; Friend, Reedley, Calif., $5.00; S. S. Bridgewater, S. Dak., 40.00; Bergtal Ch., Pawnee Rock Kan. $31.26; Jacob Amstutz, Pulaski, Iowa, $80.00; Friend, Newton, Kan., $50.00; Dietrich Funk, Santa Ana, Calif., $5; S. S. First Menn. Ch., Bluffton, Ohio, $33.51; Menn ch., Escondido, Calif., 13.15; Bethesda Ch., Henderson, Nebr., $234.77; Friend Newton, Kan., $10.00; G. P. Regier Children, Newton, Kan., $10.00; Swiss Ch., Whitewater, Kan., $176.50; Menn. Ch., Goessel, Kan., $42.81; Brudertal Ch., Mt Lake, Minn., $15.41; Friend, Newton, Kan., $25.00; Bethesda Ch., Langham, Sask., $34.84; Menn. Ch., Burrton, Kan., $11.15; Christian Ch., Moundridge, Kan., $27.30; S. S. Monroe, Wash., $20.00; First Menn. Ch., Upland, Calif., $37.28; Menn. Ch., Buhler, Kan., $54.84 Bethanien Ch., Kingman, Kan., $12; S. S. Menn. Ch., Buhler, Kan., $50.00; Menn. Ch., Deer Creek, Okla., $65.00; Friend, Beatrice, Nebr., $25.00; Bethel Ch., Mt. Lake, Minn., $300.00; San Marcos Ch., Paso Robles, Cal., $10; Jos. C. Graber, Pretty Prairie, Kan., 20.00; Friend, Pretty Prairie, Kan., $50.00; S. S. & Menn. Ch., Pratum, Oreg., $10.00; Hoffnungsau Ch., Buhler, Kan., $45.27; Menn. Ch., Thomas Co., Kan., $5.00; Menn. Ch., Pulaski, Iowa, $27.74; S. S. Zion Ch., Donnellson, Ia., $9.77; Zion ch., Donnellson, Iowa, $129.42; Menn. Ch., Lehigh, Kan.,$28.84; S. S. Alsen, N. Dak., $10.31; Menn. Ch., Alsen, N. Dak., $151.21; Jonathan Jantz, Ft. Cobb., Okla., $7.75; Menn. Ch., Hillsboro, Kan., $38.47; Tabor Ch., Goessel, Kan., $118.00; S. S. Brudertal Ch., Hillsboro, Kan., $62.48; Sister Marie Lohrentz, Newton, Kan., $5.00; Hoffnungsfeld Eden Ch., Moundridge, Kan., $312.00; Menn. Ch., Halstead, Kan., $56.70; Friend, Avon, S. Dak., $25.00; Salem Ch., Freeman, S. Dak., $130.07; Rosenort Ch., Rosthern, Sask., $16.58; C. Jantzen, Plymouth, Nebr., $20.00; C. E. Soc., West Swamp Ch., Quakertown, Kan., $15.00; P. H. Goertz, Marion, S. Dak., $5.00; Swiss Ch., Bluffton & Pandora, Ohio, $300.00; Christine Hirschler, Upland, Calif., $10.00; Menn. Ch., Lake Charles, La., $13.27; Menn. Ch., Butterfield, Minn., $53.00; Bergtal Ch., Pawnee Rock, Kan., $31.17; S. S. First Menn. Ch., Newton, Kan., $75.00; Johannestal Ch., Hillsboro, Kan., $225.00; Committee of Reference, N. Y., refund, $2.00. Total, $4,026.57.

Special Gifts

Joseph Schrag, Pretty Prairie, Kan., for Boys' School, $100.00; C. E. Soc., Garden Twp. Ch., Moundridge, Kan., for Child, $31.75; Karl A. and Mrs. Richert, Newton, Kan., for Orphan, $25.00; S. S. Munich, N. Dak., for Bhadra, $50.00; Maria U. Schmidt, Goessel, Kan., for Orphan, $30.00; C. E. Soc., Bethel Ch., Mt Lake, Minn., for Beladula, $40.00; Mrs. R. A. Goerz, Newton, Kan., for Harry, $30.00; Mrs. Jacob Epp, Henderson, Nebr., for Orphan, $30.00; J. A. Boese, Avon, S. Dak., for Adam, $40.00. Total $526.75.

Girls' School in China

S. S. Class 33, Berne, Ind., $16.15.

India's New Station

C. E. Soc., Alexanderwohl Ch., Goessel, Kan. $50.00; C. E. Soc., Ebenezer Ch., Bluffton, Ohio, $19.05; B. F. Welty, Tacoma, Wash., $50.00; C. E. Soc., Tabor Ch., Goessel, Kan., $51.50; C. E. Soc., Springfield, S. Dak., $101.00; P. A. Langenwalter, Fairmead, Calif., $10.00; C. E. Soc., Hanston, Kan., $13.50; C. E. Soc., Bethel Ch., Mt. Lake, Minn., $135.00; C. E. Soc., Ruff, Wash., $13.50; Inter. C. E. Soc., Berne, Ind., $31.24; Jr. C. E. Soc., Halstead, Kan., $10.20; C. E. Soc., Alsen, N. Dak., $70; C. E. Soc., First Menn. Ch., Mt. Lake, Minn., $20.00; C. E. Soc., Pretty Prairie, Kan., $67.00; C. E. Soc., Gnadenberg Ch., Whitewater, Kan., $68.00; C. E. Soc., Tampa, Kan., $24.17; Salem Ch., Freeman, S. Dak., $52.05; C. E. Soc., Swiss Ch., Whitewater, Kan., $110.00; C. E. Soc., West Beatrice, Nebr., $57.51; C. E. Soc. Tabor Ch., Goessel, Kan., $35.50; C. E. Soc., Pretty Prairie, Kan., $6.00. Total $995.22.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them. Balance, August 1st, 1922 .....$341.89

Receipts during August:

Treasury for General Gifts ...	$4,026.57
Treasury for Special Gifts	526.75
Treasury for India's New Station	995.22
Treasury for Girls' School	212.65
Total Receipts during the month	$5,761.19
Balance and total receipts	$6,103.08
Paid out during the mouth	3,598.92
	$2,504.16
Paid off from the debt at Bank	2,500.00
Balance on hand, September 1st, 1922	$ 4.16

On September 1st, 1922, our Board has a debt of $15,500.00, which is borrowed and owes $3,750.00 on the P. A. Kliewer Buildings, which amount Bro. Kliewer has borrowed.

Gratefully acknowledged,

Gustav Harder, Treas.
Whitewater, Kansas.

J. G. Regier, Asst. Treas.
Newton, Kansas

Contributions Received by the Ex. Com. of Mission Societies During August, 1922

For the Girls' School, China: Oakleaf Sew. Soc., Mt. Lake, Minn., $12; Sew Soc., First Menn. ch., Bluffton, Ohio, $72.35; Sew, Soc. Wisner, Nebr., $5.00; Mission Soc., Lorena, Okla., $16.87; S. O. Circle, Upland, Calif., $24.00; Do., for Bible-woman No. 9, Mrs. Wang, Kai Chow, China, $35.00; Salem Ladies Aid, Hurley, S. D., Russian Relief Work, $15.00; Bethel Sew. Soc., Hydro, Okla., Do., $14.00; Oakleaf Sew. Soc., Mt. Lake, Minn., Do., $15.00; Do., for General Mission Treas., $35.00; Sew, Soc. Summerfield, Ill., Postage of Ex. Com., $2.65.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

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VOL. XXXVII. BERNE, INDIANA. SEPTEMBER 21, 1922. No. 37.

IN MENNONITE CIRCLES

Mr. Arthur Rosenberger, of Witmarsum Seminary, preached in his home church, the First Church, Philadelphia, on Sunday morning, September 10.

A recent Bulletin of Witmarsum Seminary contains Constitution and By-Laws of that institution. No one is in a position to understand the work of the Seminary without a knowledge of what this document contains.

The Publication Committee of the Eastern District Conference is at work on the Year Book for 1923 and promise that the new production will contain a number of interesting and valuable articles. No General Conference home should be without this important yearly contribution to Mennonite literature.

An interesting marriage took place at Rosthern, Sask., Canada, on August 31. Bro. A. A. Friesen, well known in Mennonite circles because of his connection with the Russian delegation that arrived in America three years ago, was married to Maria Goossen, who safely arrived from Russia on August 20. The marriage took place in the Rosthern church and was attended by a large company of guests who partook of the wedding dinner, served in the basement of the school building. Three years ago, as these young people were about to be married, the event had to be postponed on account of the trying times which made it necessary for Bro. Friesen to leave Russia. During this time, for two years, they heard little or nothing of one another. Six months ago Miss Goosen undertook the journey to meet her betrothed, often traveling alone and under severe difficulties. Upon her arrival in Rosthern, she made her home with Bro. and Sister J. J. Loeppky, until she and Bro. Friesen were joined in marriage. Bro. and Sister Friesen have established themselves in a house in Rosthern. In the name of the many readers of the Mennonite the Editor wishes Bro. and Sister Friesen a long and happy life during which they may together enjoy the blessings of God.

"The Pastor's Helper," the local paper of the Wadsworth, O., congregation, dedicates its September issue to the memory of Rev. Ephraim Hunsberger. Rev. Ephraim Hunsberger was the first pastor of the Wadsworth Mennonite church. He was born November 18, 1814, near Bally, Montgomery County, Pa., died February 20, 1904, in the 90th year of his life. In 1849, Rev. Hunsberger was chosen minister of the Hereford Congregation in Pennsylvania and was ordained by Rev. J. H. Oberholtzer. In 1852 he responded to a call from the early pioneer Mennonites of the Wadsworth community and spent his life in the ministry in this place. Before any church building was erected he held services in the school house at Holmesbrook. After its organization a church was built on the diagonal road northwest of the school. The congregation then prospered under his direction. It was largely through the efforts of Rev. Hunsberger that the Mennonite College was established at Wadsworth about 50 years ago. He served on the building committee and later served on the Board of Education. One of the impressive things in connection with the General Conference, held in the Bally church in 1899, was the sermon delivered in this, his home church, so many years after he had migrated to what then was considered a far away place, in order that he might there serve the brethren in the ministry.

CHANGE OF ADDRESS

Rev. D. D. King's address, now Pandora, Ohio, will be in future, Rev. D. D. King, Lind, Washington.

LETTERS FROM RUSSIA

Halbstadt, Taurien,
March 29, 1922.

I wish to express my deepest gratitude to you worthy Brother Miller, as well as to all the good American Mennonite brethren. It was a great surprise to us, who have no near relatives in America, to have received a special gift that was not expected. Our children feel themselves very lucky. They often come during the day and ask: "Where is my American blouse? Where are my American shoes?" etc. The fact that our children are receiving help in the kitchen, you have established is a great help to us all. I should like grasp the hand of every one who has had a hand in this good work and say: God reward you.

Thankfully yours,—Anna Neufeld and Children.

Halbstadt, Taurien,
March 29, 1922.

I sincerely wish to thank you, for the parcel of clothes sent to me through Mr. Slagel. I shall regard the things as a dear remembrance, the first representative of the American relief Bro. Kratz, concerning whose fate we are still without information.

The gifts gave my family great joy, since the night before we had been robbed of the little we had. With anxiety and distress we thought of what this might mean to us, yet, before the sun had set our ears were turned to joy and this brought us the courage not to doubt even when the storm clouds of evil times threaten to drive us to despair. God be praised for all He has done for us through you good people. I remain your grateful—Herman Neufeld.

Klubnikono, Gov. Orenburg,
July 6, 1922

How often in this and former years have thought of America, America the Land of Freedom; how many oppressed have found refuge in you?

We in Russia will no more forget America. Without your help, dear American brethren, little but our broad acres would now be remaining to rejoice.

Many, many more, would have been helped if our transportation would have been able to function properly and if we had had more trains. It went particularly hard with those who lived far away from railroads. I recently visited the Russian villiage Dobrenka, which lies about 80 werst from the railroad. Last spring it had 3,267 inhabitants, now only 1,200 survive. In 1920 Dobrenka had 1,500 horses and 1,200 cows, now it has 55 horses and 180 cows. Dogs and cats have disappeared. It is reported that there have been cases where human corpses have been eaten. In another Russian village, Nikolajewka, there remain but seven inhabitants for its thirty-seven houses. This is the way it is in Russia now and there are even worse instances than those mentioned.

The Mennonites have experienced the least in this respect compared with what the outlying Russians and Baschkiers have had to endure. One asks, "How shall Russia stand upon its feet again?" Without outside help this will be impossible. Our country cannot help itself, it needs directing.

There is a great need of draft animals of all kinds here, horses, oxen and camels. Russia is planning the purchase of 100,000 horses in Finland and Mongolia. In this way the Russians will be helped for if we were to continue going on as we are now it would be impossible to raise the number of animals we formerly had in ten years. I notice in the "Wahrheitsfreund" a matter that has interested me for a long while, namely, the evangelization of Russia from America. Should missionaries come from America, they will be sure to have a great influence upon the Russians who have tasted of the love of the American people. I believe that the field is ripe for the harvest. Come over and help our poor Russians in this.

A Co-worker, Peter B. Kornelsen.

AN EXPRESSION OF THANKS FROM RUSSIA

To Our American Friends:

After the exhaustion of long years of confusion we were confronted last fall with a severe crop failure and found ourselves in a distressing and helpless state. Without clothing, without bread, without work. Long before the winter had passed the grim monster Famine looked into many a home. Many a father saw him with horror and many a mother looked him in the face in silent

terror. There were terrible things to endure, to hear and to see, conditions were ever becoming worse. For many of us, yes, for very many of us, death by starvation would have been our certain lot had not the dear Lord woke up the people in far-off America who had a heart for the needs of others. For some weeks we have been able to quiet our burning hunger with what our beloved helpers have sent us. What are we to say to this? Words of thanks? Take them, but that is not enough. Your reward shall be the laughter of thankful and satisfied children. And more, the healthy development of little ones who otherwise would have been poor, sickly and helpless. More: The thanks of our helpless, aged and infirm, yes, more: the very life of our children will be a living testimony of their thanks and a reward for what you have done for us.

The Starving.

Fuerstenwerder, Apr. 13, 1922.
Halbstadt, Volost.

INFORMATION CONCERNING THE COLONIZATION OF MENNONITES IN CANADA

Up to the present time it has not been possible to do much. Cholera is epidemic along the Black Sea and the Sea of Azof and ships are not permitted to touch there. The agreement of our Committee with the C. P. R. was that ships be sent to Odessa to fetch our afflicted brethren but we were informed that this port was practically under quarantine. This disarranged our plans. In the meanwhile we had opportunity to reach two federal ministers whom we found to be in thorough sympathy with the matter and repeatedly assured us that they are prepared to give us every possible help. We also had opportunity to interview four of the ministers of the Province of Saskatchewan and found their attitude toward the matter sympathetic. They assured us that they would give the matter all the attention they legally could. On Thursday, the 3rd of this month, we were requested by telegram to meet Col. Dennis, the representative of the C. P. R. in this matter in Saskatoon. He informed us that Mr. Owen, the railroad's representative in Moscow, met our representative, Mr. Miller, and thoroughly discussed the matter. Cholera still rages and it appears exceedingly difficult to bring the immigrants to Port. We informed him that we had just received a letter from Bro. J. B. Janz, chairman of the Russian organization, who urged us not to delay the matter until another year and stated that there was nothing to fear from cholera. To this Mr. Dennis replied: "Then I shall cable Mr. Owen today, instructing him to get in touch with Mr. Janz immediately and investigate the possibility of sailing and report to me." We are therefore hoping that at least a part of our brethren will be brought over this fall.

As referred to above, in his letter, Bro. Janz urges the necessity of an immigration of our people from a moral, physical and spiritual standpoint, in order to safeguard their very existence. Bro. P. C. Hiebert has written to Bro. A. A. Friesen that he is fully in accord with our undertaking. We must endeavor to do all in our power to assist our brethren across.

With this there also goes a **repeated call for money and clothing.** Money has been received for clothing, but far from enough. If we are to undertake the transportation of three thousand people and provide $7.00 per person for outfit, $21,000.00 will be required. Would it not be possible for sewing societies, young people's societies, Sunday schools, churches and individuals to ask themselves if the matter is not worth another small offering. To date we have less than $5,000 in the treasury.

We propose shortly to begin the sale of shares and shall do everything possible for the relief of our brethren over there. In God's name we have taken up the matter and propose to continue in it as His Spirit directs. In his communication Bro. J. B. Janz quotes from the Psalms: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: and they said among the nations, The Lord hath done great things for them. The Lord hath done great things for us whereof we are glad." Psa. 126:1-3.

If it is worthwhile to send missionaries to the heathens to bring them salvation, then it surely is worthwhile to render assistance to our brethren and to prevent their destruction. Our Master tells us that whatsoever we do unto one of the least of His brethren, we do it unto Him.

Greetings,

David Toews.

CORRESPONDENCE

Upland, California, September 4, 1922. The first of September has rolled by and with it has again been called to my mind the fact that if I do not soon send in a report from the church here, the year will roll by without my having complied with a duty entrusted to me. There might be reasons but they would perhaps not pass with many so I will simply confess that it was due to neglect, pure and simple.

It really seems so long since the year began and the news items have been so many that one really has to think quite severely to enumerate the good things with which the Lord has blessed us as a church.

At the beginning of the year we were visited with a severe frost which blasted many a hope, but it was a remarkable fact that in spite of lost crops and greater obligations on the part of many, there was little complaint. And truly when one looks over the orchards today one cannot help but remark that the Lord has rewarded that quiet submission to His divine visitation wonderfully for the growth is unparalleled.

Speaking of the wonderful growth in nature reminds me of the fact that there has also been a pleasing growth in the church. Bro. Horsch by the grace of God was permitted to receive a class of 12 into the church by baptism and there have also been a goodly number received by the hand of fellowship. Attendance has been fairly good, both in church and Sunday-school, as well in the three departments of the Endeavor. It is interesting to note also in regard to the Endeavor Society that they have furnished five of the county officers. Then, too, there was a Tenth Legion drive put on some time ago with a result that something over 50 signed as regular systematic tithers. We believe this will mean much in the Lord's cause.

Another departure which promises to bring us much blessing is the organization of a Male Chorus with some 20 members. Our leader, E. E. Yoder, who has proven his ability in the Church Choir is starting the new organization off with splendid enthusiasm. May the Lord add his blessing.

Vacations seem to be the order of the day and many have spent days and weeks out in God's great out-of-doors. All have returned refreshed and with determination to take up their work with renewed vigor. Even the S. S. Picnic, the annual "joy day" of the Sunday-school, is now history.

Meetings during the week are many and well attended and a lively spirit manifested. S. S., Teachers' Meeting, Training Class, Male Chorus Rehearsal, Prayer Meeting, all bring the young people as well as the older ones together for spiritual uplift.

The Bluffton College Glee Club was a treat which we will not soon forget and we hope Bethel too will soon come before the churches of the General Conference in such a manner.

Many visitors have been in our midst and also we entertained the California State S. S. and C. E. Conference during the year. Thus the work has gone forward and we have been enjoying great blessing at the Hand of our Lord, but He has also visited upon us sadness. Several times during the year we have been called together by the fact that death had laid its hand upon some member of the church. In this matter we have been warned again that death is no respecter of persons for he has claimed the young as well as the aged.

Wishing the Editor and readers of the Mennonite as well as the paper the richest blessing of God.

In His service,

D B. Hess, Corr.

WITMARSUM THEOLOGICAL SEMINARY

The arrival of a few students with their families in Bluffton reminds us that the opening day (September 19) of the Seminary year is near at hand. These young men desire to be well settled before their class work begins, hence their early arrival. There are still several others who have not yet been able to decide whether they shall be able to be in the Seminary this year or whether they must defer their seminary training another year or two. At the present time ten college graduates and six high school graduates have definitely decided to study in the Seminary this year. According to these figures our attendance will be about the same as last year or slightly larger, especially if a few of the uncertain ones decide to be with us this year.

It is gratifying to see how the young people of our Mennonite churches present themselves and their all for the Lord's work. They, like Paul, are willing to spend and be spent for the spread of the Gospel in the home and missionary lands. The churches and the mission fields call for these young people and gladly give them an opportunity for service on condition that they are consecrated, talented and prepared young people, ready to render effective service in these most needy and promising fields. Our churches realize that death and the disabilities of old age remove from our ranks each year a number of active workers. These gaps must be filled promptly so as to

avoid loss in the Lord's work. A pastorless church is almost never a growing church either in numbers or spiritual power. A mission station also fails unless it is in charge of an adequate supply of efficient workers. Our churches knowing this are anxiously looking for the services of an increasingly larger number of young workers. How gratifying it is that they are coming forward in ever increasing numbers as volunteers for service where their Lord and the church hath need of them.

Our churches are showing their appreciation of the services of these young people by supporting not only them in their work, but also by supporting the Seminary which is trying to equip them for usefulness as far as a human agency can do so. The Lord must first do His perfect work in these young people, then man under His guidance can also do something to assist them to a fuller understanding of themselves, their message and the task of the church. Within the last six weeks three conferences, the Eastern District and the Middle District of the General Conference, and the Central Conference of Mennonites have each officially assumed, as conferences, the support of the Seminary to the extent of $2,000.00 each for the coming year. A fourth, the Defenceless Mennonite Conference, at its recent annual meeting voted its approval of the Seminary. All this indicates that the conferences in general realize the need of the services of such an institution as Witmarsum Theological Seminary. For this reason the conferences even at a time of unusual calls for help in worthy causes, feel justified to add the Seminary to their financial budgets. May the Seminary do its work so well under the guidance of our Heavenly Father that the churches which the Seminary serves may be satisfied that this is of the Lord and guided by His Spirit. The Seminary certainly appreciates the help that these conferences are giving and has no other desire than to acquit itself worthily of the large task that it thus places upon it. May God bless our Mennonite churches and the Seminary in their common tasks.

Paul E. Whitmer

THE MIDDLE DISTRICT S. S. AND C. E. CONVENTION

Held at the Salem Church Near Dalton, Ohio, Aug. 31, 1922

The morning and afternoon sessions were given over to the discussion of Sunday-school work.

Rev. G. T. Soldner of Summerfield, Ill., discussed: "The Church as an Agency of Religious Education." Our denomination has for years offered its young people catechetical instruction, which is good so far as it goes, but the course is somewhat hard for children and is much too short. The Sunday-schools are also doing a good work in Christian education. The vacation Bible schools which in the past few years have been gaining much favor, are certainly to be advocated. Children greatly appreciate special children's sermons, and these often do a great deal towards furthering Christian education.

The songs which were rendered by the chorus of the Intermediate boys from Berne, Ind., throughout the day were listened to by very appreciative audiences.

In his paper on "Lessons We Can Learn of Jesus as an Ideal Teacher," N. S. Hilty, of Pandora, Ohio, especially emphasized the fact that Jesus taught by means of illustrations—drawing such from nature and the every-day life of His hearers. His teachings were presented in terms that His audience could understand.

"Why and How the Sunday-School Should Provide for the Social Life of the Pupils," by Ethel Schindler, of Pulaski, Iowa. The Sunday-school should be "social to save." The social life of the children and young people should be carefully superintended by capable leaders who love the young people and have their eternal welfare at heart.

Rev. J. E. Amstutz, of Trenton, Ohio, spoke on "Evangelism in the Sunday-School." The chief end of the Sunday-school is the winning of souls. A large number are being won for Christ and the church through the Sunday-school. The teacher must be filled with the desire to bring his pupils to the Lord, he must love them and pray much for them.

"Echoes from the World's Sunday-School Convention, at Kansas City" were brought by Rev. Elmer Basinger, of Donnellson, Iowa.

Paper—"Why, How and What Should the Sunday-School Advertise?"—Austin Keiser. Advertise because we have something the world needs—through newspapers, sign boards and by other methods, but above all by our lives. Show forth to the world the value of the Sunday-school, but more than that, show forth the Christ.

Miss Clara Bixel brought many valuable pointers on "How to Train Children for Worship." Begin early—impressions are made much more easily on very young children than on older persons. In the home, at family prayers, and in the Sunday-school the child can be taught to reverence God and the things of God. Their elders must give them a good example in this as children are great imitators.

"Teaching Children in Sunday-School—Plans, Methods and Material."—Mrs. Sylvia Pannabecker. Children are naturally active and cannot be expected to remain quiet in Sunday-school unless they have something to do to use up the surplus energy. Teaching the lesson by means of the sand table, cutting pictures or drawing pictures will often make the truth of the lesson clearer to the little ones than a large amount of talking. Story-telling is an art which the teacher of children should cultivate. Christ, the Master Teacher, reached many people by His illustrative teaching. At certain ages the children can memorize a great many Bible verses and songs, which they will remember as long as they live.

A very interesting round table discussion was led by the president, D. W. Bixler. A lively participation in the discussion of the various questions was enjoyed.

The resolution committee, E. J. Hirschler, Rev. A. S. Bechtel and Milton Tschantz, submitted the following resolutions:

1. We are grateful to our heavenly Father for this privilege of holding another helpful, instructive and inspiring convention in which we could gather some new and helpful thoughts and suggestions, and renew old and form new acquaintances.

2. We would express our gratitude and appreciation to those who contributed to the program with their addresses and papers and also to the Berne Intermediate male chorus for their splendid singing.

3. Realizing the close connection between the religious and the social life of young people, we recommend that our Sunday-schools give more thought and attention to providing for the social needs of their young people.

4. We recommend that our Sunday-schools place renewed emphasis upon evangelism and Christian education as a means of bringing young people to a decision for active Christian living.

5. We thank the people of the Salem Mennonite church for their open-hearted hospitality and their generous provisions for our comfort while we are guests in their midst.

The nominating committee, Peter Schneck, Frank Amstutz and Miss Clara Bixel, made the following report:

President, P. P. Wenger, Noble, Ia.; Vice-President, Clifton H. Sprunger, Berne, Ind.; Sec-Treas., Miss Inez Lehman, Pandora, O. Program Committee: C. A. Lehman, Chicago, Ill.; Miss Ada Lehman, Summerfield, Ill.; Magdalena Fankhauser, Dalton, Ohio.

The reports were approved as read.

C. E. Convention

After a rousing song service Rev. S. M. Musselman conducted the devotionals.

Miss Wilma Kirchhofer read a paper, "How Can We Improve Participation in our C. E. Societies?" Avoid the "cut and dried" kind of meetings. Introduce a novelty occasionally, never losing sight, however, of the aim of Christian Endeavor. Assign suitable topics to various individuals, always giving plenty of time for preparation. Encourage the timid by a word of appreciation or recognition.

"How Can We Develop Missionary Interest and Activity in Our Societies?" was very ably discussed by Raymond Hilty of Pandora, Ohio. Awaken interest through the monthly missionary topics. Have well prepared programs. Use as speakers such who are interested in missions. Present the needs of the various fields and encourage prayer and giving for missions. Mission study classes and reading circles will do much to arouse interest.

Clear and forceful was the delivery of a representative of the Intermediate societies, Miss Wilhelmina Bixel. Her topic was, "The Social Activities in Intermediate Christian Endeavor."

"What Are the Requirements of a Standard or Efficient C. E. Society?"—Ethel Roulett. Loyalty to the pledge; the society well organized. All officers and committees acquainted with their duties and striving prayerfully and earnestly to fulfill them. Every member a willing worker.

Brief reports were given by representatives of the various C. E. societies on what they considered the best work done by their society in the past year. Helpful suggestions were given on what societies can do when they have a mind to work.

Missionary P. A Penner, who was present gave a short talk in which he spoke of the various needs on the India mission field, among them the opening of the fifth station, Sukri. The Endeavorers of the General Conference have taken it upon themselves to raise the funds for this new station.

The meeting was closed by song and prayer.

Elma Sprunger, Secy.

THE MENNONITE

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EDITORIAL

Courtesy is one of the fine things that we may possess without cost. It is one of the easy things to acquire that makes one a prince among men. Those who try it find that it is an investment that returns good interest. It is a thing that is monopolized by no class of men or women. Rich and poor may be divided between those who have cultivated a sense of courtesy and those who have not. The best people of all conditions in life belong to the former class. One may lack ability, or he may lack opportunity, but no one is deprived of the ability and opportunity of being polite. A good home needs not necessarily be a home of wealth or education, such things too often go with the chances of life, but it will be one where there is cultivated a high sense of Christian courtesy. Some may say a thing gruffly and without a decent regard to the feelings of others, but their speech is by far less effective than that of the one who in all his conversation is careful to show himself or herself the gentleman or the lady. You may crowd yourself into a comfortable place in some public conveyance, you may be able to grab more than others in the grand rush for advantage, you may gain a distinct advantage over some one weaker than yourself, but, if you do, you will loath yourself for it. Moreover, you will feel uncomfortable, or even angry, when you are reminded that your conduct is not in keeping with gentlemanly usages. Men of all kinds may not be particular about the feelings and considerations of others, but when they want to bestow any esteem upon others, it will be unon those who practice a code that is in keeping with the best canons of politeness.

One may be treading upon dangerous ground when one suggests the possible improvement in the manner of some Christian people and pleads for courtesy in the house of worship. Nevertheless, if there is one place on earth where a decent consideration of feelings, rights and customs of others should be respected, it is in the public worship of the church. Here an ill mannered person either has a very low conception of the fitness of things or else has no other than a selfish feeling, or lack of feeling, which he or she imposes upon the notice of his or her fellow worshippers without a consideration of the annoyance that is being created. Bad manners usually have their origin in selfishness and a brazen disregard for others. If one interrupts the service by restless moving about, by whispering, by inattention, or anything else that is foreign to a sincere and orderly form of service, it surely will annoy others and deprive them of the good they expect to get from the service. The minister is the leader of the service and anything that might tend to annoy him robs the message of just so much effectiveness that his hearers have a right to expect. Such a lack of courtesy in the House of God is a deliberate offence against the Master of the house, God.

Some people seem to think that it is enough for them to get into the service sometime without taking the trouble of being on time. In rare cases there may be a good excuse for lateness, but in the majority of instances lateness is a discourtesy to the worshipper and the minister as well as an indication of a lack of consideration of what God rightly may require of all those who come into His house. The walk up the aisle while the Scriptures are being read, to put on wraps and overcoats before the services have ended are signs of a thoughtlessness that indicates irreverence as well as poor breeding. God's Word had the first claim to the attention of everybody, especially those who are in His house at the time of service. We have noticed that it often happens that those who do not conduct themselves with a high sense of respect in service are those whose respect for parents and elders in the home is nearest the zero mark. Bad manners in church, then, only advertise the fact of manners just as bad in the home and elsewhere.

Some ministers, even, would do well if they gave serious attention to setting an example of ministerial courtesy. We have in mind several well known ministers in a large city who make it a habit of coming into gatherings late and leaving during the time some one is addressing the meeting. It would be discourteous at any time for a fellow minister to leave a meeting while another is speaking, unless there was an extraordinary excuse for it, but when the offenders always take a front seat and regularly disturb the meetings in this way one's most charitable way of looking at the matter would be to explain it on the ground of their vanity and a desire on their part to get into the lime-light while another has the stage.

Ministers should remember that the singing is a part of the worship and that whispering and inattention during the singing either of the congregation or the choir is as much out of place as whispering in the audience during the sermon. Nothing so gets on the nerves of one to whom the singing means much than when a church official finds it important to have a whispered consultation with the minister, or when there are two or more ministers in the chancel and they hold a whispered discussion, sometimes so loud that it is heard half way over the church. The minister of a large city church who had made it the custom to invite any visiting ministers that happened to attend service to sit in the chancel, had to abandon the custom and have all the chairs but his own removed because of the whispering comments in which they indulged. Now all ministers are not offenders of this kind, the great majority of them are gentlemen, even in the pulpit, and all of them would resent the charge of deliberately disturbing divine worship, but a little thoughtfulness on the part of all would go far toward making everybody feel that the House of God is really a holy place and all should regulate their conduct accordingly.

PROCEEDINGS OF THE 34th SESSION OF THE MIDDLE DISTRICT CONFERENCE,

Held at the Salem Church, Dalton, O., Aug. 30.-Sept. 3, 1922.

The opening session of the Conference was held on Wednesday evening. After the singing of a few hymns, Rev. M. A. Niswander extended a welcome to the delegates and visitors. Rev. Elmer Basinger read the Scripture Lesson and offered prayer. The Conference Sermon was delivered by Rev. P. R. Schroeder. His subject was, "Church Leaders and Prayer," based upon Acts 6:4. The primary task to which the apostles were called was preaching and praying. He spoke of prayer as an apostolic asset and liability. Among the assets mentioned were, prayer promises, prayer guarantees, prayer examples, scope and power of prayer, and prayer fellowship. As liabilities of prayer—the preaching of the whole council of God can only be done through prayer, missionary expansion depends upon a praying ministry, the growth within the church and exemplary lives of Christlikeness all depend upon fellowship and communion with God.

On Thursday a very helpful and inspiring Sunday-school and C. E Convention was held.

Friday Morning

Devotional Period was led by Rev. W. W. Miller, Prof. Jacob Quiring of Witmarsum Seminary, then began his series of Bible addresses on the general theme, "The Risen Lord". His first address dealt with, "The Risen Lord, The Foundation of Our Faith." I Cor. 2:1-5.

Reception of Delegates' Certificates:

1. Apostolic Menn., Trenton, O., 242 members, 9 votes—Rev. J. E. Amstutz.
2. Bethel Menn., Fortuna, Mo., 160 members, 6 votes,—Rev. P. P. Hilty.
3. Emmanuel Menn., Noble, Ia., 283 members, 10 votes—Christian Sommer and Rev. A. S. Rosenberger.
4. First Menn., Berne, Ind., 1004 members, 34 votes—J. P. Habegger, Rev. Joel Lehman, Rev. P. R. Schroeder, Rev. C. H. van der Smissen, J. F. Sprunger.
5. First Menn., Bluffton, O., 311 members, 11 votes—Rev. S. M. Musselman, E. J. Hirschler, Amos C. Geiger, Noah Moser, Gideon A. Lehman, D. W. Bixler and Dr. S. K. Mosiman.
6. Grace Menn., Pandora, O., 335 members, 12 votes—Philip Neuenschwander, Adam Amstutz, Rev. J. M. Regier, P. C. Suter, Raymond Hilty, S. C. Baumgartner and P. P. Welty.
7. Pulaski Menn., Pulaski, Ia., 235 members, 8 votes—Rev. A. S. Bechtel, Joseph Baughman.
8. Salem Menn., Dalton, Ohio, 170 members, 6 votes—Rev. M. A. Niswander, J. H. Tschantz, Cornelius Sprunger, D. J. Moser, Milton Tschantz, Peter Schneck.
9. Summerfield Menn., Summerfield, Ill., 151 members, 6 votes,—Rev. G. T. Soldner.
10. Swiss Menn., Bluffton and Pandora, Ohio., 680 members, 23 votes—P. B. Amstutz, Peter Bixel, Rev. W. S. Gottshall.
11. Wadsworth Menn., Wadsworth, O., 188 members, 7 votes—Rev. L. L. Miller, Wm. Yoder, J. R. Krabill.

12. Wayland Menn., Wayland, Ia., 286 members, 10 votes—Joe Wittrig, Joe Koebel, Rev. A. S. Rosenberger.
13. Zion Menn., Donnellson, Ia., 218 members, 8 votes—Rev. Elmer Basinger.

The following order of the day was adopted:

Morning Session—9:30-11:45; Afternoon—1:45-4:00; Evening—7:30-9:00.

The minutes of the last conference were read by the secretary and approved.

The following temporary committees were appointed by the Chairman:

1. Granting of Complimentary votes—J. E. Amstutz, G. T. Soldner and M. A. Niswander.
2. On Elections—Arthur Rosenberger, A. C. Geiger, Cornelius Sprunger, Joseph Baughman.
3. Auditing—P. C. Suter, J. P. Habegger, A. S. Bechtel.
4. Resolution—L. L. Miller, Peter Bixel and P. P. Hilty.

Resolved, that Rev. C. H. van der Smissen act as German secretary.

Resolved, that Rev. Arthur S. Rosenberger be chosen as conference correspondent for the Mennonite.

Topic—The Value of Bible Conferences for Our Churches.—Rev. W. S. Gottshall.

Closing hymn and prayer.

Afternoon

Fifteen minutes devotional period—W. W. Miller.

Second Bible Address, The Risen Christ as the Foundation of Unity and Peace. Eph. 2:11-17.

Resolved, that complimentary votes be granted to the following: Prof. J. Quiring, Rev. P. A. Penner, Prof. Paul E. Whitmer, Austin Keiser, W. W. Miller and S. F. Pannabecker.

Topic—Should the Middle District Conference Undertake to Endow A Bible Chair in Witmarsum Theological Seminary.—Rev. J. E. Amstutz.

Resolved, that we consider the question of voting on the endowment of a chair at Witmarsum Theological Seminary at this time.

Resolved, that the Middle District Conference undertake to support a Bible chair in Witmarsum Theological Seminary for a period of 5 years. Resolved, that the roll of congregations be called and each congregation be allowed to record its vote.

Resolved, that we take up the matter of voting on the support of teacher in Witmarsum Theological Seminary as the first matter of business tomorrow.

Closing hymn and prayer.

Saturday Forenoon

Devotional Period—Rev. W. W. Miller.

Third Bible Lecture—The Risen Christ, the Foundation and Source of Our Life. Col. 3:1-3.—Prof. J. Quiring.

Resolved, that the motion concerning the support of the Seminary be amended from a period of 5 years to a period of 3 years.

Resolved, that the annual seminary support be 50c per member; this amount be paid semi-annually to the conference treasurer, who is to remit the money to the Seminary on Oct. 1 and Apr. 1.

The vote was then taken by congregations—all the congregations of the district voted "Yes" with the exception of the Swiss Mennonite church which did not vote.

Topic—What is the Work of the Evangelization Committee?—Rev. S. M. Musselman.

Saturday Afternoon

Opening hymn.

Topic—Better Regulation of the Financing of Conference Charity Work.—Rev. P. P. Hilty.

Dr. S. K. Mosiman read a letter presenting the aims and plans of the Mennonite Colonization Society of Canada. (See page 7 of this issue).

Resolved, that the Middle District Conference give its approval to the Mennonite Colonization Society of Canada and encourage the churches to do all in their power to help our suffering brethren in Russia in their efforts to emigrate to Canada and the United States. Further, we believe the plan inaugurated by the Canada Colonization Society is safe and sound as well as feasible, and we commend it not only to the churches of the conference but to all Christian people everywhere.

Fourth Bible Lecture—The Risen Christ, Our Hope.—Phil 3:20, 21. Prof. J. Quiring.

(To be continued)

AN EVENT OF HISTORIC SIGNIFANCE FOR THE PROTESTANT CHURCHES

By the Rev. Samuel McCrea Cavert

New York, September 8.—At the Bethesda Church in Copenhagen, Denmark, August 10th, and 12th, of official representatives of the churches of Europe came together for what is believed to be the first event of its kind in modern history. It marks the beginning of a cooperative movement within European Protestantism.

Seventy-five official representatives from thirty-seven churches of twenty nations of continental Europe were in attendance. Among the countries represented were France, Switzerland, Austria, Hungary, Holland, Spain, Italy, Germany, Denmark, Belgium and the Balkan States. Representatives of the American churches and the churches of Great Britain also attended as specially invited members. The representatives from this country were Bishop James Cannon, Jr., of the Methodist Episcopal church, South, Chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe; Rev. Arthur J. Brown, of the Presbyterian Board of Foreign Missions; Rev. Frederick Lynch, of the Church Peace Union; Rev. Lauritz Larsen, President of the National Lutheran Council; Bishop W. B. Beauchamp, of the Methodist Episcopal Church, South; F. P. Turner, of the Foreign Missions Conference; and Rev. Charles S. Macfarland, General Secretary of the Federal Council of Churches. Ten other American leaders were present as corresponding members.

The Conference had its origin in a meeting held on November 3rd of last year, under the auspices of the Federal Council, to consider the responsibility of the American Churches to their sister churches in Europe. The official invitation to the Conference was issued by the Swiss Federation of Churches, in association with the Churches of Sweden, Norway, Denmark, and Holland.

During the Conference reports were presented from the churches of the various nations as to their present conditions and needs. A statement was also made by the American representatives as to what had been done already in the way of relief for the European Churches. Many expressions of gratitude were received from the European churches for the help given by the churches of America and for the part which the Federal Conference had played.

The reports from the continental churches indicated the danger of a great weakening of European Protestantism, through the present economic difficulties, unless help is given quickly by the American churches and by the churches of Great Britain and of Northern Europe.

The chief practical outcome of the Conference was the unanimous decision to establish a central bureau for cooperation in the relief of the European churches, to be organized by the Swiss Federation of churches and to have its headquarters in Switzerland. Pastor Adolf Keller, one of the leaders of the Reformed churches in Switzerland, and a former President of the Swiss Federation of Churches, is to be its Secretary. An Executive Committee was created including members from the churches of Norway, Sweden, Denmark, Holland and Switzerland, with cooperating members from England and Scotland, together with the representatives of the American churches now working in Europe. Dr. Macfarland was elected an advisory member.

The closing address of the Conference was delivered by Bishop Cannon.

That the Conference was regarded in Europe as one of the most significant gatherings in the history of the modern church is illustrated by the extensive comment in the European press. It indicates the influence which the cooperative movement among the American churches has been having upon the churches of Europe.

The provision which was made for continuing cooperative relationship in the matter of relief offers a new opportunity for the American churches to strengthen Protestantism in Europe and thus to help maintain and deepen the moral and spiritual power of European nations.

"My album is in heathen breasts,
Where passion reigns and darkness rests
Without a ray of light.
To write the Name of Jesus there;
To point to words both bright and fair,
And see the heathen bow in prayer,
Is all my soul's delight."
—Robert Moffatt.

THE C. E. TOPIC

October 8.

The Folly of Procrastination.
Eccl. 9:10.

"Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

An old proverb says: "There is no time like the present," another tells us, "Do not put off for tomorrow what you can do today." A wise observer warns us that "the mill will never grind with the water that is past." A prophet of the Old Testament pictures a neglectful person saying: "The summer is past, the harvest is past and I am not saved." Indeed, there seems to be nothing that is so apparent in the life of any person than the necessity of making the best use of present opportunity. In the matter of our

eternal salvation, it is impressed upon us that today is the day of salvation and now is the acceptable time. If we were to search for the secret of the numerous failures that strew life's highway we would easily find it to be, in a large percentage of cases, the neglect, and putting off until another day, of the chances that Providence is continually offering. It may not be going too far to say that in a very large number of cases the loss of souls is not unbelief, or the desire to remain in sin, or a lack of appreciation of the beauty of holiness, but a putting off of the decision to surrender to the Lord's will, and a neglect of the opportunity to come out on the Lord's side.

An ancient writer of fables tells of a hare and a turtle that engaged to run a race. The hare said to himself: "I can beat him without the least effort, I will sleep a while." While he slept the turtle patiently plodded on and reached the goal long before the swift moving hare woke up from his slumber. There could be no question but that the hare was the faster moving animal, but he did not move until it was too late. In life it is not always the most gifted, or the most able, that wins out. Many a brilliant person has nothing to show for his life except brilliance that was not applied at the right time and in the right place. If God gives us special abilities, and there are some things we can do well, the best thing for us to do is to get busy on the job and use them while the using is good.

Some years ago a New England professor was studying moths with the purpose of seeing if he could not secure a new strain of silk worms. Several of the moths he had imported escaped from his laboratory and he inserted an advertisement, asking the public to look out for them and destroy them when located, because they might breed and get beyond control. People laughed that anyone should concern himself about a few moths flying loose somewhere in New England. They do not laugh now. The New England States have spent millions trying to control the Gipsy Moth that threatens to destroy all of their trees. An evil when located should be dealt with immediately. The fact that it is a little evil does not by any means indicate that it will always remain a little one. The little habit that the child forms may utterly unsettle the possibility of a useful career if neglected. The little sin in the life, the little disposition to depart from the straight and narrow way, may begin so small that it may easily be crushed by an effort of the will. It is just such neglected little things that tend to produce dangerous and evil characters.

A busy pastor received a phone call from friends of a sick person who were becoming alarmed about his condition and felt that the matter of his accepting Christ should be squarely put up to him while he still was conscious. On the way to the sick house the pastor stopped to attend to some trifling little matter of no very great importance. When he reached the bedside of the sick man he was just going off into an unconscious state from which he never revived. Who can estimate what those few minutes meant to the eternal soul of the man who went into the presence of his God without having the matter of accepting Christ put up to him? Procrastination is not only doing nothing and wasting precious minutes, although that certainly is involved in the idea, it is also substituting unimportant things for important things. The trouble with many is that they are so occupied in laying up treasures on earth that they neglect to lay up treasures in Heaven. They are so occupied in securing the less valuable pearls of life that they do not find the Pearl of Greatest Price.

A French general said concerning the enemy, "They stopped to loot and lost seconds, they stopped to drink wine and lost hours. They stopped to ravish helpless ones and they lost the war. In our great war for God under the Great Captain of our Salvation, the fact must not be lost sight of that anything that turns us from beating the enemy and driving him from his victims must not be permitted to interfere with our fighting the good fight. Eternal watchfulness, continued readiness, and unceasing activity belong to the life of the one who wants to make his life what the Lord Jesus would have it be.

THE S. S. LESSON

Oct. 8

The Birth and Childhood of Jesus

Luke 2:40-52.

Golden Text: "And Jesus in wisdom and in stature, and in favor with God and man." Luke 2:52.

The healthy normal development of our Lord's childhood only emphasized how thoroughly human He was. Often people have wondered why there is so little given to us in the Bible concerning the childhood and youth of Jesus. The answer is that the Spirit has given us all that we need to know concerning this period of His life in its relation to our eternal salvation. Where the Word has been silent men have drawn upon their imaginations and have failed miserably. All the legends that come down to us from the earliest centuries concerning the childhood of Jesus bear upon their faces the marks of imposition. Where God is silent men cannot speak with certainty. Yet, in verse 40, of our lesson we have a wonderful biography within the compass of a few words. We are told that the child **Grew,** and **Waxed Strong,** filled with **Wisdom** and the **Grace of God was upon Him.** This is very much like the statement in the last verse of the lesson, the 52nd, where we are told that "Jesus increased in **Wisdom,** and **Stature,** and in **Favor with God and Man.** In all this we see a development along certain lines that contributed toward making Him the Perfect Man. Yet these things are things that all human creatures may enjoy, in a measure. Jesus increased **in wisdom.** Here was a growth of intellect, the child mind matured. In **stature.** The body developed in the natural way. In **favor with God and man.** There was an enlargement of the spiritual and the social sense.

The statement that the Grace of God was upon Him leads us to understand that He enjoyed the favor of His Heavenly Father and that it manifested itself in a life of beautiful symmetry. There was a loveliness about Him that was apparent, showing itself in the dutiful conduct of the ideal Child.

The parents of our Lord were faithful to their religious duty. One could hardly think of parents honored as they were without expecting that their religious activities were all that might have been expected of them. It is evident that the great honor God bestowed upon them in giving the care of His Son into their hands involved lives of absolute faithfulness on their part. It was their habit to attend the Feast of the Passover in Jerusalem upon its yearly occurrence. The Passover was the most solemn feast of the Jews. It celebrated the passing over of the angel of death on the last night in Egypt. It also was a memorial of how the children of Israel passed from bondage to freedom. The slain lamb symbolized the great offering in which Jesus was to be the innocent victim whose shed blood was to save men from eternal death. Every pious Jew hoped to partake of this feast in the Holy City and, at that time great multitudes went up the Jerusalem. This involved a long and tedious journey on the part of many and no doubt it meant considerable sacrifice. The regular attendance at the regular services of the House of God, is one of the marks of true earnestness on the part of those doing so. When the House of God is neglected there is sure to be the greatest spiritual indifference and the piety of the people is certain to be at its lowest ebb. Should we apply this idea to present day conditions, as surely every earnest observer must, our feeling of the spiritual state of the present day is sure to be alarming. Never, for generations, has there been so great a neglect of the House of God. What the next generation will be in its attitude toward spiritual things can only be guessed, but, with no example set for them now the outlook is gloomy.

A Jewish boy at the age of twelve became a child of the law. That meant that now his parents were relieved of responsibility for his conduct and he was personally responsible for keeping the law. Previous to this time instruction had been given in the home and in the local synagogue and the child was taught the letter of the law. When he became twelve he was taken to the Temple, where final instructions were imparted by the celebrated Rabbis who held session in the Temple for that purpose. We can imagine with what anticipation Jesus looked forward to that memorable trip. Every foot of the territory over which they passed teemed with historic association. Every well, stream, hill and road recalled some great event of person that the history of the Jews preserved. In the imagination of an open-minded child these were once more alive and active.

The pilgrims to and from Jerusalem at the time of the great feasts moved in large companies and when, upon the return trip, the child was supposed to be among friends, he was not missed until nightfall. Any one having the care of children in a crowd, especially when they are active and interested, can understand how this might have happened without attributing carelessness to the parents. Yet, how little did Mary and Joseph understand Jesus. They looked for Him in the company, among friends, in Jerusalem, and, lastly in the Temple. Knowing as they did the secret of His birth, it is strange indeed that they did not look for Him in the Temple first. We do not know what the questions were that He asked of the Doctors and

it is useless to speculate upon them. But it is reasonable to suppose that they had bearing upon the wonderful things of the law about which the doctors were giving instruction. They were the questions of a remarkable child whose insight into the spiritual import of the things was such as to attract attention. Jesus made this discussion of the law the all important thing. His mind was turning upon the deep things of God and He already found His chief delight in talking about them with those who had made them their life long concern.

The answer that Jesus gave to His mother is not one of disrespect, but a reminder of the destiny for which He was set apart. Having become a Child of the Law, He already made it His choice to be about His Father's business. To Mary this was but another one of those strange circumstances with which God had surrounded the child. It was not her's to discuss them, but rather to treasure them up in her heart with the other wonderful experiences she was honored to enjoy.

PLAN FOR COLONIZING RUSSIAN MENNONITES IN CANADA

(The following letter is a part of the minutes of the Middle District Conference.—Editor.)

Rosthern, Sask.

S. K. Mosiman,
Mennonite Conference,
Meadows, Illinois.

Dear Brother Mosiman: It is impossible for any of us to attend the Illinois Conference at Meadows, Ill., or the Middle District Conference at Dalton, Ohio. But as the matter which we would have liked so very much to present to the Conference personally is so very urgent, you will pardon me if I try to present the case in writing, asking you to put it before the Conference and plead the case in behalf of our bereaved brethren in Russia.

That an emigration from Russia of a great part of our brethren is indispensably necessary we have on the following authorities:

1. Our delegates from Russia tell us so and they have their information first hand.
2. Numerous private letters from Russia to friends here plead that they cannot stay in Russia and must be helped out, if they are not to be ruined in every way.
3. Our relief workers report the same.
4. Bro. Kroeker who now travels in America in numerous addresses urges our people to find a way to help our brethren out of Russia.

I would quote words written by Bishop Isaac Dyck, from Chortitza, Russia. This venerable old man states as follows: "In spirit we stand at the sea shore and with eagerness scan the distance across the sea seeing the ships that come to deliver us from our terrible condition.

"Those who are writing to us, telling us to stay and that we will be helped where we are do not know or realize our condition." And again, "If our faith is affected by our staying here, we must go, if necessary, to the ends of the world."

Let it be noted that by the legislation in Russia it is forbidden to give religious instruction in schools or elsewhere to young people under 18 years of age and that church property may at any time be taken over by the state for any purpose, and note further that in all letters and reports the moral and religious aspect is emphasized.

Several years ago an Immigration Committee was formed in the United States to find a place where our brethren might find refuge. Delegations have traveled far and wide, lands in Mexico, the United States and Canada were inspected. In Mexico the conditions are too unsettled, the laws in the United States are not favorable to an immigration of a great number of people, and also Canada was closed until very recently to our people. On June 2nd, the Order in Council, prohibiting the immigration of Mennonites was rescinded. Canada offers her wide western prairies as a refuge to our stricken brethren. The lands in Canada may be had at very reasonable terms—no payments nor interest the first three or four years and then the payments to be divided over a period of twenty or more years. The price of the land will be up to $15 per acre. These lands will be inspected in the near future.

To avail ourselves of the opportunity for service in this connection, a company has been formed in Canada with a capitalization of ten million dollars under a Dominion Charter. Shares are to be sold at $199 each, with 30% at least paid up, the balance subject to calls. Interest of 5% will be paid, but no more. Said interest, however, will be paid only after a profit can be made by the company. The profit is to come from buying the lands in bulk and selling them at a slightly increased price to the prospective settlers; also from the 6% interest settlers will pay. The company will also assist in buying horses, cattle, machinery, lumber, etc, on all of which a slight increase on the wholesale of factory price is to be paid, by the settler. We take it that in this way we can serve a double purpose. In the first place, we can prevent our people from falling into the hands of profiteers, and in the second place, we can put our company on a sound basis financially, thus safeguarding the interests of the shareholders. Let it be particularly noted that every shareholder will be responsible only for the amount subscribed and no more.

We have gone further than this. The calls from across the sea became so urgent that we considered we could not have our brethren in their distress any longer than we had to. Negotiations were entered into by our board, a committee representing the churches of Canada, and after due consideration a contract was signed for the bringing over of 2,774 of our people who had received their passes after signing a quit claim to all their property in Russia. Note that this contract was made by the Canadian Pacific Railway with a board that is not incorporated, but which is to be taken over by the organization after we are allowed to operate under the provisions of our charter. And note further the confidence the company puts into our people and into our enterprise.

The cost of the transportation is based on the actual cost to the railway and will be $140 per adult from Odessa to Saskatoon, Saskatchewan, and for children it will be proportionately less. Payments are to be made as follows: 25% ten days after the account is rendered, 25% after three months, and 50% after six months. It should be noted that we have the assurance that no drastic actions are contemplated. It is the intention and the mutual understanding that both parties shall act in good faith.

It is cause of great regret to us that in addition to all their hardships the cholera is said to have broken out in the port of Odessa, which port is said to be quarantined, and this may mean delay. The C.P.R. has sent their representative, Mr. Owen, from Moscow to Odessa to investigate. The ships, however, are in readiness and will go as soon as at all possible.

On the 11th of August we had a joint meeting with the representatives of the Immigration Committee in the United States. The Brethren D. H. Bender of Hesston and J. W. Wiens of Hillsboro, Kansas, were present. After very careful and prayerful consideration of all plans of our work the conclusion was reached that we must act together.

Now the charter has been granted and we must begin to sell shares. The enterprise is so great and the cause we believe in is so worthy that we can conscientiously solicit the support of all Christian people, but more particularly of all our Mennonite brethren wherever they live, to support this cause to the extent of their ability.

If you, dear brethren, assembled in conference, could give the matter your sympathetic and prayerful consideration and could recommend to your various churches to help the good cause, we feel assured that in generations to come, peaceful farmers on the vast Canadian plains will thank you for helping to throw out the life line to them who are in such great distress, and helping them to give them another chance in life who are now helpless, wretched outcasts in far-away stricken Russia.

In behalf of our starving brethren we will be ever ready for service, also to give any further information.

In His service,
Fraternally yours,
David Toews, Chairman.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following letter from Bro. A. J. Miller, director of our Russian Relief Unit is important and self-explanatory. We trust that the suggestions of Bro. Miller will be heeded by those who have needy friends in that unhappy country.

Dear Brethren:

Let me call attention again to the fact that parcels are yet being sent by post to Russia, addressed to individuals. This is extremely unwise, and people should be warned against it again. Let me give as illustration just two cases:

A package was sent from Germany addressed to one of our workers, to be forwarded by him to Turkestan. To lift this package in Moscow would cost about 30,000,000 Roubles, approximately seven or eight dollars. The package weighs about 10 pounds and contains soap and various other things. To forward this package to the address would cost about 10,000,000 Roubles more, approximately two and one-half dollars. The entire cost of about 10 dollars far exceeds the apparent value of the package.

Second case. A ten-pound package sent from California has arrived at Dawlekanovo, near Ufa, addressed to Heinrich Isaak. He writes to us at Moscow that the charge on lifting this package in the Dawlekanovo postoffice is 156,000,000 Roubles, approximately 40 dollars. Mr. Isaak writes also that it is impossible for him to pay this amount. The package is said to contain clothing, but, as he writes us, it is very uncertain whether the package is worth as much as this, because some of the contents may have been taken out of the box. He requests that I advise the people in America not to send packages in this manner, because no one can pay such charges, even if one desired it.

The postal cost of the first package is great enough to pay for an A. R. A. food package, and the postage for the second would pay four A. R. A. food packages. The comparison is obvious. It should also be noted that the recipient cannot know what is in the package until the charges have been paid on it. Even if a list of contents accompanies the package, it is quite possible that the original articles have been taken from the package and worthless articles of equal weight substituted. The A. M. R. joins with Mr. Isaak in advising strongly against sending packages addressed to individuals.

Very truly yours,
American Mennonite Relief,
Alvin J. Miller, Director.

According to a letter received recently from Bro. Slagel, through Bro. Miller, arrangements have been made by the American Relief Administration to open a branch distributing center at Alexandrovsk because of the large number of food packages which are being sent to Mennonites in that section. About two thousand packages were sent there on one shipment, and more were coming. This is being done in full cooperation with Bro. Slagel and our own relief activities in that section.

Attention is called to this arrangement because of the fact that this plan will necessitate that the delivery cards be signed by an agent, stationed in the branch warehouse. When these cards are returned to the donors in America there need be no doubt, therefore, that the packages have been properly delivered if the signature of the actual party to whom it was sent does not appear on the card. The signature of the agent at Alexandrovsk guarantees that the proper persons have received the gift.

The following cablegram has been received this week:

"On August 1st 121 Mennonite kitchens in Chortitza, Nicolaipol, Molochansk, Bogdanovka, Tiege and Nemetzkaja Wollosts, and Memrik Gruenfeld and Fuerstenland Settlements, feeding 14,229 children and 9,230 adults. Ten closed institutions feeding 197.

(Signed) **Slagel.**

MARRIAGE

Aeschliman-Conrad—On the second day of September in the city of Spokane, Wash., Will Aeschliman of Colfax, Wash., and Mary Elizabeth Conrad of Leavensworth, Wash., were united in marriage by P. R. Aeschliman.

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IN MENNONITE CIRCLES

Bro. H. D. Voth of Los Angeles, Cal., has changed his address to 2146 Vallejo St.

Sunday, October 1st marks the 50th anniversary of the American Revision of the Holy Scriptures.

Next year's Middle District Conference will be held in the Donnellson, Iowa, church.

Union evangelistic services under the evangelist, Mr. Patterson, are being held in Bluffton, Ohio. The Mennonites of the community are participating.

On Sept. 24, the First Church Sunday school, Bluffton, Ohio, held an interesting Rally Day, a special program having been prepared and every member of the school was requested to "boost".

Rev. John C. Peters, pastor of the Bethany Mennonite church, Freeman, S. Dak., preached his farewell sermon on Sept. 17, having resigned that charge to become the pastor of the church at Bryant, S. Dak. Friends of Rev. Peters will kindly note the change of address.

On Oct. 17 the Orphan Fund Conference, in charge of the ladies of the Eastern District Conference, will be held in the First church, Philadelphia, Diamond street, near Fifth.

Our missionary to the Jews, Bro. I. Saxe, of Chicago forwards several letters from Jews which we are sure our readers will appreciate:

Vancouver, B. C., Canada.
My Good Honorary Teacher, Mr. Israel I. Saxe, (Jewish way of addressing):

Thank you for the letter. Surely you are right in saying that the Old Testament is an open Book only to those who believe in Christ Jesus. For the entire Book speaks of Him. It is rather a closed Book to them who do not believe in Jesus. If we believe in God, we must also believe in His Word. Jesus is a light to the nations, and that includes the Jews who believe in Him.

Dear Mr. Saxe, I am very happy to correspond with you, and would be still more happy if I could see you face to face. I admit with you and am a believer in Christ Jesus even as you say, but there is one big question that I would like to ask you. How can I tell of my new faith to my wife? I know it is a risk of life and persecution. I am going around and wondering how I can tell my wife. I know and believe that Jesus was persecuted and died as a sacrifice for our sin, and we, too, ought to suffer, but it is hard to know just what to do.

Please answer me as soon as you can. With best regards to all who believe in Christ Jesus.

(The above letter was written in Yiddish and it is my possession. It was received about in the middle part of August, 1922.)

One of our missionaries forwards to us a clipping from one of the local papers relating to the policy of Gen. Feng in dealing with bandits for whose conversion he is making special effort. Bro. Boehr believes that our readers would be glad to read this account. We therefore present it to our readers:

Hankow, Aug. 14.—A batch of eighteen Chinese pastors and Christians, mostly of the American Church Mission and the Wesleyan mission in Wuhan, have been recruited to Kaifengfu by General Feng Yu-hsiang, the Christian Tuchun of Honan, who has adopted a policy of Christian love for outlaws and robbers who are now being arrested everywhere in Honan by government troops.

Instead of holding these bandits and robbers, who were mostly soldiers of Honan's former commander, General Chao Chieh, General Feng has decided to follow Biblical teachings of redeeming sinners who are sons of God, notwithstanding their offences against their fellow-men.

General Feng Yu-hsiang has been doing extensive Christian propaganda work among his troops in Honan. For the Christian enlightenment of his soldiers, he has invited to Kaifengfu many noted preachers and speakers from Hankow during the summer for holding summer conference in the camps. He has recently asked the Hankow churches to send at his expenses all such preachers as they can conveniently relieve for Honan.

Kaifengfu is now the dumping ground for outlaws and robbers for whose suppression General Feng is conducting a vigorous campaign to arrest them and send them to Kaifengfu to be redeemed by Christian workers.

General Feng has been absent from Kaifengfu for more than a week, according to the latest report, being engaged in fighting and arresting looters and robbers in Kweitefu, Honan.

Other detachments of his army are also kept at work to arrest bandits in various parts of Honan, and very soon the forces of gaolers will have to be considerably increased in order to have prisoners properly taken charge of.

The annual meeting of the Western District Conference is called for Wednesday, Oct. 18th, 1922, to be held in a tent at the church of the Emmaus congregation, near Whitewater, Kansas. The four congregation named below will be hosts to this conference and extend a hearty invitation to all delegates and visitors. Lodging will be free, and lunch will be furnished on the grounds at reasonable rates. It is urgently requested, however, that all delegates and prospective visitors expecting accommodations, notify J. H. Claassen, Whitewater, Kan., at least one week before the opening of the conference, in order to enable us to properly care for them. Failure to thus notify may cause unnecessary inconvenience.

Emmaus Congregation,
Zion Congregation,
Swiss Congregation,
Gnadenberg Congregation.

An announcement of special interest comes from one of the members of the Educational Board of the General Conference calling attention to a work of which mention was made in this paper a week ago:

"As a member of the Board of Education of the General Conference the undersigned would like to call the attention of our churches and church schools to a booklet that has recently come from the pen of Rev. H. D. Penner, Beatrice, Neb. It is entitled, "A Short Course of Study in the Rudiments of the Christian Religion. It is intended for high schools, deaconess probationers, students in nurses' training schools and lay workers. The course covers four years' work.

First year: The Old Testament.
Second year: The New Testament.
Third year: Church History.
Fourth year: The Catechism.

The booklet is a most excellent little volume and can be highly recommended for the purpose for which it is written, and may be obtained from the author for fifteen cents a copy.—D. H. Richert.

James F. Hodgson, a supervisor for the American Relief Administration, says in a report: "Much assistance has been given to this district, Rostov-on-Don, through the packages purchased by the organizations affiliated with the American Relief Administration," says Mr. Hodgson. "The American Mennonite Relief having sent two cars of packages into this district for distribution, the National Lutheran Council fourteen hundred packages; National Catholic Welfare Council, five hundred packages; Baptists, seven hundred packages and the Jewish Joint Distribution Committee, through Dr. Rosen, two hundred packages, all of which have materially assisted in improving the situation among the population generally, by the food they have furnished in this district."

"Much has been done in this district towards educating the poorer classes how to use soap and how often to use it, the necessity for care in washing green vegetables and the like to prevent cholera."

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

OUR WOMAN'S WORK

TEMPERANCE WORK IN INDIA

It is about three years ago that Miss Mary Campbell, a missionary of the United Presbyterian Mission of the Punjab became known all over India for her book called, "The Power House of Pathankot." For many years Miss Campbell had charge of a Mission Girls' High School at Pathankot. In this book she writes how her high school became a power house of prayer for the removal of the many breweries in that place. Through the prayers of the girls and the efforts of the missionaries, temperance organizations were formed, most of the men of Pathankot signed the pledge, and eventually all the breweries were closed. The English government recognized the services of Miss Campbell in this work and presented her the Kiser-i-Hind medal. This is notable in the fact that the English government is beginning to sympathize with temperance work.

The W. C. T. U. has had organizations in India as early as 1887. Very little could be accomplished, however, because of the fact that the English people are strong drinkers, and it was very rare to find even one total abstainer among the government officials. Consequently the work had to get started among the missionaries by creating a sentiment against drink. This was done by holding annual temperance conventions where delegates chosen by local or provincial temperance unions met and discussed ways and means of making India dry. At first it seemed just as impossible a task as it must have seemed impossible to the first temperance workers in the United States to make our country dry. The missionaries received no encouragements from the government officials. But prayer and faith have worked wonders before, and now the results are becoming evident. When "Pussyfoot" Johnson came to India last year to give temperance lectures in the large cities, he already found a strong sentiment against drink in many sections of the country. But on the other hand he also saw the great need of legislation against this evil traffic. A quarterly review published in London recently had this paragraph: "However undesirable it may appear to many of our readers to vote for prohibition in Great Britain, it is right to recognize the fact that prohibition has already become a popular demand in India. It appears that without a single exception all papers owned by Indians are in favor of prohibition. On the other hand with the exception of missionary and temperance papers, every newspaper owned by Englishmen is opposing prohibition for India." The missionary, therefore, must continue to carry on the cause.

When the national W. C. T. U. officers heard of Miss Campbell's work at Pathankot, they asked her mission if she might not be allowed to give her full time for a few years to travel over India and speak at the various mission stations, and to organize temperance societies. During the last two years Miss Campbell has organized hundreds of temperance societies and has had thousands sign the pledge. In the Khassi Hills an audience of 7,000 Christians listened to her message and resolved to unite against drink and drugs. At another place Miss Campbell stood on a table with a carpet thrown over it, under the beautiful India sky, surrounded by a company of 4,000 men and talked to them in Urdu for three-quarters of an hour on the need of prohibition for India.

It was our privilege to have Miss Campbell here at Janjgir last January. There is a brewery here and we see the results of drink all around us. Our washerman often comes home drunk. One night I heard his wife weeping, and going to his home, I found him half-drunk and very angry. For safety I took her to my bungalow for the night. We have often pleaded with him to give up drink, and he has often given it up for a while. But whenever he goes to visit his relatives, or there is a festival, he comes home bleared and bloated.

When Miss Campbell was here we arranged to have a meeting in the government boys' school of Janjgir. We sent out invitations to all the chief men of Janjgir, such as the mayor, the judge, the owner of the town and the other court officials.

Miss Campbell spoke for an hour to a full house of eager listeners. At the end of her talk a large number came forward to sign the pledge. These were all Hindoos and Mohammedans. In the pledge there is included dangerous drugs, such as bhang, ganja and opium, of which there is a very large trade. After the meeting one of the merchants of Janjgir came to Miss Campbell and said that he wished very much to stop his opium but could not because he had become a slave to it, that less than a seven-grain dose could not satisfy him.

Then next day Miss Campbell held a meeting in our church to which all our Christians came. She organized a W. C. T. U. of 24 members among the women, a Young People's Branch among the biggest school girls, and an L. T. L. among the children. The men expressed their desire to organize a Blue Ribbon Army, that they might keep in touch with the progress of temperance in India, and pray for a dry nation. We have held several meetings since January and there is great interest manifested. Our definite prayer is that the Janjgir brewery might be closed.

It was my privilege to be sent as a delegate from the Central Province to the National Convention of the W. C. T. U. held at Madras, Jan. 26-30. There were present 42 delegates from eight provinces of India. It was very encouraging to hear of the great progress made in the last few years towards national prohibition. Our aim is to introduce measures for establishing local option in the different districts. The Punjab is the first province to have a local option law, which went into effect last April. Much literature on temperance is being translated into the vernaculars, and a scientific temperance course has recently been made by some missionaries which we hope will be introduced into the schools. Not long ago I bought a pamphlet in Hindi called, "How the United States Became Dry."

If drink is a curse to a civilized nation, then it is a hundred times more so in a heathen land. Our Christians are constantly put into temptation. For them it will be easier to live clean, pure lives when this evil is removed and we pray for the day to come speedily.

Martha Burkhalter.

Janjgir, C. P., India.
Aug. 4, 1922.

"THE FAR LOOK"

The oculist leaned back in his chair and surveyed his patient thoughtfully.

"Is there a beautiful view anywhere near your house?" he asked. For a moment Mrs. Parsons frankly stared. The various tests through which the specialist had just put her eyes had not prepared her for any such commonplace question as that.

Then, with a smile, she recovered herself. Even doctors might like to chat a little. "Why, yes," she answered, "there is a very pretty view across to the distant hills from one of my upstairs windows. Some of our suburbs are lovely, aren't they?"

"How often do you look at it?" asked the doctor.

"Why, every day or two, I suppose. You can see it best from the guest room, so perhaps—"

"And for how long at a time, should you say?"

Something in his tone told her there was a real purpose in his questions. Mrs. Parsons paused a moment to think before she answered.

"Why, perhaps a minute," she said, and then she added with a "sometimes more, but not often."

"And yet it is a beautiful view?" The doctor's tone was quizzical.

"Yes, it is," she said, "but I'm a busy woman, doctor, and I have to do most of my looking at little dresses and stockings—when it is not family letters or some kind of necessary reading. A house-mother has to use her eyes mostly on things that are close at hand."

"And that is just what tires them," said the doctor rising. "It is the far look that rests the eyes, Mrs. Parsons. If you wish to cure those eyes of yours, make it an ironclad rule to gaze at your beautiful view for at least twenty minutes a day—preferably thirty. If you keep that rule, you won't need to come to me again in a long time—if ever."

Mrs. Parsons herself told the story months later to one of her friends, and in answer to a question she said delightedly, "Yes, I followed his advice, and he was right; all that my tired eyes needed was the rest of that 'far look.'"

"But, I wonder," she added thoughtfully, "if that wise doctor knew for how much more than my eyes he was prescribing. My soul needed rest quite as much as my body, and the recreation that I gained was miraculous. The twenty minutes soon grew into half an hour and more. It became the most important part of the day to me.

"Instinctively, as I gazed out over that beautiful prospect, my mental eyes began to take the 'far look' too. The little things close at hand didn't seem so overwhelmingly important as they had before I could see farther into the future and higher in the scale of values; my mental eyesight grew stronger and clearer along with my physical. It's possible, I am sure, to have eyestrain in the mind and in the soul as well as in the body. And the practice is far too valuable ever to let go. Even in the city, where I have no hills and mountains, I can look up into the sky and imagine more miles than I can count. If there is anything better than a starry night for cultivating a 'far look'—in every sense of the word—I have yet to discover it. And, oh, but it 'trues' your sense of values!"—Sel.

PREPARING OUR CHILDREN FOR CITIZENSHIP

By Alice Wingate Frary.

Our children are given regular instruction in citizenship in school, but the best that can be done for them there will not alone give them the urge toward helpful service in the community that they might have with the thoughtful cooperation of their parents. The talks, songs and pageants of school have served to widen their vision and strengthen their grasp of the dramatic events of the past. Fathers and mothers can help them to express their appreciation of the time and country in which they live in terms of everyday service. To teach them that they have an important part in keeping a happy, well-ordered home and that the atmosphere of a community is the atmosphere of its homes, is to lay a foundation for substantial citizenship later. To add to this a sense of responsibility toward a younger child in one's own family or a friend's or toward animal pets, is at least to start the habit of considering the interests of others. Just to keep emphasizing these few points day after day so that they become a part of the children's lives is no small task in itself.

However eager a young person may be to serve his community, his impulse will be dissipated or accomplish harm rather than good unless his efforts are intelligent. In Maud Lindsay's tale of "The Giant Energy and the Fairy Skill" (Milton Bradley Co., Springfield, Mass., an effective story to read to children from five to ten) the fairy teaches the eager, clumsy giant to so direct his boisterous impulse to serve, that after days of patient effort he is welcomed as a helper instead of being merely tolerated by those generous enough to overlook his carelessness. A ten-year-old who was crocheting a gift for her grandmother remarked, "Even if it isn't done well Grandmother will like it because it's my work." How much more wholesome for the little girl it would have been if someone had insisted on the charm of offering a neatly made gift, that Grandmother's pleasure need not be marred by apologies. Organizations are too often hindered by the well-meaning but unskilled volunteer worker. The community life of the future will be enriched by every child who has learned to take pleasure in careful, finished work.

"We require from buildings as from men," writes Ruskin in "Stones of Venice", "two kinds of goodness; first the doing of their practical duty well, then that they be graceful and pleasing in doing it." This is one secret of acceptable service, that the doer shall find joy in his work rather than seek all his pleasure as a thing apart. This we can emphasize to our little citizens, showing them as consistently as possible that we do find joy in duties.

Our children will receive their firmest foundation in the matter of their responsibility toward the community from the stress which is laid by happy example and persistent teaching on the safeguarding of the community welfare by the right sort of homes. Read them Mrs. Kate Douglas Wiggins' charming story, "Mother Carey's Chickens" (Dunlap Grosset Company, New York). Theirs was a home whose light could not by any possibility be hid. Mother Carey gives the keynote in saying to her children when they move into the village of Beulah, "We must make it a home; as beautiful and complete as we can afford. One real home always makes others, I am sure of that! We cannot be happy, or prosperous, or useful, or successfull, unless we can contrive to make the Yellow House a home. The river is our river; the village is our village; the people are our neighbors; Beulah belongs to us and we belong to Beulah."

Y. M. C. A.'S WORLD MEETING

The American delegates who have returned from the World's Conference of the Y. M. C. A. at Copenhagen, look upon that August meeting as one of the most important international gatherings of the year. Dr. Richard C. Morse, the veteran secretary, who has attended 12 out of 13 such conferences since the organization of the World's Committee in 1872, regards this as the strongest as well as largest of them all.

The conference this year for the first time included the general secretaries from each country having membership on the Committee. At such a meeting one realizes the world-wide scope of the Association movement. Twenty-eight of the principal countries are represented in the World's Committee by delegates from Associations, and these men are leaders in their communities. Brought together from all parts of the world, they may be considered as a minor and unofficial but actually influential league of nationalities, bound by strong ties of Christian brotherhood and inspired by the same lofty ideals of world alliance and peace. The consequent friendship and acquaintance leading to clear understanding are invaluable.

Such a conference brings out strikingly the fact that among the forces which make for righteousness, peace and good-will among men the Christian Associations hold high rank in all the lands where they are established. Especially is this true of the Far East in recent years, while in certain parts of Europe new organization has taken place as a consequence of the world war relief work. This has resulted from the urgent requests of governments as well as of peoples, who have found in the Associations a religious and social center hitherto wanting in the community life.

The World's Committee has its headquarters and library at Geneva. It aids in the development and guidance of the Associations in different lands by means of the visits of secretaries and correspondence. Its work has up to this time been practically confined to Europe. The last meeting was in 1913, and the reports showed that in these nine years the growth and increasing influence of the Association are unmistakable. It is now recognized in countries where before it was unknown, as a non-ecclesiastical organization accomplishing a work closely related to that of the church and helpful to it, touching all sides of the life of men and boys.

The Committee was entertained by the Copenhagen Association. It will be a surprise to many to learn that this is one of the strongest local Associations to be found the world over. In this capital city of the little land of Denmark the Association has 35 branches.

With the world work of the Associations brought before it, covering some of the most tragic and fateful years of the world's history, the World's Committee was in position to lay wise plans for future development, realizing also the large responsibilities which rest upon this powerful agency for moral and spiritual good to the world.

EVIL SPEAKING

"Having in my youth notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the Koran. One night, as I was thus engaged, my father woke: 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I, alone wake to praise God.' 'Son of my soul,' he answered, 'it is better to sleep than to wake to remark the faults of thy brethren!'"

One of the dangers of any supposed progress in the Christian life is censure of the ways of our brethren especially when we have been misunderstood and opposed by them. Yet he who said, "steal not!" said also by the same voice of authority, "Speak evil of no man!" that is, to say hurtful things of another unnecessarily, or when not required for the service of the Lord.

The prophet Isaiah had known his scarlet sins made "white as snow," and the "red like crimson" made "as wool." Yet when he came into the awful presence of the Lord upon His throne, and heard the voice of the seraphims crying, "Holy, holy, holy is the Lord of hosts," he so felt his remaining and hitherto unseen evil, that he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." But he did not continue on in his confessed evil, for the seraphim took a coal from the altar of sacrifice and laid it upon Isaiah's lips, with the words, "Lo this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." It was then that with cleansed lips, he could offer to bear the message of the Lord, "Here am I, send me." (See I John 1:9).

There is perhaps no sin so inwrought through the lives of Christians, and often so hidden from themselves as not even to alarm their consciences, as speaking evil of their brethren. It glides insensibly into the hourly intercourse of life; it entwines itself into our most sacred friendships; it pours its poison into the holy sanctuary of a Christian home, and is forgotten from its almost unconscious universality. Where the believer has come to the point of entire consecration and trust, he is not thereby made complete, but merely endowed with increased sensitiveness of conscience, and the power of faith for victory over discerned sin. Serious evils as yet beyond the range of his knowledge, may still hide themselves, and old habits may yet throw their shadow forward into the brighter sunshine which has dawned upon his life. The accustomed evil is, it may be so wrought into the warp and woof of his being, that it requires more light to thoroughly expose its true character:

"For habits linger in the soul;
More grace, O Lord, more grace,
More sweetness from Thy loving heart,
More sunshine from Thy face!"

I would therefore that I might write over the doors of every social gathering, in every apartment

Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. S. M. Grubb.....Editor
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EDITORIAL

The church owes much to those who serve it in an official capacity. Usually what they give is at a great sacrifice or at the cost of missing better opportunities. It would be a miserable kind of a church organization that ceased to concern itself about the faithful brother who has passed the period of his usefulness in a leader's capacity and then found himself left to struggle along as best he could until the good Lord came and called him to his eternal reward. Most denominations recognize this responsibility and make generous provisions for their incapacitated ministers and missionaries and the smaller denominations that make no such provisions have a way of caring for individual cases as they present themselves. Very few ministers, however, come to that stage when they must call upon the assistance of their church, even though they are never in a position to make a substantial provision for old age or misfortune. The reason for this is that so many die in the harness and the rest are in a position where their immediate relatives are willing and ready to take the responsibility of their care upon themselves.

It should also be the sentiment of every church that all of those whom it calls to the work of the ministry should be provided with places where their abilities fit. So long as there are able-bodied ministers in any church who are not kept in active service, that long does the continual call for workers seem a farce and the Master's observation that while the harvest is great the laborers are few passes by unnoticed.

It is a poor rule that does not work both ways, they say, and so the minister owes his church a debt of loyalty. The church has a right to expect that its ministers will stand by it in all its needs. That attitude of mind that always subjects the church to unfavorable comparisons with other churches should not, and certainly will not, be the state of mind of the minister who believes in his church and has its whole interests at heart. The institutions of the church that do not get the full and loyal sympathy and support of a minister have a just ground for complaining that they are betrayed. Even the publications of the church are reasonable when they insist that they should be in every family and faithfully read. When a minister gets so far above his church that he commits the crime of substituting its hymnal or its Book of Forms or some other instrument for something else that gets the preference in his judgment over that which represents the efforts and sacrifices of the best minds in the church he had better turn back to his first love or we must feel that he is entirely out of that kind of sympathetic loyalty that enables him to do faithful work. The young man or woman who expects to appear before the mission board, or before one of our congregations, and ask them to accept him or her in the ministry, surely is using the poorest kind of judgment, if he or she place their judgment above the maturer minds of the church and reject one of our own schools for one out of the church to get their training. The time may come when they must be told that since they had shown themselves to have no confidence in the institutions of the church they cannot expect that the church will repose any confidence in them. A number of careers have already been wrecked on this rock. Others should be warned before they repeat the blunder. A recent reference in a periodical of another branch of the church, that two of our students followed a professor into an institution of another denomination, illustrates the kind of blunders that the immature judgment of some young people leads them into, perhaps very much to their regret in later years.

PROCEEDINGS OF THE 34th SESSION OF THE MIDDLE DISTRICT CONFERENCE,

Held at the Salem Church, Dalton, O., Aug. 30.-Sept. 3, 1922.

(Continued)

Report of the Evangelization Committee

The committee begs leave to report that the resolution of the conference in 1921, regarding our brethren in Fort Wayne was carried out as follows: A meeting was called in Fort Wayne last fall and the proposal of conference, to undertake work on condition that 25 or more members declare their support, was discussed. Three brethren were appointed to interview the Fort Wayne residents individually. It was found that the financial depression following the period of high prices, was, at least temporarily, in the way of doing anything. It was impossible to find the required number, there being quite general agreement in the oponion that present conditions warrant postponement of the project. The members in Ft. Wayne almost without exception are loyal to the Mennonite spirit, and our responsibility in their behalf continues.

Respectfully submitted,
The committee:
W. S. Gottshall, Chairm.
J. E. Amstutz, Treas.
P. R. Schroeder, Sec.

Report of Treasurer of Ev. Com., Sept. 1, 1922.

Received from former Treasurer, J. R. Thierstein:

Aug. 31, 1921, by check	$ 94.42
June 10, 1922, by check	24.14
Note from Menn. Deaconess Home & Hospital	1000.00
Receivers Certificate of Balance due from claim on Bluffton, O., First National Bank	48.28
Total	$1,166.84

Expenses

W. S. Gottshall, traveling expenses to Ft. Wayne	4.57
J. E. Amstutz, traveling expenses to Ft. Wayne	7.54
Total	$12.11
Balance on hand	1154.73
	$1,166.84

Respectfully submitted,
J. E. Amstutz, Treasurer.

Resolved, that the report of the evangelization committee be adopted.

Rev. W. S. Gottshall was elected member of the committee.

The report of the educational committee was read by Prof. E. J. Hirschler.

Resolved that the report of Educational Committee be adopted as read.

Prof. E. J. Hirschler was re-elected on the committee.

The report of the Forward Movement Committee was given next.

Resolved, that the report of the Forward Movement Committee be adopted and the committee be continued to carry out the plans of the movement.

Resolved, that the report of the auditing committee be adopted.

Resolved, that the Middle District Conference recommends the re-election of Maxwell H. Kratz of the Eastern Conference for the Board of Trustees of Bluffton College, his present term expiring in 1923.

Resolved, that we reconsider the motion concerning the Forward Movement Committee.

Resolved, that the Forward Movement Committee be discharged and that the entire program of the Forward Movement plans be assigned to the Evangelization Committee for execution.

Resolved, that the candidate for president receiving the second highest vote be elected vice-president.

The following officers were elected:

President—Rev. J. M. Regier, Vice-President—Rev. J. E. Amstutz, Secretary—Rev. P. R. Schroeder, Trustee—Joseph Baughman.

The trustees elected J. F. Lehman of Berne, Ind., as conference treasurer, to whom all Seminary money must be paid.

Program Committee:

Rev. A. S. Bechtel and D. W. Bixler was elected to fill the unexpired term of Rev. D. D. King, who intends to move out of the district.

The Resolution Committee submitted the following resolutions:

1. Resolved, that we emphasize in our churches the great value of Bible study and prayer services for the furtherance and deepening of the spiritual life in the local church.

2. Resolved, that we express our sincere thanks to Bro. W. W. Miller for conducting our devotional exercises and to Prof. Jacob Quiring for his interesting and helpful Bible lectures.

3. Resolved, that we express our sympathy to Brother M. M. Lehman who had the misfortune to get hurt in an automobile accident.

4. Resolved, that we rejoice over the work and progress of Witmarsum Theological Seminary and pledge, not only our financial aid but especially our continued interest and prayers.

5. Resolved, that we recommend the setting aside of a special day annually in each congregation for the purpose of bringing before the people the cause of education, including special prayer made for the same.

6. Resolved, that we thank the Salem congregation and community for the kind hospitality and ministry to our needs and wants.

7. Resolved, that we thank our Heavenly Father for His many spiritual blessings and for His guidance during these conference days.

Rev. L. L. Miller,
Rev. P. P. Hilty.
Committee.

Resolved, that we adopt the report of the Resolution Committee.

Resolved, that we accept the invitation of the Zion congregation of Donnellson, Ia., to hold the next conference there.

Adjournment.

Closing hymn and prayer.

P. R. Schroeder, President
Elmer Basinger, Secretary

EVIL SPEAKING

(Continued from page 3)

for family meetings, within every place of Christian convocation, above every pulpit, at the heading of every religious periodical, and in the heart of every Christian.

"Speak Evil of No Man!"

Let such a horror of the sin fall on you as you now feel for drunkenness; put it among the impossible things to which you reckon yourself dead. If the old habit breaks through again, acknowledge it as a most direct disobedience of the expressed will of God; confess it with your face in the very dust, and forsake it as you forsake lying. Remember that the whole moral law is contained in these two precepts, "Love the Lord," and "Love thy neighbor," and that speaking evil of your neighbor is a most flagrant and unmistakable disobedience of one of these precepts. Speaking evil of your neighbor is only a less sin than speaking evil of the Lord, and is, in fact, done against Himself.

The word translated "blaspheme," or to speak evil, is used in the Scriptures six times for speaking evil of our fellowmen. "Evil thoughts" and "evil speaking" are classed by our blessed Lord along with murders, adulteries, and thefts. He who speaks evil of his brother wrongfully, is is literally and Scripturally guilty of blasphemy. Satan is "the accuser of the brethren," and, from his so acting, is called "diabolus," mostly translated "devil" and, when applied to men "slanderer" and "false accuser."—Herald of Light

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE C. E. TOPIC
Oct. 15.
True Patriotism.
(Citizenship Day)
Isa. 1:16-20.

Patriotism is one of the noblest sentiments that can possess the human soul. It is also one that may be the most abused and may be made the covering for all kinds of ignoble things. All the great men of God were patriots. Every one of them loved the land of their birth in which God had placed them, as a part of a distinct nation, with a definite duty to themselves and others. From the time that Israel became a people the Israelite was led to feel that he owed a definite duty to God, not only as an individual but also as a member of the race of which he was a part. This involved a proper respect for the laws of the nation and a due regard of his responsibility to his fellow citizen. God had placed him as a member in a community that was to do its full part in furthering His plans. We may say that as citizens we, like Israel of old, owe it to our country to obey its laws and do our part toward our fellow citizens. As Christians we owe an additional Christian duty to both the country and its citizens. Our influence is to go toward preserving our country for God, maintaining His righteousness, and furthering His cause. To our fellow citizens we owe a brother's part, concerning ourselves intensely about his material and spiritual condition. In our relation with all men of our country and in our country it is the Christian's duty always to do unto others as we would have others do unto us.

A study of the lives and expressions of those we regard as great patriots is always in order for the young citizen. The better his ideals of patriots happen to be the better will be his conception of citizenship. He will soon learn that mere prominence in national affairs does not make a man an ideal patriot. Some of the most conspicuous national characters may be successful politicians or wonderful party leaders, but they must be distinguished from the great patriots whose ideas and ideals, as well as works, often have been far from popular acceptance, at least during the period of their lifetime. Franklin, Washington, Lincoln and the few others whom we think of as the greatest Americans had stormy times of it and the opposition and often persecutions, of those holding the public ear was severe enough to try their souls and discourage their efforts. Men of lesser strength would no doubt have soon given up in disgust.

Like every other virtue, good citizenship must be learned from the Bible. The best patriots and the safest guide to patriotism are revealed in the Bible. Apart from the will of God, no man or woman can possibly fill the pattern of an ideal citizen. In the Word we have such patriots revealed as Moses the Lawgiver, Joshua the soldier, David the ruler, Isaiah and the long line of prophets, the fearless citizens, Nehemiah and Ezra the reformers. In the New Testament our Lord gives us a divine example of loving His nation. We note that while He does this, He also loves others not of His nation. His was not the kind of patriotism that builds upon race or national hatred. In His love for His nation, like the prophets of old, He had to come with severe rebukes very often, for it is not the place of a true lover of a nation to be silent when there are abuses and sins to be denounced and corrected. Neither will he carry popular favor in the face of great wrongs that are to be denounced.

We learn from the Apostle Paul some very helpful lessons of true patriotism. He was so intensely interested in the salvation of his people, the Jews, that he wore himself out going from place to place, enduring hardships and facing death. He sacrificed a great worldly career that he might be a minister of Jesus Christ in the service of his people. But this did not by any means limit his efforts. Because he was a lover of the Jew he also loved all men, and that to the extent of carrying the gospel beyond the limits of his country, so that he came to be known as the apostle to the Gentiles also. As a citizen of Rome and of the great free city of Tarsus he was no less patriotic as we note in his proud reference to the city of his birth and his Roman citizenship. But to be a patriot in this sense did not silence him or make him an apologist for the iniquities practiced in both Tarsus and Rome. Indeed his utterances and writings were mighty protests and denunciations against the evils practiced in the high and low places of his day. Being a Christian did not deter him from taking advantage of all the rights his citizenship gave him as we see in the incident of the flogging and in his appeal to Caesar, the supreme power of the government of Rome. We see in this that the advantages of citizenship are worth something to the Christian and that in duty to himself and to his country he should take advantage of it. The charge sometimes made of Christians is that they do not pray as they vote and vote as they pray. Often the Christian element in a community become notorious for neglecting to vote at all, thus leaving the administration of the community into godless and selfish hands. Such a neglect is, of all things, without excuse.

There is a type of patriotism that can only satisfy itself when it glories in feats of war, or calls for war upon peoples of other nationalities. To be warlike is not necessarily a high type of a patriot. Most wars, even from a worldly point of view, are unjustifiable. It is a sort of national brigandage. It often assumes that "because we are bigger, our rights are bigger." Christian citizenship is always consistent with the spirit of Jesus Christ, who was the Prince of Peace.

THE S. S. LESSON
Oct. 15
The Ministry of John the Baptist.
Luke 3:7-17

Golden Text: "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. For centuries the voice of the prophet had been silent in Israel. The prophets had spoken of the coming One and the one who was to prepare the way before Him. During all these years the faithful had been praying and hoping that the Coming One would appear. There was a general expectation that He must shortly appear. This opinion was shared by others than the Jewish people as we note in the case of the wise men who had appeared in Jerusalem or the time of the birth of Jesus. The hope of the Jews was that the Messiah, when He should appear, would reestablish the kingdom of David. It was a materialistic conception of the prophets and had no reference to any spiritualistic conception of the Kingdom.

When John appeared with his strange and startling messages a thrill ran through Israel. Again, they felt, God was speaking to them through an inspired one. John's life in the desert was that of a Nazarite, apart from the rest of men, and subjected to the severest, self-imposed discipline. He lived the simple life, depending for his few necessities upon what God had provided for him in his desert surroundings. At a later period Jesus spoke a wonderful eulogy upon John, calling him the greatest of the prophets. He was the last and the greatest of that long line of inspired messengers whom we still regard as the prophets, and the living voices of God in the Old Dispensation. John was also the child of prophecy and the connecting link between the Old and the New Testaments.

Baptism, such as John was practicing, was not Christian baptism and we find the New Testament, at a later time, drawing a clear line of demarkation between it and the baptism that Jesus authorized His disciples to perform. All through the O. T. there were ceremonial washings. The baptism of John expressed a repentance for past sins and a starting anew in the service of Jehovah.

In the multitude of those who sought out John we find repre-

sentatives of a variety of classes. 1. The multitude, the crowds that were drawn because of curiosity, 2. In this multitude there were (1) People, (2) Publicans, that is tax-gatherers, men who were in disrepute among the people because they were the servants of the Romans, and because in collecting taxes they were frequently dishonest. (3) Soldiers. Like soldiers often are, arrogant, disregardless of the rights of others and ready to loot in order to add to their incomes.

The message of John was bold and searching, expressed in the strongest language, for he was terribly in earnest. He told the people that they owed a debt of love to their neighbors, the publicans that they were expected to be honest and the soldiers that they ought to be civil and free from covetousness.

In his address to the multitude John would have the people understand that they were unworthy and that the mere ceremony of baptism would not help them unless there was an improved life showing itself in good works or good fruit. The fact that they were children of Abraham was no legitimate excuse for not repenting of lacking in good fruit. A good ancestry is something that gives men opportunity to lead better lives and learn better things, but it will never compensate for a life of sin. How many in our day seem to think that their respectful connections, or their membership in the Christian church, is sufficient to secure their eternal happiness. As with the people who heard John, so with them, they must repent and show that their lives are bringing forth good fruit. We recall that Jesus emphasized the same thing in His Sermon on the Mount, in which He emphasized the principle that an evil tree cannot bring forth good fruit and that an evil tree is worth nothing but to be destroyed.

The state of mind of the public in regard to John is portrayed in the 15th verse in which we are told that "all the people were in expectation and men mused in their hearts of John, wherher he were the Christ or not". In reply to this John does not long let them in doubt. He satisfies their curious minds and informs them that he is a person of inferior standing to the One whom he is announcing. Great as he was, yes the greatest of the prophets, we note his humility. As a loyal servant of Jehovah he was willing and ready to take the lowliest place. If the angel predicted that he should be great, his greatness consisted in humility.

The Coming One is represented as baptizing with the Spirit and with fire. Those whom He thus baptizes have the Spirit of God upon them and fire is in the Bible the chosen emblem of His manifestations. His coming as to a threshing floor is specially significant. The fan was the instrument by which the chaff was separated from the grain. Jesus always calls for a seperation on the part of His people. The threshing floor represents the breaking instrument by which the process of separation is possible. It is often required that the saints go through great tribulation. Tribulation means a process of breaking. The garnering of the grain and the burning of the chaff represents the reward of the saints and the destruction of the wicked.

ALL-MENNONITE CONVENTION

The Fourth All-Mennonite Convention was held in the Seventh St. Mennonite Church (Central Conference), Goshen, Indiana, on Sept. 6th and 7th.

The attendance, although not large, was quite representative. At one of the meetings the attendance by branches was ascertained, as follows:

Central Conference 41, Mennonite Brethren in Christ 30, Defenseless M. B. C. 2, Defenseless 13, American Mennonites 50, General Conference 22.

Practically all the speakers were present, and their addresses were interesting, showing that they had been carefully prepared. All the addresses are to be published in pamphlet form, and may be had for 25 cents by addressing P. E. Whitmer, Bluffton, Ohio.

It must be said of the church whose guests the members of the convention were, that they entertained them royally. A vote of thanks was cheerfully given them.

The officers elected for the next convention are as follows:

C. H. Smith—Chairman.
E. M. Slagle—Vice-Chairman.
P. E. Whitmer—Secretary.
G. T. Soldner—Treasurer.

The program committee was elected as follows:

P. E. Whitmer—Secretary.
J. A. Huffman
D. N. Claudon
Ben Esh
J. H. Langenwalter
H. W. Lohrentz
G. P. Shultz.

S. M. Musselman—Chairman.
J. A. Huffman—Secretary.

RELIEF NOTES

(Conducted by Vernon Smucker.)

The following letter addressed to the sewing circles throughout the church gives considerable valuable information to all those interested in our relief work.

Akron, Pa., Aug. 31, 1922

Dear Sisters of the Sewing Circles:

First of all, in behalf of the Relief Commission, let me thank you for all the splendid response to the recent appeals for clothing for Russia's sufferers. Exact figures are not yet available, but a conservative estimate indicates that about 75 tons of new and used clothing have been gathered, sorted and packed and will be on the high seas going toward Russia by the time this letter is read. Our largest previous shipment was about 30 tons. This gift will speak volumes to our needy brethren in Russia.

That a larger portion of this shipment is new clothing than before is indicated by the report of the cutting room at Paradise, Pa. Sister Mellinger reports that from March 2 to July 31 of this year, they sent out of 151 different sewing circles a total of 11,888 garments for Russian sewing. These shipments went to sixteen different states and Canada. The finished garments are a part of the shipment ready to leave now.

Different circles have already written in and asked relative to the further need of Russian sewing. Other circles are no doubt now again at work for the city missions, India, the orphans' homes or for local needs. Relative to the need in Russia, would say that the Central Committee recently met and to them Bro. Hiebert gave a report of his recent trip to Russia. He says that all we can possibly do during this winter along these lines will not be enough. The Committee has, therefore, decided to continue the appeal and the prepare to send across a further shipment of clothing about February 1. All goods sewed between now and Jan. 15 can be sent then.

Bro. Hiebert advises that the circles keep on sewing winter garments until this date. The cutting room at Paradise, Pa., will continue to furnish cut garments for this purpose on the same basis as in the past. Sister Mellinger suggests that on all orders for goods sent in, the name of the circle be mentioned, as well as the name of the person previously ordering, that is, if any change has been made. This will make it easier to keep all records clear. She suggests also that money be sent for goods only after the bill from her is received, and not when the order is sent.

Cut garments can be ordered from Sister Mellinger for other purposes than relief sewing, provided that mention is made of this when sending in the order. If any different patterns are wanted, a sample paper model should be sent with the order.

"Let us not be weary in well doing." During the coming winter, as we enjoy our cozy, comfortable homes with all the conveniences, let us often think of our brethren over there, who suffer because of having no fuel, insufficient light, no newspapers, and many with only clothes that you have sent them. As we think, let us pray and continue to give until the word comes back that they again have enough.

Very sincerely,
Mennonite Relief Commission,
By O. O. Miller.

P. S. Sewing circles west of Lancaster county, Pa., can continue until Jan. 15 to send finished garments to Scottdale. These shipments can be made at any time most suitable to the circle. Lancaster county circles can continue to send to C. W. Denlinger at Mellinger's church, and those in the Franconia district to some central point in that district.

The writer will be glad to reply in greater detail to any inquiry from any sewing circle relative to any phase of this work.

The following cablegram was received recently at the New York office of the American Relief Administration from one of their representatives in Russia, and is of interest in relation to our work there.

"Twenty-five American tractors with plows arrived Odessa shipped Alexandrovsk property Mennonite Relief which will use effort assist needy peasants help restore Russia's agriculture. Whole number to operate immediately near Alexandrovsk accordance two land under first land neediest peasants namely those without horses be plowed government promises supply seed and produce will belong farmer under second. Certain funds be allotted Mennonites who will bear entire expense and use produce relief purposes. Tractors continue property Mennonites who will allot them manner do most good. Timely arrival tractors will enable large tracts be plowed and sowed this fall."

Following are several letters of appreciation from Russia for help given by our committee:

Klubnikovo, Post Pretoria, Orenburg Guebernia, June 6, 1922.

To Mr. A. Miller:

With grateful hearts the Relief Committee of Uran addresses you and will attempt to thank the American brethren for their work of mercy through which the lives of many of us were saved.

Our hearts are filled with gratitude towards America. We are having services of thanksgiving to thank our heavenly Father for the hearts of love which are beating for us in America, as is shown by our own experiences here at Orenburg.

The supplies which we have received will suffice till harvest which is about two and a half months off to satisfy the greatest hunger. The outlook is now rather good. We have rain ncarly every day. Rye is over an arshin high. Grass is very plentiful.

It is a sad fact that the poorest do not have any farm stock. They cannot till the fields and could harvest only a part of the crops. Especially the lack of horses is more and more felt. The value of a horse is now 50 to 100 poods of wheat, or 150 to 500 million rubles. But in this respect also there is a ray of hope. Mr. D. Hocppner has informed us that about eighty tractors are to be sent to us from America.

This will prove a very great help to our poorest ones. For the poor people are altogether discouraged, as it seems impossible for them to make another start, since they do not have the means to obtain draft animals.

In this way they may be very substantially helped.

How shall we recompense you, dear brethren, for all the good that you have done to us? We pray God that He may reward you and bring rich blessings upon the land which has such inhabitants.

With greeting, your humble brother,
P. Kornelsen, chairman of the Relief Committee of Uran.

To our Brethren in Faith in far-off America.

Dear Brethren and Sisters:—The Rueckenau Village Committee feel themselves under duty to convey to you, in the name of our village, our deeply felt thanks for your help in our distress. By sending to us your representatives, the Messrs. Miller, Slagel, Hiebert and Krehbiel, and through the supplies that were shipped to us with so great difficulty and expense, you have given evidence that you have taken to heart the fate of your brethren in Russia.

Doubtless you are informed that our rich Molotschna colony is in a condition of famine. For more than a half century we have been accustomed to export annually from every single village thousands of Tschetwerts of grain and many other products, and often those stricken by hunger in various parts of Russia have been fed by the result of our labors. But now we see ourselves compelled not only to ask others for support but even to record in our own villages a number of cases of death by starvation. That matters have come to such straits is only partly due to the failure of crops in the year 1921. This failure was not general in our colony: the crops varied in the various villages. There would have been no lack of food if we would have been permitted to keep what we had raised on our farms. But the continuous extortions of foodstuffs as well as clothing, and the repeated quartering of soldiers among us have brought our formerly rich colony to a condition of unprecedented poverty.

Only a year ago no one would have believed it possible that we rich Molotschna colonists would in the year 1922 use for food the flesh of horses, dogs, cats, and mice, also bran, oil-cake, ground corn-cobs (mixed with flour for bread. And the persons which were compelled to use such food were by no means all of the poorer classes. In our village it happened that a number of the most prosperous farmers who each own 65 Desjatines of land, ate beef of a questionable kind. Needless to say, the need began among the poorer class. But the farmers united in the relief work of feeding for a number of months about seventy persons in a famine kitchen. (The population of our village is 591). This kitchen had been closed for lack of food just before your first shipment of supplies arrived. Imagine the feelings with which your first help was greeted. By the American kitchen which was at once organized and in which at the present time 261 persons are given a sufficient noonday meal, we have been saved from the fate of the adjoining German Prischib district and of the Russian villages, where hundreds have died of hunger.

As ardent as our prayers which rise to heaven, dear brethren and sisters in a distant land, are also the wishes of blessing for you who have permitted yourselves to be used of God to save us from starvation. Your relief action is for us a beam of light in our darkness, particularly at the present time when the fields must be tilled, though there are only a few half-starved horses available. We hope that God who has preserved us to the present time and has prevented the worst, will also help us in the future, and every transport of wagons coming through our village, is a means of strengthening us in this belief. May God reward you, dear far-away brethren and sisters, for what you have done for us and are yet doing, and may He protect you from such a calamity as has befallen us.

The Committee of the Village Rueckenau, Wolost Halbstadt. May 19, 1922.

To the American Relief Administration:

We, the citizens of the village Steinbach, feel ourselves obligated to convey our inexpressible thanks to our brethren in America who have spared neither trouble nor money to come to our help in our great distress. May God reward you for your liberality.

Lepp, Village Counsellor; D. Schmidt, Secretary. Steinbach, May 8, 1922.

Sept. 14, 1922.

DEATH

Ruth—Daniel Ruth was born May 24, 1841, in Bavaria, Germany. In 1852 he, with his parents, came to America and the family settled in Lee county, Iowa. In his youth he was baptized upon his confession of faith in Christ and received into the Mennonite church. Till his death he remained a faithful member and a true and consistent Christian.

October 18th, 1868, he entered the holy state of matrimony with Anna E. Schowalter, who last year preceded him to the homeland. From Lee county, Iowa, the family moved to St. Claire county, Illinois. Here was his home till 1875 when he moved to Halstead, Kan., and three years later to a farm near Moundridge, Kan.

In 1915 Father Ruth with his family moved to Upland, Cal., and here he had his home until the Lord called him to his home in heaven. For some time a dread disease ravaged his body and Sept. 9th, 4:30 p. m., he was called to be at home with his Lord.

He reached the age of 81 years, 3 months and 16 days. There remain to mourn his loss, eight sons, three daughters, seventeen grandchildren, one brother, one sister and many other relatives.

In his life and up to his ripe old age God's promise in Isaiah 46:4 was gloriously fulfilled. Funeral services were held in the Upland Mennonite church, Sept. 12th, at 10 a. m. Words of comfort were spoken by Rev. M. Horsch, German, text II Tim. 4:7-8; and by Rev. H. J. Krehbiel, English, text Psalm 16:6.

CONTRIBUTIONS

Receipts at the Emergency Relief Treasury, Newton, Kansas, in August, 1922

Mrs. Catherine Regier, Elbing, Kan., $20.00; Mrs. Sara Richert, Newton, Kan., $10.00; P. P. Jantzen, Goessel, Kan., $50.00; Bergthal Menn. ch., Corn, Okla., $43.78; B. F. Welty, Tacoma, Wash., $25.00; First Menn. ch., Reedley, Calif., $45.00; John J. Schrag, Moundridge, Kan., $50.00; John P. Regier, Newton, Kan., $5.00; Marie Bestvater, Newton, Kan., $20.00; J. J. Schmidt, Goessel, Kan., $5.00; Franz Banman, Canton, Kan., $30.00; Jakob Amstutz, Pulaski, Iowa, $20.00; Alexanderwohl Menn. ch., Goessel, Kan., $176.69; P. & J. Boese, Canton, Kan., $10.00; P. J. Stucky, Moundridge, Kan., $35.00; Eden Menn. ch., Inola, Okla., $17.62; Arlington Menn. ch., Kan., $11.62; Deer Creek Menn. ch., Okla., 43.00; Jakob F. Stoesz, Mountain Lake, Minn., $20.00; Hoffnungsfeld Menn. ch., Moundridge, Kan., $25.40; San Marcos Menn. ch., Paso Robles, Calif., $42.75; Emaus ch., Whitewater, Kan., $225.39; P. R. Graber, Pretty Prairie, Kan., $1.00; Garden Tp. ch., Hesston, Kan., $55.00; Mrs. C. B. Swartzendruber, Pulaski, Iowa, $10.00; Mission Menn. ch., Los Angeles, Calif., $59.83; First Menn. ch., S. S. Bluffton, Ohio, $42.05; Bergfeld Menn., ch., Mountain Lake, Minn., $51.18; First Menn. ch., S. S. Bluffton, Ohio, $33.51; Mrs. J. M. Wall, Burrton, Kan., $10.00; Sister of Goessel Menn. ch., $5.00; Hoffnungsau Menn. ch., Inman, Kan., $37.50; Abraham Becker, Goessel, Kan., $30.00; P. P. Schroeder, Newton, Kan., $25.00; Dietr. Funk, Santa Anna, Calif., $20.00; Peter Ratzlaff, Henderson, Nebr., $20.00; Emanuels Menn. ch., Doland, S. Dak., $55.00; Jakob Neufeld, Moundridge, Kan., $20.00; Cornelius Enns, Los Angeles, Calif., $10.00; P. & K. Balzer, Buhler, Kan., $10.00; Mrs. Minna Warkentin, Newton, Kan., $30.00; Gnadenberg Menn. ch., Whitewater, Kan., $67.80; Mr. and Mrs. J. D. Epp, Evanston Ill., $10.00; First Menn. ch., Upland, Calif., $72.00; Cornelius Frey, Newton, Kan. $4.00; David Thiessen, Goessel, Kan., $20.00; Anonymous, Newton, Kan., $10.00; Anonymous, Newton, Kan., $10.00; Friedensthal Congr., Tampa, Kan., $40.00; Jakob P. Kaufman, Moundridge, Kan., $50.00; Hebron Menn. ch., Buhler, Kan., $80.00; Andreas Ruediger, Moundridge, Kan., $40.00; Peter Loewen, Newton Kan., $5.00; Peter Miller, Marion, S. Dak., $25.00; Anonymous, Buhler, Kan., $50.00; New Hope Dale Menn. ch., Meno, Okla., $92.22; North West Menn. ch., Meno, Okla., $16.75; Hutterthal Menn. ch., Freeman, S. Dak., $250.00; Friedensfeld Menn. ch., Lorena, Okla. $40.28; Anonymous, Whitewater, Kan., $101.69; Peter Ratzlaff, Henderson Nebr., $20.00; Schoenthal Menn. ch., Kismet, Kan., $7.00; F. Sucile Krehbiel, Clarence Center, $2.50; Marie Bestvater, Newton, Kan., $10.00; John K. Regier, Buhler, Kan., $10.00; Mr. Lehman. Berne, Indiana, $10.00; B. A. Flickner, Moundridge, Kan., $50.00; Kidron Menn. ch., Taloga, Okla., $9.35; Mrs. Magd. S. Landis, Philadelph'a, Pa., $12.50; Anonymous, Newton, Kan., $50.00; Catharine Regier, Elbing Kan., $10.00; F. H. Banman, Canton Kan., $10.00; Rev. N. W. Bahnmann, Pretty Prairie, Kan., $350.00; Peter M. Claassen. Newton, Kan., $40.00; Didsbury Menn. ch., Alberta, Canada, $37.64; Eicher Menn. ch., Noble, Iowa, $13.00; Anonymous, Halstead, Kan., $16.00; Heinrich Schultz, (Nachlass) $220.00; Katie A Friesen, Burrton, Kan., $20.00; Anonymous, Newton, Kan., $50.00; P. H. Klaassen, Harlingen, Texas, $5.00; D. K. Mierau, Halstead, Kan., $10.00; First Menn. S. S., Bluffton, Ohio, $64.64; Bluffton College Glee Club, $80.27; F. J. Toews, Minidoka, Idaho, $10.00; Rev. P. R. Voth and family, Buhler, Kan., $25.00; Peter Kliewer. Alsen, N. Dak., $50.00; Mrs. Corn. Regier, Moundridge, Kan., $10.00; P. P. Unruh, Newton, Kan., $10.00; Harrison Landis, Atlantic City, N. J., $100.00; Zions Menn. ch., Polk St., Dallas, Oregon, $5.65; H. K. Janzen, Hydro, Okla., $10.00; Salem Ladies' Aid, Hurley, $15.00; Bethel Sew. Soc., Hydro, Okla., $4.00; Bethel Sew. Soc., Hydro, Okla., $10.00; J. H. Ediger, Inman, Kan., $25.00; Bergthal Menn. ch., Pawnee Rock, Kan., $74.00; Bergthal Menn. Diggers S. S. class, $18.00; Gustav Zellky, Newton, Kan., $3.00; Friedensberg Miss. Prog., Vona, Col., $19.30; Zions Menn. ch., Elbing, Kan., $226.40; A. K. Toews, Alta Loma, Calif., $10.00; Anonymous, McPherson, Kan., $5.00; New Hutterthal Menn. ch., Freeman, S. Dak., $254.00; P. H. Eck, Ringwood, Okla., $10.00; West Zions ch., Moundridge, Kan., $115.00; Bethesda Menn. ch., Henderson, Nebr., $330.38; Barbara Schowalter, Wisner, Neb., $5.00; Jakob J. Harder, Inman, Kan., $10.00; Emanuels Menn. ch., Aberdeen, Idaho, $27.75; Ebenezer Mennonite church, Mt. View, Oklahoma, $31.35; Cornelius Frey, Newton, Kansas, $6.00; Peter P. Janzen, Goessel, Kan., $10.00; P. D. Dirks, Treas., Moundridge, Kan., $110.00; John Lohrentz, Burrton, Kan., $30.00; Anonymous, Newton, Kan., $10.00; Helen Funk, Hesston, Kan., $10.00; P. H. Dirks, Moundridge, Kansas, $20.00; First Mennonite ch., Mt., Lake, Minn., $125.85; Daniel Boese, Freeman, S. Dakota, $50.00; Von Freunden, Avon, S. Dakota, $20.00; P. M. Kintzi, Butterfield, Minnesota, $10.00; Tabor Church, Goessel, Kansas, $168.05; A Friend, Newton, Kansas, $25.00; Rosenort Menn. ch., Laird, Sask., $190.60; Burrton Mennonite Ch., Kansas, $5.00; Peter J. Stucky, Moundridge, Kansas, $10.00; Inman Mennonite Chr., Kansas, $13.25; C. H. Warkentin, Shafter, California, $10.00; Wm. Andreas, Beatrice, Nebraska, $100.00; Johannesthal Menn., Ch., Hillsboro, $125.00; Bruderthal Menn. ch., Hillsboro, $238.60; Martha Hirschler, Halstead, Kansas, $20.00; H. P. Krehbiel, Newton, Kansas, $20.00; Noble Menn. ch., Iowa, $85.51; Emmaus Menn. ch., Whitewater, Kan., $436.00; Buhler Menn. ch., Kansas, $64.07; D. Hildebrandt, Hillsboro, Kansas, $10.00; Fairmead Calif., S. S., $15.01; John Toews, Aberdeen, Idaho, $24.00; J. J. Schmidt, Goessel, Kansas, $5.00; J. B. Epp., Newton, Kansas, $10.00; Clovis Oberli, West Unity, Ohio, $15.00; Bethesda ch., Marion, S. D., $134.00; P. P. Ediger, Inman, Kansas, $10.00; Maria Hiebner, Inman, Kansas, $10.00; Sam, Mueller, Halstead, Kan., $82.50; Abbyville, S. S., Kan., $124.78; Lizzie Heimer, Collingswood, N. J., $10.00; Sichar Menn. ch., Cordell, Okla., $21.46; Jakob Isaak, Arcadia, Calif., $15.00; Mennonites, Wasco, Cal., $10.00; Friends from Gerbrandts, Buhler, Kansas, $77.00; Mrs. John Bartsch, Newton, Kansas, $20.00; J. H. Richert, Newton, Kansas. $10.00; Anonymous, Goessel, Kansas, $1.00; John P. Andres, Elbing, Kan., $20.00; Bergthal Menn. ch., Corn, Okla., $39.42; Hillsboro Mennonite Ch., Kansas, $101.09; Escondido Menn. ch., California, $13.50; Hoffnungsau Menn. ch., Inman, Kansas, $51.22; Alexanderwohl Menn. 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Total	$8576.23
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During August, received	8576.23
	$9500.89
During Aug., paid out	$10,050.38
Sept. 1st, overdrawn when all checks in	$549.49

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. OCTOBER 5, 1922. No. 39.

IN MENNONITE CIRCLES

Bethel College reports an attendance of more that 200 this fall which may grow to 250.

Pastor Kroeker, the Russian Bible teacher held a series of meetings in the Alexanderwohl church, Sept. 24-26.

The address of Sisters Martha Franz and Elizabeth Foth, former workers at the Altoona Mission, is 473 Greene Ave, Brooklyn, N. Y.

The three car loads of clothing for Russian relief were forwarded from Scottdale and fifty-one tons are still on the way to port. The value of this clothing, material, etc. amounts to more than $100,000.

Bro. Henry Fast, was ordained to the Gospel ministry in the Bethel Church, Mt. Lake, Minn., on September 10. The ordination service was conducted by Rev. H. H. Regier.

Rev. Henry van der Smissen, pastor of the Hamburg-Altoona Church, Germany celebrated the 50th anniversary in the ministry on Sept. 17. Pastor Mannhart, of the Danzig church was present and delivered the address of the occasion.

The Mennonite Year Book which is to appear shortly promises to contain a store of valuable information for the benefit of its readers. Every member of the church should be sure to possess a copy.

The Western District Conference will hold its annual meeting at Whitewater, Kansas, Oct. 18. Should the weather permit, the meetings will be held in a large tent secured for the purpose but if conditions are unfavorable for the tent-meeting the sessions will be held in the Emmaus church building.

On Oct. 1, the Second Church, Philadelphia, Pa., held a special Harvest Home Service. The church was beautifully decorated for the occasion. The Second Church has again begun its weekly Bible Study Class which is to continue until next spring. The meetings last year were attended with considerable interest and it is hoped to find the meetings for the coming year just as profitable.

The Treasurer of the Middle District Conference is Bro. J. F. Lehman of Berne, Ind. Congregations of this Conference are notified that contributions for Witmarsum Seminary should be sent to him.

TO THE MISSIONARY AND SEWING SOCIETIES

The Executive Committee of the Missionary and Sewing Societies wishes to call attention to the money needed for our mission stations in Oklahoma for their Christmas celebration with the Indians as well as for literature, etc. Money for this purpose should be sent to our treasurer, Mrs. J. G. Regier, Newton, Kans.

We are very grateful for the hearty response and co-operation from our societies in the past for the different needs presented from time to time and feel confident that this need will also be met.

The past year has been one of marked blessing, recently over 5,600 pieces of clothing and other articles were sent to India, not including the boxes sent to Montana and Arizona. Besides that quite a large sum of money was given by the women for different purposes, for the Girls' Boarding School in China alone over $4200.00 has come in for which we are very grateful, indeed.

May the Lord continue to bless His work among us is our prayer.

The Executive Committee
Helena Liechty, Sec.

TEMPERANCE

A. J. Neuenschwander

"The fight is on, the trumpet sound is ringing out: the cry, 'To arms!' is heard afar and near.

"The Lord of hosts is marching on to victory. The triumph of the Christ will soon appear."

This song voices the situation with respect to the temperance question of today. Some people rejoiced at the shout of victory when the 18th Amendment was written into the Constitution of the United States, and said, "Now the fight is over."

These people built their high hopes on what **ought** to have been a sure and safe basis, namely, that every honorable citizen will abide by and support this law of the land because it is a national law.

Every law of our land was written because there was a definite need for it and every law of our fair land contains some element of restraint. Nearly every individual might find something in our code of laws that seems irksome and to a degree unnecessary. Now if the leaders of our various communities, whose duty it is to uphold the law and the enforcement thereof, fail in their tasks and become defiant toward certain portions of the code of laws, then we need not be surprised that others will soon openly defy the law where they think it too stringent and soon we have a general disregard for all law. Our only safety lies therein that a general respect for the whole law be inculcated among our citizens, unless the Christian Church, with its auxiliaries such as the Sunday School, the Christian Endeavor and every allied organization, stands firm for the enforcement and respect of every law, the high spiritual purposes, which are entrusted unto us, can never be carried out. Our high calling is not only to receive benefits and blessings, but to have enough love for our fellowmen that for the sake of their own good, we should stand ready to make personal sacrifices if need be, so that our calling and purpose might not be in vain, but accomplish the greatest good to the greatest number possible.

Let us look at the Prohibition question from another angle. Has anything been accomplished by our efforts?

From the Commissioner of Internal Revenue we gather the following figures and facts. In 1913 and 1914 over 2 billion gallons of beer made in the United States, were used for home consumption. While in 1920 only 286 million were made, or practically one-eighth as much!

The per capita liquor consumption in United States is shown to be as follows: Liquors are distilled malt and wines; 1850, 4.08 gallons; 1900, 17.75 gallons; 1917, 19.95 gallons and in 1920, 3.01 gallons.

Note the difference of grain consumption for the manufacture of spirits or distilled liquors: In 1919 4½ million bushels were used, in 1920, 1½ million bushels!

A difference of over 3 million bushels for domestic use! But you may say these figures are all very interesting but they are not absolutely accurate. What about home brew and illicit stills?

Uncle Sam via Internal Revenue Department has not been idle,—14,337 illicit stills and 109,370 gallons of liquor were seized and confiscated.

Besides, the local and state enforcement has had an ever greater toll of arrests and seizures. So Prohibition is working.

Now what about public sentiment today?

Newspapers seem to be full of crimes and many are traced to liquor. Thoughtless persons reading such sensational articles say that Prohibition is at fault and that Prohibition provokes crime. This is an **absolutely false** conclusion, but proves what the **drys** have aways said that **alcohol provokes crime**, and this should stir us on to remove it completely as a beverage.

The fact is this: one case of disorderly conduct because of liquor is **news** and is written up on the front page, whereas hundreds and thousands of orderly and well behaved citizens, are not mentioned. Their good behavior is not news or sensation, while the other is, and overlooking this fact the unfavorable side is overdrawn.

In a publication called, "The Manufacturers' Record," the answers from 1500 of America's foremost citizens in many walks of life are given. Those whose answers appear are big manufacturers, doctors, governors, educators and legislators.

The returns were as follows:

For Prohibition in some form ..... 98.5 %
Against Prohibition ..... 1.5 %
For Strict Prohibition ..... 85.5 %
For Beer and Wine 7.00%
Vs. Volstead or Present Regulation 1.25%

Now and then one hears murmurings that beer and light wines should be restored. There may be a very small percentage of people who might be benefited thereby. But friends, in view of the opening wedge that this would make for stronger drink to come back and the ruin it has caused in the past and will bring in the future, I hope and pray that the day may never come when there will be any leniency shown toward that which ultimately destroys. I, for one, stand uncompromisingly, unconditionally against giving the drink demon ever one finger for fear he will soon have the whole hand and drag body and soul to destruction.

Oh! let us fight to rid America from this curse that enslaves our noble sons and daughters, and in its stead create a sentiment of reverence to all our laws a true love for our country with all its institutions.

AMERICA THE BEAUTIFUL

Katherine Lee Bates

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
America! America!
God shed His grace on thee
And crown thy good with brotherhood,
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thorofare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw;
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life,
America! America!
May God thy gold refine,
Till all success be nobleness
And every gain divine!

THE WHEAT HARVESTER AND THE CHURCH

The church in the wildwood has made excellent material for song and story. In many ways it has ministered well to its own. And the thoughts of it stir tugging memories within those now swallowed up in the city's rush. But neither the song nor the reminiscences atone for the neglect of the temporary toilers in the vicinity of the church in the wildwood,—the migrant harvesters of the nation's crop of wheat.

True, they are not a part of the local community. They have no voice in community affairs. They are only those who have responded to an S. O. S. call to come and help save the grain which must be harvested within a certain number of days after ripening. And they come because of the money they may receive. Moreover, in a short time they are gone and may never return.

Will Our Song Turn to Prayer?

But—! And here's the rub. For the labor conditions attending the harvesting of wheat in the United States make a prayer and an ideal that every American citizen, and especially every church member, ought to pray and strive for, of Katherine Lee Bates' hymn—

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

For the prayer, "Give us this day our daily bread", becomes sacrilege unless there is with it some thought of the toiler who helps to make possible the answer to the prayer. And those lonely men called "migrant harvesters," 250,000 of them, need the thought of every man and woman. Their's is the task of helping to harvest thirty-three million acres of wheat each year. And no one cares much where they come from, how they live, how they are treated or where they go when their seasonal task is completed.

The Adventure of the Wheatfield

Gathered from the ends of the land when the cry goes out that the wheat must be saved, they purchase a ticket to the nearest wheat center. Here they are obliged to bargain with shrewd farmer-employers for their wage. Maybe there are more toilers than immediately needed and they must loaf awhile. This furnishes local men opportunity to profiteer in food and lodging and even the rural movies to push up prices. A job secured, a blanket in the haymow constitutes the lodging furnished, and the family basin on the back porch "the comforts of home." The job is of short duration and the harvester must soon be on his way. For the farmer-employer has not yet begun to face in detail the issues of reasonable and just employment as he would have to do if he were dealing with organized labor.

The harvest safely in, the ordinary attitude of country communities is that of evading the responsibility by shipping the migrant harvester from place to place. Local police force him upon a passing train. The railroad throws him off at the next station. This process is repeated until the man is eliminated or reaches the comparative safety of the city.

Will No One Assume Responsibility?

Who will take the responsibility for helping to change these conditions? For while the self-protective instinct calls for system in getting rid of the migrant menace to society, it should also be borne in mind that in many ways the migrant also needs protection from society. The migrant harvester is "a patriotic hero when needed; a "hobo" when he has done his work and been paid off.

Clearly this is a task for the Church of Jesus Christ. It may be that the local church at centers where large numbers of harvesters are mobilized is unequal to the entire new demand which such a crowd makes upon it. But it should do all it can. And when the resources of the local church have been exhausted, the great denominational Home Mission Boards should help, both with money and red-blooded workers.

A Chance to Prove a Theory

It is a task that calls for the very best that the Church can give. But what an opportunity! The Church just now is saying much concerning economic and industrial conditions. Here is one that is purely missionary in character. The Church has now an opportunity to take a hand in the practical application of its theories. The government is not interested now that the war is over. The local community and its farmer-employers have not yet seen their responsibility. The Church must save the situation, both for the sake of these men themselves and for the Kingdom of God on earth. For once alive to the fact that the Church cares for them just as Jesus did when on earth, not a few would become its heralds of the wheat field instead of its bitter denouncers.

And the men themselves,—should they not be permitted to know the Life Abundant and Him who gives it?

MENNO SIMONS—HIS LIFE AND WORK

Prof. De Hoop-Scheffer

According to a statement by P. J. Twisck, in his "Chronicles of the Downfall of Tyrants", 1620, Menno's own daughter is responsible for the information that he was born in Witmarsum, in the Province of Friesland, two hours from Franeker, in 1492, and died on Friday, Jan. 12, 1559. This agrees with a written statement by the sixty-year old minister at Altona, Gerrit Roosen, (1671) in a copy of Menno's works preserved by his descendants in North America. Gerrit Roosen's great-grandmother lived in Oldesloe, in Holstein, when Menno died there and it was from her that he received this information. The Mennonite preacher, Peter von Koln, (Protocoll of Leuwarden, 1596) and T. J. van Bragt (Martyr's Mirror, 1660) agree with the reformed historian that his death occurred in 1559. But in the year 1596 an unknown editor brought out a selection of Menno's works under the title, "Renunciation and Conversion of Menno Simon," to which he appended the statement, without giving his authority for it, that Menno died in 1561. He went even farther than this. In one of his writings Menno says: "This took place in my twenty-eighth year," but the editor made it read: "This took place, anno (15) 28, my 24th year". The book was reprinted and shortly translated into the German language and this accounts for the general impression becoming prevalent in Germany that Menno was born in 1502, and died in 1561 at the age of 56. (Mosheim: Inst. Hoster, Eccles. 1755, Max Gobel: Gesch. des Christl. Lebens in der Rhein-Wesfal. Evan. Kirche). In Holland opinions came to differ more widely when H. J. Harrison, the careless editor of Menno's Works, reprinted the passage in his own publication with the unwarranted alteration: "It occurred Anno, 1524, my 28th year." From that time on the opinion received a wide acceptance that Menno was born in 1496 and died in 1561, his 66th year. But all these arbitrary changes made by later editors do not have the weight that can be given to the testimony of Menno's own daughter and the witness of his village neighbor, the aged Mother Roosen, both of whom agree that he was born in 1492 and died in 1559.

After Menno, the son of a simple farmer, named Simon, had received his training in a neighboring cloister and had come to a sufficient understanding of Latin to be enabled to express himself clearly, and to have some knowledge of Greek, he was in 1515 or 1516, ordained to the priesthood and appointed as Vicar at Pingjum, a small place near Witmarsum. He had hardly been a year

in the priesthood before he came to have doubts concerning Transubstantiation in the Mass. (Doubts which many a Fresian priest of the 14th and 15th centuries had to experience).

However, he attributed his doubts to the suggestions of the devil and not until the end of the second year, did he consult the Bible, which, before this time, he had not read, fearing that he might be misled by it. He continued in the exercise of the reading of the Bible with such enthusiasm that he soon came to be rated as an "Evangelical Preacher." This compliment, he later tells us, was undeserved, since he continued to pass his time in all kinds of idleness and loved the world. Moved by a desire for gain, and to make a great name for himself, Menno left Pingjum to become priest in Witmarsum, and about this time there occurred the martyrdom of Sicke Freriks in Leeuwarden, March 20, 1531.

Sicke Freriks was condemned to death because, although baptized in infancy in the Roman Catholic Church, he had repudiated infant baptism as contrary to Scripture, and been rebaptized upon confession of faith in Embden, on December 10, 1530. As soon as information of this event came to Menno's ears he was moved to give it careful investigation, but neither in the New Testament nor in the writings of Luther or Bullinger could he find any satisfactory support for the practice of infant baptism. He was strengthened in this conclusion by what he had heard from certain followers of Jan Tripmaker, a disciple of Melchor Hoffman, who was a preacher in Amsterdam. However, Menno continued as a priest in Witmarsum. Dark, indeed, much too dark, is the picture he draws of this portion of his life in his writings. Although he continued the study of the Scriptures, as he later confesses, he "cared little about these matters—but to gain ease, favor of men, splendor, reputation and honor, "He spake much concerning the "Word of the Lord, but without spirituality or love." He exposed papal abominations zealously so that a number, moved by his exhortations, left the Catholic Church, but he himself remained, satisfied with his, "unrestrained life and known defilements." He was active in warning others against the errors introduced by the followers of the Jan Matthijzoon of Harlem, but hardly with sincerity. In December of 1533 these followers of Matthijzoon appeared in Friesland declaring the immediate coming of Christ and the establishment of His Kingdom, however, not holding it permissible to resist the godless and preaching that God-given patience and submission must be endured. As persecutions became harder and harder to endure, Jan Beukelszoon, a disciple of Matthijzoon's, who came to Münster from Leyden, January 13, 1534, began to preach in quite another tone. He called all to resistance and caused the book "van der wrake" (Revenge) prepared in the winter of 1534-5 by his trusted and useful assistant, Jan van Heelen, to be circulated. In this book he made himself the spiritual King David who was to prepare the way for the Prince of Peace, Solomon (the coming Christ). Menno energetically warned against these preachers of disorder, but it helped little or nothing, for during the whole land all kinds of disorders occurred culmination on February 28, 1535, in the seizure of the Bloemkamp Cloister in Bolsward by about three hundred men, where with fanatic outrages they defied the Stadtholder, George Schenks, of Friesland, who after a seige finally subdued them on April 7. Many were killed and many more were executed after their capture and among those who lost their lives was a brother of Menno. Moved by the sting of conscience, Menno now wrote a book in reply to the one on "Revenge" that bears the title "A Plain and Convincing Proof from the Scriptures that Jesus Christ is the True Promised Spiritual David Against the Abominable and Terrible Blasphemy of John van Leyden." But this did not ease his conscience that accused him of not raising his voice mightily enough. He now doubled his efforts, preaching repentance and conversion and exercising himself in the Word of God. However, he still remained a priest in the Catholic Church until, after a nine months' struggle, he laid down his priestly office on January 12, 1536, which was his only means of livelihood.

From this time on he remained, lived quietly with his followers and preached in secret, but he was not so well hidden as to be missed by the Inquisition, for the sentence of death hung over two brethren in Witmarsum in the folowing October for having sheltered him. The parties holding to Baptism on Confession of Faith, called Anabaptista by the Catholics, but among themselves "Bundesgenossen" held a great gathering of delegates from their churches in Bockholt in Westfalen in August of 1536. Here it became clear as day how great were the differences among them. In the one point, that infant baptism is an error, they all agreed and their opinions concerning the Lord's Supper, the incarnation of Christ, the freedom of the will, the question whether a regenerated person could perfectly fulfill the will of God were such as to show slight differences, but on the matter of marriage and the manner of the kingdom of God their opinions were radically different. The Munsterites and the Battenbergers represented polygamy. The Melchorites and the Obbeites regarded this as adultery, but favored divorce in the event of one party being an unbeliever, i. e. not belonging to their particular body. In matters pertaining to the Kingdom of God, the Obbeites held that nothing is to be expected upon earth concerning it except that which now is, namely, persecution, and that those attend to the office of teaching and administrating the sacraments hold their authority solely from the church and hold this authority only so long as it is not withdrawn from them by the church. Therefore they held as erroneous and godless the position of the Munsterites and the Battenbergers that the Kingdom of God is to be established by force and the use of the sword as well as discarding the stand of the Melchorites that the reestablishment of the kingdom would be accompanied by a new outpouring of the Holy Ghost amid wonderful manifestations by which new Prophets and Apostles should be called of God and until that time faithful must wait having the service of the sacrament. The notorious David Joris took advantage of the prevailing discord to make himself the leader of his party the following December, but many Obbeites, i. e., followers of Obbe Philips of Leeuwarden, separated themselves from his tribe and took measures for strengthening their side by appointing Elders and Bishops and so their teachers were called with authority not only to preach, but also to administer baptism and the Lord's Supper. Six or eight of these sought out Menno, and after much persuasion finally induced Menno to accept the office of elder, to which he was ordained by Obbe Philips in Groningen.

In this position, involving as it did many visitations to the churches, he was in a position to be of great blesing to his fellow-believers. He firmly suppressed the fanaticism to which some of them were given and the excesses in which others had indulged while passing through the wild Anabaptism by which they had been misled and from which they were not fully weaned. As he himself was severely strict and conscientious, so he demanded of his folowers the strictest morality, and they who had been tossed to and fro by various winds and doctrines found in him an efficient leader. At first, from 1437 to 1541, he was located with a congregation in Groningen and while there married his wife, Gertrude. From here he made various journeys into the country about and into Friesland, but when a price had been set upon his head and persecutions continued with increased vigor, he went to Amsterdam and visited numerous congregations in North Holland and, when it became no more safe for him in Holland, he went to Emden some time during the latter part of 1543, where he had been invited to a debate with John von Lasco on the Incarnation of Christ. Only once again, in 1549, did he visit Holland for a few weeks. After this he came to be regarded to be the leader of the Obbeites in Holland, especially since Obbe Philips renounced his former teaching and went into apostacy and led a godless fleshly life. (1540) Certainly the Obbeites did not give Menno superior rights over the other Elders and these, shortly before his death, sharply expressed the sentiment that, "he had not grown over their heads." From now on he came to be regarded as an Elder of great regard and greatest influence. Thanks to his diligence as a writer. At any event in Holland in the earlier part of the 16th Century there was no anti-Catholic writer so prolific in his productions of religious writings, as Menno, with the possible exception of David Joris, and certainly there was none who knew better how to reach the public ear and was better able to justly judge the conditions of his time than he. After giving out three edifying writings in 1538, namely, Spiritual Resurrection, The New Creature, and The True Christian faith, he wrote A Meditation on the 25th Psalm in 1539, which was followed by A Foundation and Plain Instruction, in which he gave expression to his position, The Day of Grace, True Repentance, Faith, Baptism, The Lord's Supper, and the attitude of his church toward those of other beliefs and included an appeal to the authorities not to class him and his followers with the disorderly Anabaptists, as well as a warning to his followers against the Corrupt Sects, especially the followers of David Joris. This warning gives the impression that he hoped to win many of these

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THE MENNONITE

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EDITORIAL

With many people the church year is divided artificially into seasons in which there is activity and seasons where religion seems to have ceased to function. It never has been clear to us why, because the weather is warm, people feel that the work of the Lord has no claim upon them and it surely is unreasonable to suppose that conditions are such in hot weather that spiritual activities should put on brakes and go slow. The devil certainly does not go slow at such times, neither is it too hot for those who are his servants to keep them from energetically doing his will. With all this wail about the church not accomplishing what it once did the remarkable thing is that it is able to do all it is doing in the face of the fact that so many of its people knock off at the critical moment and let it get along as best it can. Perhaps the faith ful few who stick through it all on hot weather and cold and keep the house of God in action when so many of the rest have run away or, what seems worse, have "laid down on the job" will never get credit for what they do this side of Glory, nevertheless, if the light has been kept burning, it was because of their faithfulness. And faithfulness is a thing that God does not ignore. It is the one thing that keeps bright the testimony of the children of God to the salvation of men and women.

Many churches find it to their benefit to start off the fall season with a rally. Special services are arranged and special invitations are sent out and those responding are urged to renew their interest. It is encouraging that many always respond and that then for a period at least they are regular in their places until the summer season once more dawns, after which they gradually fade away and wait for the next rally day. Is this a healthy state in which the church finds itself? Or is the method of the church to win the wanderers back again in a self-confessed make-shift endeavoring to make the best of a bad situation? In the latter event the time would seem ripe for the whole church to get busy and by earnest endeavor strive to build up in the minds of so many of its communicants a sense of the serious responsibility they owe to their church and to their God.

ASLEEP ON DUTY

The deed is done so quietly—the little deed. It is so silent, so brief. It is merely a movement, a word; sometimes it is merely a glance. It is the scratch of a pen. The deed is done—done immediately and silently. There is no peal of thunder or avenging flash of lightening piercing the trees, and finding out the guilty soul. The deed is done. It was done and passed into the annexus of things without any sign and without any immediate result at all. You get up from it and you pass out. The sun shines, the birds are singing, the flowers bloom, the gentle scents of the summer are wafted in the breeze. It is all the same, nothing has happened; and, after taking the forbidden fruit, you wipe your mouth and think it is past, it is done, it is forgotten. You think the little evil is done and over. But it is not; it is there; it cannot be undone. Because the sentence is not executed immediately it is not forgotten; it only waits its time. The Stoney-cliff lighthouse on the Channel has a revolving light, and one night, some time ago, the keeper of the lighthouse fell asleep at his watch, and the clockwork which revolved the light came to a stand. Later the lighthouse keeper started up and saw what had happened and set the clockwork going again. Then he peered into the night to see if any ship were passing. He could see nothing. He hoped nothing had passed at that moment, and as there seemed to be nothing he did not enter the little slip into his logbook and he tried to sleep. The next day he tried to forget, and the next day nothing happened, and the weeks began to pass and nothing happened, and all was forgotten. The little incident had passed out of his mind and his mind was at rest. But four months afterwards the captain of a P. & O. liner was dining at Trinity House, and he said to the official who was close to him, "When did you make the Stoneycliff a fixed light?" "It is not a fixed light," said the official. "Well," he said, "four months ago I was passing down the Channel at two o'clock and the light was fixed." "That is impossible," said the official; and the captain, eager to show that he was right, said, "I made a note of it, and I can bring my first officers and others to show that it was so," and the official said, "Ah," and the captain wished he could have withdrawn his words; he feared what might happen. But it was too late, and the next morning, by the first train, the inspector went down to dismiss the keeper of the lighthouse on the spot.—Robert F. Horton, D. D.—Expositor.

PERILOUS TIMES

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (Titus 3: 1-5). Two things are noticeable in this paragraph, viz., that these things are to be manifest in the "last days," and that these things are to be signs of the "last days," that is, when these things appear in church, society and state we may know that the "last days" are upon us. It is not well to expend much energy figuring in the sands of time, yet we are assured that "that day" shall not overtake the saints unawares. While the church may not know the "day nor the hour" of His coming, yet certain signs will precede so that the saints may know "that it is nigh, even at the doors." Whether, however, we believe we are in the "last days" or not we certainly must agree that perilous times are upon us.

Perilous times are upon us in the political world. We have heard, over and over again, in the last two or three decades, that the "world is growing better." During the great world war we heard much about this being a war to end wars, a war to make the world safe for democracy, and of the great spiritual awakening that would follow the war. Are any of these optimistic statements proving true? It is doubtful if there ever was such a general spirit of unrest among the nations as at the present. Crime is rampant. The spirit of greed prevails everywhere. There seems to be a hand to hand conflict between capital and labor. Each wants the lion's share and there seems to be no spirit of conciliation on either side. Europe, storm tossed as the result of the world war, is in the grip of politicians who are simply playing for personal and party advantage. The politicians in charge of affairs in our own country, with their ears close to the ground listening for some sound indicating the trend of the "next election," have no time to consider matters vital to our national welfare. They go their way bargaining and bartering, not heeding the rumblings of anarchy and discontent which may at any time break forth as volcanoes at their feet and overwhelm them.

Perilous times are upon us in the social world. Men and women enter the marriage relation without the slightest idea as to its sacredness. Indeed many of them have the thought fixed in their minds beforehand that if things do not go just to suit them they will seek a separation. The result is that our divorce courts are crowded and divorce and remarriage are increasing at an alarming rate. One of the worst features of this craze is the apparent haste of these divorced people, both men and women, to rush into new matrimonial alliances, many of them being remarried almost the same day a divorce is granted them. The prevailing styles of women's dress is a disgrace to civilization. It has been said, and it is doubtless true, that if twenty-five years ago a harlot had appeared on the streets clad in the style in which women dress today, she would have been arrested. The indecent picture show with its gross suggestiveness, the modern dance with its immodest motions and postures, are producing a horrible harvest. Some parents, educators and pastors have already had heartbreaking experiences, and the end is not yet.

Perilous times are upon us in the religious world. The psalmist asked, "If the foundations be destroyed, what can the righteous do?" (Psa. 11:4). But in these days the foundations are being destroyed. It is not many years ago that the enemies of the religion of the Bible were outside the church, at least outside so-called orthodox churches, orthodox pulpits and chairs of theology in schools and seminaries patronized by supposedly orthodox churches. But this is no longer so. The inspiration and authority of the Bible, the Deity of Jesus, the virtue of the atonement, supernatural religion—the necessity for direct divine operation in conversion, sanctification and development of Christian character—are now all denied, yea, sometimes ridiculed, in the pulpits of professedly orthodox churches. "For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn their ears from the truth, and turn aside unto fables" (II Timothy 4:3, 4).—John S. MacGeary, in Free Methodist.

THE STANDARD OF CHRISTIANITY

To be a Christian one day in the week is to be a Christian the rest of the cycle. There are no halfway stops, no borders, no margins with him who has joined himself to the author of Christianity. We are either Christians or anti-Christians. We are either loyal soldiers or traitors. It is impossible to walk the straight-edge of God's rule with one hand in His and the other in the world. A Christian is one who is Christ-like, possessing His traits of character, and living His life again upon the earth. Anything short of this is not Christianity. A life thus lived will call forth from the world a demand to "see the original."

Christianity is not a garment for use only upon "the Lord's day" and then laid aside for future convenience; it is not a veneer to cover the rough elements of our nature and make it appear what it is not; Christianity is an everyday reality. It knows no midsummer vacations, nor does it seek recreation; it is not spasmodic; its doors are never closed, nor the blinds of its windows down; it stands alone without the support of civil or ecclesiastical power; it needs no winding, or pulling of weights and chains to keep it going, for being immortal it will continue when the perishable things of earth shall have passed away.

Christianity is of such magnitude that it cannot be forced into the limited capacity of twenty-four hours; the compression would be so great that, were it possible, it would soon crush out its life. On the other hand, it is so minute that an entrance into the human heart can easily be made. It means more, to its real possessor, than to contribute large sums of money each Sunday and during the week let the poor suffer about him; more than the singing of a carol in the house of God and during the week blaspheme His holy name; yea, far more, than the giving of a reception to the pastor of his church and barring the door of his own soul to the entrance of Christ.

The circumstances associated with the ministry of Christ did not alter his manner of life, nor cause him to deviate an iota from the principles of heaven. He manifested the same courtesy while among the poor and destitute of earth as when, on the Mount of Transfiguration, he talked with Moses and Elias; the admiration of the people, and their desire to make him king, was accepted with no greater enthusiasm as when he stood in Pilate's judgment hall without a friend; and he possessed that peace of mind amid the raging of the sea, or the tumult of the people, as when he communed with his God in the quietude of mountain and hill. "It is easy to be borne along by the current, and to cry, Hosannah! with the multitude; but in the calm of everyday life, when there is no special excitement or exaltation, then comes the real test of true Christianity."

The goal which the Christian is called to attain is indeed a lofty one, but it can be reached. The mystic ladder of Jacob is still in service and with the determination of a Paul it is our privilege to ascend to the zenith of our ambitions, and to find the portals of the "third heavens" opened unto us. To ascend, we must first descend. "Before honor is humility," says the preacher, and another joins him with these words, "It is the ripe wheat that bows its head, while the tare stands upright." We cannot reign with Christ until we have had a sitting with Him in this world; the beauties of Paradise will never be known, or appreciated, until we have passed through Gethsemane; and the stars that deck the canopy of heaven will never be reproduced in our crowns until we, as the Magi, have followed the lonely star of Bethlehem.

Thus the Christian will possess like characteristics wherein there is no break, change or alteration. As the sun rises and sets; the tide comes and goes; and the world revolves upon its axis; so the child of God continues his unbroken career, and with his Lord and Master becomes "the same yesterday, today and forever."—Pastor's Helper.

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MENNO SIMONS—HIS LIFE AND WORK

(Continued from page 3)

sectarians to himself. Much sharper is the language of his tract, written in 1540, and given out in 1541, A Kind Admonition or Instruction How a Christian Should be Disposed and Concerning the Shunning and Separation of the Unfaithful Brethren. No wonder he wrote under the impressions produced by the information that most of the brethren at Strassburg had been won over by the arts which Martin Bucer knew how to exercise in January, 1539. It is for the reason that Menno feared that their example might lead to a general falling away that he uses such severe language in warning against, "the whoring worldly preachers, infant baptism, worldly communion and other abominations." John von Lasco, who later as superintendent of the church in East Friesland brought about a union of the Lutherans and Reformed most likely hoped to win the numerous believers in baptism on confession from their position and include them in this union. He therefore challenged Menno, as the most prominent and influential representative of his party, to a debate some time near the close of the year 1543. In January, 1544, or according to the old style, 1543, this debate took place, it ended in a friendly way, but naturally accomplished nothing so far as can be discovered in the analysis of the writing promised by Menno within three months after the debate, the title of which was "A Confession and Scriptural Demonstration of the Incarnation." To this Lasco replied in 1545, with, "Defensio doctrinae de incarnatione Christi adversus Mennonem Simonis", to which Menno again replied with "An Admonishing Confession and Clear Demonstration to the Learned John A'Lassco" shortly after Lasco's return to London, 1554. In the meanwhile pressure was brought to bear upon the ruler, Maria, by the Emporer Charles V. to clear East Friesland of Anabaptists and Menno was moved to seek a secure refuge alsewhere, which he found in Archbishoprick of Coln, where Herman von Wied ruled and since 1536 the Reformators prospered under Melanchton, Bucer and Hardenberg. Upon his death he was succeeded by the extreme and intolerant Adolf von Schaumburg and Menno retired to Holstein, remaining there until his death, twelve years later. From here he made a journey in 1547 to Emden and Goch. In 1547 he visited his homeland and in 1549 he spent several months in Wismar in Mecklenburg. In the meanwhile he also made a short visit to Coln in 1556. On his visit to Holland Menno learned that the anti-trinitarian doctrines of Bernardino Ochinos that had quite a following in Germany and Switzerland were, since 1549, finding acceptance there, among other followers was the notable Roelof Martens, who, since his renunciation of the Catholic Church, was known as Adam Pastor. From this heresy Menno warned his old Groningen church in "A Confession of the Triune, Eternal and True God, Father, Son and Holy Ghost," 1550.

In Wismar Menno edited his largest book, a defense of his brotherhood against the vehement charges of the Emden minister, Gellies Faber, the title of the work being "A Reply to a Publication of Gellius Faber." He also held a debate with the Reformed on the 6th and 15th of February, at which Martin of Emden was their speaker. In 1556 Micron gave out "A True Account" of this debate which was followed, September, 1556, by Menno's "Reply to the Anti-Christian Doctrine and False Account by Martin Micron," he supplemented this with an apology under the title, "A Very Sincere Epistle to Martin Micron as a Necessary Reply to His Indiscreet Falsehood," etc., 1558. The discussion was principally on the incarnation and both parties indulged in violent abuse and sharp reproaches, of whom Micron was the milder, although he surely was responsible for much that incited Menno against those of other beliefs and particularly the learned. During this time, between 1547 and 1559, Menno spent much time in visiting the brethren along the East Sea, so that few among them received baptism except at his hands. When the authorities of Hamburg, Luneburg, Rostock, Wismar, Strafund and Lubeck, through a secret understanding endeavored to suppress him he found refuge from their persecutions with Bartholomew, count of Friesenberg, who in his early life had served as a soldier in Holland and witnessed the execution of a number of Menno's followers. Being convinced that these so-called Anabaptists were honest, industrious and unjustly oppressed, he gave many of them a refuge on his estates, lying between Hamburg and Lubeck, where they established a colony. In their midst in Wustenfelde, near Oldesloe, Menno settled and established a printing press. That the Count was sincere in protecting him is to be shown by his having secured the releases of Menno's

printer whom a neighboring nobleman has apprehended and imprisoned. Here Menno produced a new and revised edition of his "Foundation Book", 1556 including the replies to Micron and an essay on "Excommunication," or Ban, the expulsion of unfaithful ones from the church,1558. On this point there were great differences among Menno's fellows, especially since the year 1554, which led him, perhaps influenced by the fear of being himself placed under the ban by his fellow elders, Dirk Philips, (who had issued an article on the ban, February 5, 1558), and Leenderts Bouwens to abandon his former mild policy as expressed in his "Admonition" 1541, "Excommunication" 1559, "The Ban and Separation" 1550, and his letters to the church at Franeler, 1555, and to the church at Embden 1556, and to assume a severe position, especially in enforcing the ban among married couples who differed in beliefs. This is apparent in the writings of 1558, and, as most of the churches in Germany expressed their opposition to this extreme position through their spokesman, Zylis and Lemmeke, he came out with a reply that appeared ten days after his death, January 23, 1559. Nevertheless, we have trustworthy witness that, when upon his death bed, he gave evidence of a return to his former mild position, for he is said to have affirmed that he regretted his stand on the matter of separating husband and wife. In this respect, he said he had become a "servant of men."

Besides the works already named, Menno prepared a writing which portrayed the position of his followers "Concerning Baptism" in 1554. "The Reason Menno Continues Teaching and Writing", Clear Confession Concerning Justification, The Preachers, The Lord's Supper and Oaths, 1662, "A Humble and Christian Defense", of his slandered and persecuted brethren, 1552. To these must be added several short tracts and letters.

As early as 1562 the celebrated Bible printer, Nic. Brestkens, pulished a collection of Menno's works which was reprinted in 1565 and in 1579. A High German translation of the same appeared in 1575. More complete was the collection appearing in 1601 in two volumes under the title, "Sommarie," but a quarto edition of 1646, "Opra M. Soder Groot Sommarie" was larger. The latter then appeared in a single folic edition in 1681 under the editorship of Henrick Jazoon Herrison which included six letters missing from previous editions as well as the Exhortation of 1541 that had been purposely omitted from the edition of 1646.

Of all these editions much remains to be desired. An accurate chronologically arranged collection has yet to appear. Herrison's edition is filled with printer's errors. More serious is the fact that Menno wrote in the Eastern or Plattdeutsch dialect, as it was spoken along the East Sea and, on this account, his writings had to be translated in order to be understood by the Hollanders. This was done in such a careless manner that whole sentences were frequently disarranged and placed out of their connection. The objectionable, coarse and indistinct style that Menno is often charged with using is to be attributed largely to this circumstance. Considering the time in which Menno lived, his style is good and it is not surprising that his works found a wide circulation and obtained a great influence among the people. Mosheim rightly estimates Menno when he observes: "He had the inestimable advantage of a natural and persuasive eloquence and his learning was sufficient to make him pass for an oracle in the eyes of the multitude." In this respect he stood alone among his associates; none of his fellows could compare with him in eloquence although there may have been a few instances in which they surpassed him in education. It therefore happens that his instructive writings led to an inner conviction and a powerful faith and stand imensely higher than those of dogmatic controversy. He was not a great scholar and much less an original thinker. He owed his entire creed to the brotherhood with which he had identified himself. In his attitude toward the ban, and in other particulars, he was moved toward the earliest prejudices of his strict co-workers. This is to be attributed to the influence others had upon him since he appeared at times to have been deficient in independent judgment and determination. This lack of self-confidence kept him in the Roman priesthood five years too long. However, when he came to a decision, he grimly held to it, sacrificing position, livelihood, comfort and safety. He was more fortunate than many of his coworkers in escaping the hands of the Inquisition, although the severest persecution was aimed at him and the sharpest search was made for him—yet he managed to survive in spite of dangers, although in the bitterest poverty. In his underserved suffering he has become endeared in the hearts of his followers even to this day. —1883.

A BURMESE CONVERT

It was in Burmah in the upper Chindwin district. A Christian preacher was traveling, telling the message of the Savior's love and goodness, when an incident occurred which shows the power of the Word of God, and of how "the entrance of His Word" giveth light and understanding to the simple. The story shall be told by the preacher himself.

"Early one morning, we were told that a Chin wished to speak to us. Learning that a Christian missionary was in the neighborhood, he had traveled eight miles hither with a single request—that he might be baptized. Eighteen months before, he had bought a Bible in Burmese, thinking that this "religion Book" possibly contained something more satisfying than the 'Nat' spirits of his tribal superstition, or the Buddhism of the village where he lived. He had taken the Book home and slowly read and reread the whole of it, from Genesis to Revelation. His wife and younger brother had joined in this study; for as they could neither read nor understand Burmese, he translated to them what he read. Almost from the first, the Word won its way into their hearts. Here was a God who dealt with the very springs of a man's being—who blotted out a man's sin and opened out for him a new and living way. But the Book said not only "Repent ye" but "Be baptized." * * But where was he to hear more of Christian baptism? There was no Christian near to instruct him. He was employed as a government forest guard. So applying for leave, he had traveled, a hundred and fifty miles down the river to government headquarters, only to be told that no missionary lived there. Keenly disappointed he returned to his village to practice the Christian life, even though he could not, as yet, call himself an initiated disciple.

"At last his chance had come. 'Please to give me this baptism,' he said, 'then shall I return to my people and say, Truly, now I am a Christian disciple.'

"We talked along together, and our talk was of the Book. We were amazed at the man's knowledge of it. Surely we were the learners, for the Book seemed very new when viewed through the eyes of this eager-souled reader.

"Next day we ourselves journeyed to the village, where we heard of the high estimation in which this man of the despised Chin race was held by his Burmese neighbors, and now already, not without success, he was trying to win them to the faith he had embraced. The people, hearing that a religious ceremony was to be performed, gathered round us expectantly * *. At their own door, surrounded by curious onlookers, we baptized the two brothers.

"The man's wife was away in the hills, but she will, too, seek baptism on her return—as also will a Shan neighbor, who has frequently gone to the house for the reading of the 'Jesus Christ Book.'

"At the foot of the Chin hills, these brothers, Abraham Nyi Han and Luke Shwe Ze Kan, are bearing very real witness to the vitality of the Bible and its power to make men wise unto salvation."—Sel.

God is calling continually. It behooves us to answer quickly, "Here am I."

THE C. E. TOPIC

Oct. 22

Reverence and Worship

Psa. 111:1-10

One of the things differentiating man from the rest of the creature world is his capacity for worship. Only a spiritual being can worship, and, in our sense of worship, we have an evidence of the Creator's purpose to make man in His own image. Under all conditions and in all ages of the world man has exercised his faculty to worship. Without the enlightenment of revelation man, when he worships, goes wrong, nevertheless he must worship something, his natural desire is to communicate with the Supreme Being. St. Augustine beautifully expresses man's desire to communicate with God in worship in the memorable words: "Thou hast made me for thyself and my soul is disquieted until it finds its rest in Thee."

In order that there may be true worship there must be a true knowledge of God through the means of revelation He has provided and this must be followed by a sincere desire to communicate with Him and honor Him. God never left the world in doubt as to Himself. In various ways he revealed Himself, as in nature and in the conscience of men and where there showed itself a capacity for higher spiritual exercises a larger revelation of Himself was given. His revelation is therefore progressive. The knowledge of God in the world increases day by day, as it always has, and the more we know of Him the greater is our responsibility for a larger and more intelligent type of worship. Thus we have the promises given to the Patriarchs increased by a knowledge of the law at later times and after that came the revelation of the Gospel, not only increasing the responsibility of worship, but widening its field to the whole earth and all classes and conditions of men.

Worship is a duty for the family, the nation and the individual. If it is to be effective worship that is acceptable to God those who participate in it must be right with God. The Bible says that "the sacrifice of the wicked is an abomination unto the Lord". In worship the idea of asking a favor from God is always implied, but to be living in sin means that God is defied and that there is rebellion in the heart. God does not treat with rebels until they have surrendered. It is mere mockery to participate in a worship in which the heart is not in earnest for right relation with God.

We have intimated that worship is a national duty; this by no means implies that the nation shall have a national type of religion. It does mean however that the nation should be composed of religious persons and that their example, influence and assistance should be on the side of God. Blessings are promised upon the head of the nation that makes the Lord its God. National laws should reverence God by a recognition of His Law being higher than the law of the land and nothing should be permitted to conflict with the divine law. God should be reverenced and recognized in the institutions of the state. It is irreverence of God to ignore Him in the education of the youth, it is distinctly irreverent to permit His holy Sabbath to be degraded. If a nation has a true reverence for God that nation will only trust its public affairs into the hands of God-fearing officials and it will in its policies both at home and abroad exercise the Golden Rule.

There can be only one proper way of reverencing God in the family and that is by establishing it along Christian lines. Family worship belongs in the home. Reverence for God and godly things must begin at the mother's knee, it must manifest itself in true Christian conduct in all the family affairs and the Word of God must be the supreme guide in everything that is done in the home. A Christless home need not necessarily be an immoral or a disorderly home, but it is not the kind of a home that will contribute toward making the nation safe for God and the world a place in which Christ is honored. From it there will proceed no influence for godliness, unselfishness, charity and the supremacy of the truths of religion that go to make real character.

An indivdual's reverence for God must be born from a heart that loves Him. It is not mere respect, but is an intimate appreciation of His great love that seeks to keep in the relations that only affection can inspire. If there is reverence for God in the heart of the individual that heart will be kept clean and sweet so that He may dwell there and rule there. His name will be the holiest that lips can utter, His law will be supreme in all things, His will will be sought, all ones posessions will be consecrated to Him and His service.

In the house of God there should be a special showing of reverence. Common decency demands that the other worshippers have a right to expect that nothing is to be done that will disturb them in their desire to come close of God. To whisper, to indulge in silly giggling, to come or go out and in during the reading of the Word, during prayer, or during the speaking or even during the singing of a hymn is, to say the least, a rudeness to the others who want to get all the possible benefit there is in the service. But any kind of an insincere presence in the house of God is profaning it. It is the place solemnly set apart to the worship of Almighty God and in it anything that does not belong to that service is insulting to Him.

THE S. S. LESSON

Oct. 22

Jesus Tempted

Luke 4:1-13

Golden Text: "In that He Himself has suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

Jesus had just come from a spiritual experience that marked a crisis in His life. In His baptism He had identified Himself with those who were baptized as a sign of their repentance. Not that He needed to repent, for He was a sinless being, as God had testified in the voice calling Him His Beloved Son, but He submitted to fulfill all righteousness. The ceremony was a sign that now He was coming out of His previous obscurity to enter into His public career. It always happens that when there is a period of special spiritual significance that Satan endeavors to undo and overcome its power by a special and severe test. That he endeavored the destruction of the Son of God, whom God had just acknowledged, shows how arrogant He is and, if He did not spare the Son of God, He surely will not spare others. Jesus had gone from baptism to be alone with God. This was in account with His habit of life. We often notice that after some particular trying experience He sought solitude and, in His future life, we have numerous records of His withdrawing from men in order to receive that comfort and strength that came from a period alone with God. If it was so necessary in His life to do this, we should follow His example and take time for prayer and meditation apart from the activities of our lives. The strength and assurance that came to Him will be ours if we imitate Him in this.

Sometimes the question is asked whether it was possible for Jesus to fall, even under the severest temptations of the devil. If it would not have been possible for Him to fall the devil would not have attempted to bring about a fall and if such a thing would have been impossible there would have been no occasion for having it recorded so thoroughly. Neither God nor the devil wastes efforts where there is no possibility of their coming to anything. In having the account of our Lord's temptation preserved for us we get the encouragement of knowing that He willingly submitted to the hard trials to which men are subjected. We may know that, when in the throes of temptations, our Lord knows all about them and His sympathies and help are available for us.

The thought that the devil, the prince of this world, will find one, wherever He is in order to throw temptation in the way is particularly impressive. There have been some misguided persons who have thought that by living hermit's lives, by going into convents and monasteries, they would be safer from the evil one's suggestions. The fact of the matter is that there can be no place on earth where the temptations of the evil cannot reach one and no person attains so high a position that he will not endeavor to bring about his fall. In this incident we find Him active in the desert, on the mountain and even on the temple, even as today He is everywhere active.

The stones of the desert are said to resemble the loaves of bread that people ate in shape and color. The temptation to eat then was suggested by the very stones which the devil pointed out to the Lord. None but those who have actually suffered from hunger can appreciate what it must have meant to appeal to the hungry Christ. He had been so occupied with His thoughts that He did not think of eating until the pangs of hunger were upon Him. This temptation was a temptation to place physical needs first and above everything. Physical needs are the least things about which we should be concerned. The whole teaching of Jesus, as He revealed it afterwards, was that men should give their concern to higher things than the things of the body. It has very often happened with men that they brought ruin upon their whole career by giving physical needs and comforts a first place in their lives.

The next temptation was to assume political power. He was the Messiah. Why then not set about establishing a political situation with Himself at the head? From a human point of view this might seem the logical thing to do. But His kingdom was not of this world. He came to establish a rule unlike the power of Rome which He must antagonize by force of arm to establish a world kingdom. Jesus was a Prince indeed, but not that kind of a prince. He was the Prince of Peace and the devil could not give earthly power, such as He promised without war that involved all the crimes against God and man.

The temptation to throw Himself from the temple pinnacle was a suggestion that he use the power to perform miracles for a vain and useless purpose. Though conscious of his ability to do miracles, Jesus would not be led to perform one for display or for personal glory. He never did perform any for His own benefit. The power to use them was His only to be used in the work of saving the world.

The replies that Jesus made to these temptations came from the Word. It had therefore to be the most effective. Let us learn the might of Scripture. When temptations come let us feel that we are securely armed against them when we know Scripture and appropriate it to our use. The man who knows the Bible is the mightiest of men in the presence of any evil suggestion.

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IN MENNONITE CIRCLES

Arrangements are being made that the delegates and visitors to the Western District Conference, Oct. 18-20, may be easily reached by mail, telephone or telegraph during the time the Conference will be in session. Communications should be addressed in care of the Western District Conference, Whitewater, Kan. The local committee hopes to see this conference in possession of every comfort and it is expected that this meeting will be largely attended and the work of the Conference satisfactory to the progress of the church and the kingdom of God.

The Baccalaureate Sermon of President Mosiman of Bluffton College has recently been circulated in printed form and should be in the hands of every one interested in the education of young people and especially the young people of our church.

The brethren of Fortuna, Mo., are arranging for a series of meetings to begin Oct. 15. Rev. P. R. Schroeder of Berne, Ind., will conduct the meetings.

The choir of the Berne, Ind., church is preparing to render "The Messiah" this winter. Among the other activities of the Berne church the organization of a Junior Missionary Sewing Society is the latest. The society meets monthly.

Rev. N. B. Grubb of Philadelphia, Pa., supplied the pulpit of the East Swamp church, Quakertown, on Oct. 1, Rev. J. Hagenbuch having resigned.

An event of unusual interest was the Golden Wedding Anniversary of Rev. and Mrs. S. F. Sprunger of Berne, Ind. They have been blessed during this time with 10 children and 15 grandchildren. During all these 50 years death has not visited the family. Rev. Sprunger is rather weak from his many years of suffering and so the celebration could not be made as elaborate as might have been wished. The congregation, however, remembered the aged couple with a generous gift of money.

CONCERNING THE IMMIGRATION OF RUSSIAN MENNONITES INTO CANADA

Owing to a communication recently received from Mr. Dennis, it is with the keenest regret that we are compelled to announce that it has became impossible for us to bring the first group of our Russian brethren to Canada this fall. The reason for this change of plans was brought about by the receipt of the letter from Mr. Owens, the representative of the C. P. R. in Moscow who gave the following circumstances as standing in the way of the project:

1. Owing to the prevalence of cholera the ports of the Black Sea are under quarantine.

2. The difficulty in the way of assembling those who are to join the party at the port which they are to broad ship.

3. The political situation makes it exceedingly dangerous for mercantile vessels to pass through the Dardanelles.

We believe that we are doing everything that might be done to make the immigration possible. Besides the many difficulties arising on many sides, our contract is in effect and at our meeting with Mr. Dennis in Saskatoon on Sept. 5, we were able to induce him to again take up the matter in Russia with Brother Janz.

We must now make it our effort to do everything now so that in spring the matter can receive prompt and efficient attention.

The various items of printed matter, relating to the selling of shares, are in the hands of the printer. We shall be prepared to offer them for sale as soon as they are delivered. Any suggestions that may be made as to the most successful way by which the shares may be sold will be gratefully considered.

On Monday, Sept. 25 three of our most reliable brethren, in company with a representative of the C. P. R., left in order to inspect the lands offered by this corporation. They are expected to be away about six or eight days after which we shall be able to announce the result of their investigation.

As we see it, it is important to urge our people everywhere to increase their contributions for clothing. We have on hand for this purpose about $6500.00 and should have about $1500 more in order to be able to properly clothe the first group. We expect to bring in three groups of about 3000 between spring and fall of next year.

Many letters received from our brethren in Russia give a very clear idea of the terrible state they are in.

Let us do everything in our power to relieve the distress over there through our relief, but let us also do everything in the matter of making preparations so that in spring we will be ready to meet every requirement immediately. In this it is more that a matter of relieving hunger.

In brotherly love,

David Toews,
Chairman Canadian Mennonite Board of Colonization.

WITMARSUM SEMINARY

With an enrollment of seventeen students Witmarsum Theological Seminary commenced its second year of work as an independent Mennonite theological institution on Tuesday, Sept. 19.

The number of students enrolled this year is the same as those who attended the institution last year. Of these students, eleven are enrolled in the graduate seminary course which leads to the degree of Bachelor of Divinity and requires three years of work after college graduation. Six students are taking the college theological course, which leads to the degree of Bachelor of Theology, equivalent to that of college graduation.

According to present indications it seems likely that seven men will be graduated from the institution next spring with the B. D. degree. Six of these are in school at present, and one is a minister, now active in the work, who lacks but a few of the requirements of graduation and which he will make up by spring. Of the other six men, two are at present holding pastorates while the other four are young men who will be available for pastorates next spring.

One faculty change has occurred in the institution since last year. Rev. J. A. Huffman who was in charge of the work in the New Testament department resigned during the summer to go to Marion College, Marion, Ind. His place however has been well filled by the election of Mr. Henry A. Fast to the position. Mr. Fast is a graduate both of Bethel College and Witmarsum Theological Seminary and has taken advanced work in the subjects he is teaching which further qualifies him for the position. In addition to this Mr. Fast enjoys the utmost confidence of all those who know him.

Bethel College has contributed five students to the number of college graduates studying at Witmarsum this year while Bluffton College has contributed six. Tabor College, Hillsboro, Kansas is represented by one student in the college theological department who is a candidate for a degree from Bluffton College this year. Mrs. Adah Burkhalter, missionary to India, at present home on furlough, has also registered for work in the college theological department and plans to spend a few years in study before returning to the mission field.

A. S. R.

OUR WOMAN'S WORK

"WOMEN OF INDIA"

It is difficult to speak of the women of India as a class, or in a general way, because there are high caste, low caste, and outcast women; there are women in South India, Central India and in North India; there are women who are wives and those who are widows. Only the camparatively few who are being educated by Christian missions remain unmarried up to the age of twenty. So among non-Christians there are, one might say, no girls in India.

For each of the above mentioned classes, there are different rules and customs. So we should remember that what is true in one place, or of one class is not true

of another. There is one thing, however, which is universally true, that there is not a single woman in India, outside of the fold of Christ, who can have her rights. She can never be independent. The sacred law of Manu says, "In childhood a woman must be subject to her father, in wifehood to her husband, and when her lord is dead, to her sons". And being "subject to" means vastly more in India than it does here. A woman is born into iron-clad rules and customs from which there is no escape for her.

One of the first of these, to be experienced, very often when she is a mere baby, is child marriage. The awfulness of this custom, never came home to me as forcibly as it did, when one day I had taken my little son Laurence along to one of the villages and an aged grandmother begged me to marry him to her little granddaughter. We believe that this custom, like others which are now binding the people of India will some day be broken down. Mr. Ghandi, the great nationalist leader, though full of error as his propaganda may be, makes a significant statement when he tells his people that as long as they will tolerate caste and child marriage, they are not fit to have home rule. I want to lay it upon the hearts of you mothers of daughters, tonight, that when you are building hopes and plans for your own daughter, please do not forget to breathe a prayer for those who are so bound by custom. A mother in India has no chance whatever to make plans for her daughter.

A little girl named Koviti, at the age of twelve begged her mother to allow her to go to a missionary school, and plead and rebeled against her fate of having to become the wife of a man, aged forty, the father of four children and grandfather of six. The only counsel, or encouragement the mother could give her was to say "daughter it is no fault of yours or mine that you were born a woman, but since it has pleased the gods to bring you into this world a woman, you must bear it as others have done. It is our fate."

One can say that the women of India are modest, devoted wives, and fond mothers. In her devotion the non-Christian woman is of course, perhaps only obeying another of the rules which bind her. The sacred law of Manu says—"The destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife. Day and night, women must be kept in dependence by the males of their families."

I want to give you the story of the love and devotion of one of our own Christian women. One of our men who was an evangelist and teacher, after some years as a husband and the father of three children, developed leprosy. When he realized his condition they came to Bro. Penner for advice. He gave them twenty-four hours to consider these two possibilities—either the wife must leave her husband, which would enable her to care for her children, and she would be free to mingle with those of the Christian community, or she may remain with her husband and give up her children as well as all privileges of mingling with others. At the end of twenty-four hours her answer was this, "Sahib, I promised God, when I married Amardas, that I would never leave him, I never will." And she lives contentedly with him in the leper home. It was not an easy thing for her to give up her children. Though they are untaught in the principles of training and caring for their children and may even, by adhering to certain customs, inflict cruelties upon them, yet the mother love is there. I have just received a letter from Sister Martha in which she writes that an educated "tehsildar" (an officer comparing with a judge) of our own village, because of superstition recently buried alive a three-months-old crippled baby girl. I cannot help believing that this must have caused great anguish in the heart of that mother. But it was custom, what could she do.

In the zenana we come in contact with a most pitiable class of women—the widows. One might almost feel that in such cases as above mentioned, of the girl of twelve married to the man of forty, widowhood would be welcomed by them as a means of escape. But a worse fate has come to them. The widow may remain in the home of her husband or in some cases, returns to her own home. But no joyful welcome awaits her there. Widowhood is regarded as a curse from God. And because she has thus disgraced her family, she becomes the object of most cruel treatment and her position that of a household slave. There is absolutely no hope of any joy or light ever coming into her life except through the Gospel of Jesus Christ. She has neither forgiveness for past sins, no comfort or grace for the present, nor hope in the future. It is indeed a very great joy to bring a ray of sunshine into such a life.

Anandi

(One of India's girl widows)

With tomorrow comes Dewali,
The day of all the year;
When every Hindu home is gay,
The Land is full of cheer.

The women in their best attire,
With all their jewels too,
Will worship at the temple shrine
As all good Hindus do.

A year ago I, too, was gay
Welcomed among the throng,
I joined with friends in feast and play
In worship and in song.

But all such joys are mine no more
For I'm a widow now;
The curse of an offended God
Is written on my brow.

I do not know what sin of mine
Has darkened thus my life
Whom I have wronged, or when was I
Unfaithful as a wife?

If in some previous life I sinned
As many people say,
Why know I not the sin that caused
The curse that clouds today?

I am a widow now for life,
Motherhood ne'er to see;
While I may live no one will love
Or dead will mourn for me.

Of all the many, many gods,
I wonder which is best;
Which one is kind enough to hear
A lonely widow's quest.

Or do the gods the widows shun
And leave them to their woe?
Are they like men so pitiless,
Will they no mercy show?

Surely there is a god somewhere
Who knows, who loves, who cares;
Some one who would be kind enough
To hear a widow's prayers.

Surely there is someone somewhere
Who knows the God I need,
And who can show to me the way
By which I may proceed.

How can I find the one who knows
Would they would come to me
Then would I tell him all my grief.
He then might comfort me."

Shall we not make a few more sacrifices that she, and millions of others just like her may come to know Him, whom they so much need?

Adah Burkhalter

LETTER WRITTEN TO THE JUNIOR MISSION SOCIETY AT HALSTEAD, KAN.

Ch'ao Yang An, Western Hills,
Peking, China,
July 4, 1922

Our Dear Friends: Your desire is to hear something in the line of medical missionary work from here in China. If I would have been at the actual work it might be easier for me to write something, but as the matter stands we have been at the language study ever since the first of last November and will continue in the same until the eighth of this coming September when the first year's work is completed. After that our language study will go hand in hand together with our respective work.

Last fall, during our ten-day visit at the station, I had the privilege to help Rev. H. J. Brown with some dispensary work during a few afternoons, which was very interesting to me and gave me a taste of what was ahead in that line of work. As you will know there is no hospital here, as yet, but only a limited supply of the most needed medicines, which makes the work rather hard after being used to the best equipped American hospital, and yet Rev. Brown has, no doubt, done lots of good to relieve some of the sufferings. After the Chinese there had heard that the foreign "doctor" (although while on the way to K'ai Chow, riding the Ford, we were called "foreign devils" which is a common expression used by them), had come, they were anxious to see whether he looked any different from other foreigners, and I suppose to their surprise, he looked very much similar to the rest of them.

Before the people receive any treatment whatever they must listen to some Gospel Message given by one of the Bible men there or else pay about five times as much for their treatment that they receive, which is not much at that, but a "cash" (amounting to about one-thirtieth of an American penny) is worth a whole lot to them. This arrangement is very good, and is carried out by other mission stations too; thus they may receive healing of the soul as well as the body.

They seemed to have much faith in the foreign doctor, for several of them had been blind for at least ten years, and now after they heard that some one had arrived that might give them sight, they came to find out for themselves; but to their disappointment, for it is practically beyond human power to give them the physical sight. The better thing though, is, that they may have their spiritual eyes opened. Another man came in, who was a soldier, had one of his toes frozen, which looked very ugly and caused him much pain. After he was told that we did not have the facilities to perform such an operation, he was somewhat disappointed, and asked whether we couldn't cut it off with a hatchet, he would be willing to stand the pain, but of course, we could not do that knowing what the consequences might be. Other patients came in with sores all over their body, and as one might infer very dirty on top of it all, but that part is the usual and not the unusual case.

During the strife between Chang tso lin and Wu pei fu, many wounded soldiers were brought to the hospitals at Peking, over-crowding the hospitals, and giving much work, so they called for volunteers from the language school, doctors as well as nurses. We, of course, responded willingly and helped out as much as possible. Our two nurses, the Misses Sprunger and Goertz, went along with a well equipped unit from the Peking Union Medical College Hospital to K'aifeng, and they relate very interesting facts. They came in touch with the great "Christian General Feng" of whom you probably have read in the daily papers. He is very much interested in hospital work and has helped along with this work considerably in that region which is about six hundred miles south from Peking.

Thus far you may think that China does not have much of hospitals, but not so. The larger cities have several and fairly well equipped. In fact, the hospital mentioned above, namely, the Peking Union Medical College Hospital, which is endowed by the Rockefeller Foundation, is the best equipped hospital in the world. The equipment is certainly wonderful, money has not been spared. Of course when one gets out into the country there is hardly any medical work done at all.

As far as diseases are concerned, they have practically the same kind as one can find in America; probably more eye troubles and lung diseases. Makes no difference what kind of eye trouble they have, if they go to a Chinese quack they will get a red plaster to be pasted on each temple which is supposed to do the work of healing. It stands to reason that this will not do much good, but the eyes will get well inspite of what has been done for them; yet not always, for the many blind people, young and old, testify to the contrary. In case they have a boil or an abscess, a same kind of a plaster, as mentioned before, is plastered over the area so that nothing can get out, whereas the matter is the very thing that should come out. Superstition is a very difficult thing to deal with; they cannot be persuaded that they are wrong, and since many of their diseases are of a superstitious origin they will not accept the foreign way of treating the same. Another person that will not be cured of his ugly sores, is the beggar; if it happens to be a child, the parents will not have it treated, for if the child has sores all over its body it will be pitied more and hence will receive more money, which acts in the same way in an older beggar. Many of their diseases are due to the filthiness in which they live, but it seems as if they cannot be taught what cleanliness might mean to them, yet the missionaries live in hopes that gradually they will see the benfits that may be derived therefrom.

I don't know whether this letter fulfills your request, but I trust that a year from now I shall do more justice to a similar request.

Wishing you all the very best, and hoping that some day some of you will come out, whether to China or India or some other mission field, and spend part of your life doing medical missionary work.

We remain your friends in His service,

Abr. M. and Marie W. Lohrentz.

WARNING

On the coast of Norway there is a dangerous whirlpool called the Maelstrom. It is a perilous part of the sea for sailors—a whirlpool of an amazing sweep. It sometimes roars like a cataract, when there is a strong westerly wind. But what is singular, its violence is said to be greatest in calm weather. Then the power of the vortex is tremendous. If a ship, during a calm, is heedlessly allowed to enter its dread circumference, and no wind springs up to aid her escape, she is sure to be swept round and round, till swallowed up and lost. O ye careless ones, listen to the following story, the sorrowful tale of a lost ship, and behold in it your own peril if you yield to the influence of the intoxicating cup, or any other fascinating sin. There was fine weather and the captain and crew of a certain ship, having nothing to do, determined to enjoy it—and to increase their hilarity, they resorted to drink; all but the pilot, who seemed to be as fully aware of the peril as your own conscience, sinner—for they were then not far from the sailor's dread, the Maelstrom.

But the captain and crew feared nothing. They commenced a merry dance on deck. The revel increased as they continued to drink.

"Come, dance around, my jolly boys!" said the captain. And away went the merry tars in continued circle around the deck, shouting till their lungs were spent. It was a drunken revel.

"Captain," said the sober pilot, who alone refused to join the jollification, "we must drop anchor at once. The wind has died away, and the ship has performed a quarter circle within the last half hour."

"Ha, ha, ha!" shouted the captain. "Fill your glasses, my merry lads! Dance around, I say: the good old ship is keeping us company!"

The pilot rushed back, with a pale and concerned look, to note indications of the tale-telling compass. Presently he turned with a face livid from fear.

"Captain!" he cried, "for the love of heaven drop anchor at once, till the wind springs up, for we have entered the Maelstrom. See with the glass. Yonder ship has cast anchor, and she is now making signals to us."

"Away, thou fool!" screamed the captain. "My lads, I'll give you a song." He began—

"Away, away with the brow of care!
The devil is blithesome and merry;
Odd boots it were, if there's pleasure there,
With plenty of champagne and sherry."

The pilot became frantic. No one volunteered to aid him in dropping anchor; it was a feat impossible for one to perform. Now a signal shot boomed from the other ship. A boat put forth with a line securing it to the vessel. The pilot ran to the heavy lifeboat, but could not move it. In vain he called for aid. Still the dance and shout and song of revelry went on. Once again he flew to the compass, and in despair seized the useless helm—for no wind filled the sails, and still the ship moved on the mysterious circle. For the last time he came to give the solemn warning to the now reclining captain and crew. He begged and prayed to them to heed their danger—danger seemed to have a fascinating sound, and he was answered with a laugh. As they laughed, he wept, cautioned them with tears, and threw himself into the sea. With strong frame he swam through the fatal current towards the boat put forth to rescue, and reached it in safety. As long as line could be found in the anchored vessel, the boat continued its way toward the ship with the drunken crew. They came within hail, and called on them to save themselves. One or two sobered by the sense of danger, threw themselves into the sea, and succeeded in reaching the boat; but the others became stupid. The line was at length exhausted. The ship could now be seen slowly moving on its narrow circle, yet those on board put forth no effort to their own preservation. It was a fearful sight. From the other vessel every eye was strained with an intense gaze. Rapid, hurried action was there. Still the line was extended, with every specie of material that could be found for the purpose. Necessity became the inventor of hopes never heard of in ordinary emergency. It availed not to reach the vessel of the drunken crew. Without power to aid, those in the boat beheld them hastening on into a terrible grave, with the agony and excitement each moment increasing. Still they waited. Night was coming on. Faster and faster grew the motion of the ship. At last the approaching shadows warned them to return. The fated ship was seen through the gloom continuing her circles with increased volition. Darkness came down, and cast a veil over the scene. When morning dawned the ship and the drunken crew had vanished forever from sight!

Hear me, O ye careless ones! We know of nothing that so vividly illustrates your infatuation as this. Why will ye die? Already are you performing those mysterious circles—verging rapidly to the Maelstrom of hell! Sin, like the intoxicating cup, infatuates you. We have hoisted our signals. Again and again has the report of our solitary signal gun boomed in your ears. We have approached within hailing distance. We offer you assistance. Zion's ship is willing to receive you, anchored to the Rock of Ages. Jesus, our Captain, bids you welcome. Some of your companions have taken the alarm, and abandoned you. They swam through the fatal current, and are safe. You all may do the same. We have exhausted our line. Your circles in the fatal influence are becoming narrower. We entreat you to heed your danger—it is positively real. Perhaps before morning trembles over our sky you may have disappeared under the skies of blackness and darkness, forever and ever!—Illustrator.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE MENNONITE

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EDITORIAL

A glance at the magnificent high schools that one sees in nearly every community throughout the entire country will generally impress us with the newness of the structures, as well as the beauty and utility of their construction. The fact is that most of our high schools are new buildings because it has only been within a comparatively few years that the public has realized how important it is to give the growing youths all the benefits of a well-rounded education. With the recent enactment of laws making education compulsory until the recent enactment of laws making education compulsory until well up in the teens, came, of course, the need for larger and better equipment for the supply of which the public seemed everywhere perfectly willing to provide the necessary financial support. High schools are the natural feeders for the colleges and all the larger institutions throughout the country this year have been at their wits end to find a way to accommodate the great number of students who have flocked to them seeking admission. In many places it has been urged that the already high admission standards be raised so as to make admission possible only to those of the greatest ability. One professor has urged, in a public utterance, that a sort of scholastic aristocracy be established making it possible for only the brightest to enter college. We have always been of the opinion that the purpose of education included the greatest efforts to assist the backward youth to an attainment of the highest ideals of culture and we are sure many educators agree with us. Surely it is not the purpose of a good education to enable those who already have superior advantages because of their wits, to gain a sort of monopoly of wits by which they might prey upon other less fortunate beings. If education does not endeavor to improve and elevate all it can reach, then it ceases to attain to the highest type of helpfulness.

Being citizens of a republic means that we are not to receive from the state any instruction of a secular nature and for this reason religion, the most necessary subject in real education, must be left either to institutions over which and in which the state has no part, or to the home. For this reason Christian people should insist that their young people receive their instruction in higher institutions under Christian control. Members of denominations should be religious enough and loyal enough to their own religion to want the minds of their children shaped along lines that include a training in Christian fundamentals and in the things that are characteristic of their own churches. There is nothing so dangerous to the faith of the world as the omission of religion from the education of the youth. If we want to leave a posterity that will be without faith, without a soul, without love and without sincerity, we only need to sharpen the wits of the coming generation and leave their religious sensibilities dull. If that should happen, then God pity the world!

"HE MEANT TO HELP ME"

Like the young libertine of Ohio who had murdered a beautiful girl and was tried, found guilty and sentenced to hang until "dead, dead." G. K. Nash was the governor. A petition was circulated and presented to the governor to change the sentence to life imprisonment. But the crime was so atrocious that the governor refused to consider it. When this failed the mother of the young man went and falling upon her knees, besought the executive to show clemency or at least go and see her boy. To this, he consented, and without announcing his coming, he went to see the condemned man. The turnkey unlocked the large iron door and the little man dressed like a minister, stepped in. As he started down the long corridor toward the death cell, the young man said to himself, "There comes some preacher to bow-wow over me and I refuse to see him." As the stranger stepped up to the cell, he said, "Good morning, James." Instead of speaking, James turned his back and walked to the corner of his cell. "Your friends have been talking to me about you and I have come to see you."

"I do not care to talk today."

"I am sure if you knew the importance of the message you would give me an audience."

"I have told you I do not care to talk and you will do me a favor if you go away and let me alone."

"Very sorry; good day, sir."

Not long after the turnkey came in, and walking down the doomed man's cell said:

"Well, Jim, how did you and the governor come out?"

"Yes, Governor Nash came to see you. Did you not see him?"

"You don't mean to tell me that that little man who looked like a preacher was Governor Nash!"

"Yes, he came to see if he could do anything for you."

"My God, what a fool I am! He meant to help me and I wouldn't let him."

He went into despair, but it did not keep his neck from breaking. The last thing he was heard to say as the black cap was put down over his head and the hangman's knot was being tied was:

"He meant to help me but I would not let him!"

Oh, sinner, friend, backslider, Christ rejecter, Blood despiser, believers unsanctified, like the rich young ruler are you refusing to obey God and walk in the light? Your offence is worse than the young criminal's. Jesus wants to help you, will you let Him? To refuse Him is to insult the only One who can plead your cause before the bar of God. To reject Him is to spurn infinite love, is to turn your back to divine grace. Whatever your need, we beseech you in Jesus' name, walk in the light and obey God.—Sel.

WORLD-WIDE SUNDAY SCHOOL NEWS

Training Sunday-school Workers in Japan

Each summer a training school for Sunday-school workers is held at Karuizawa, Japan. Word has just been received that the 1922 session was "the best yet." Fourteen certificates were given out to those who had completed the two years' course and seventy-one certificates were presented to those who had faithfully attended the 1922 session. In all, more than 100 students were present. Sunday-school problems were considered during nineteen hours of classroom work and six Sunday-school specialists were leaders in the discussions. Dr. Kawaguchi, a Ph. D. from the University of Chicago, gave ten hours on the Four Gospels that were both instructive and inspiring. The school was very fortunate in having Rev. Charles R. Erdman, D. D., professor in Princeton Theological Seminary, present the last morning to lead the devotional period and to fill the first lecture hour with an address on, "The Sunday School as an Evangelistic Agency of the Church."

Rev. Shoichi Imamura, the General Secretary of the National Sunday School Association of Japan, returned from America just in time to be present during the last days of school and to report concerning his experiences in the United States and especially about the International Sunday School Convention which was held in Kansas City. Two social meetings developed a fine spirit of fellowship and some early morning prayer meetings added to the influence of the devotional hours, which gave a fine spiritual atmosphere to the gatherings. One five o'clock prayer meeting was held on the top of the mountain where an hour's climb was necessary to reach the rendezvous. Horace E. Coleman, Educational Secretary for Japan and special representative of the World's Sunday School Association, had a leading part in preparing the program of the school.

THE C. E. TOPIC

Oct. 29.

A Saloonless World and How to Get It.

Eph. 6:10-18.

In the spring of 1911, the writer of this article attended a large C. E. gathering in the city of Philadelphia where Mr. Lincoln's choir of 30,000 voices sang. It was in Convention Hall, said to hold 30,000 people. A great gathering was there. The choir sang for the first time the new song, "A Saloonless Nation by Nineteen-twenty." There was a great deal of enthusiasm shown, but after the meeting many were heard to remark, "If only that could be so," or words to that effect. But the saloonless nation came in spite of the faintheartedness of so many. It also came because of of the faith and the prayer and the work of the few who could be depended upon to keep everlastingly at it.

One must not think that the battle for making our country dry was fought and won when a new section was added to the national constitution forbidding the making and selling of intoxicating liquors. Drinking among those who are criminally inclined to the extent of defying our basic law will continue, but those doing it do so at their peril. It is no more legal or respectable to make or indulge in the use of strong drink. Just as laws against stealing have not made thieves honest men so dry laws will not make man a total abstainer. But who would care to live in a country or city where there are no laws against stealing? The battle is now on to make officials take the law seriously. When they once do that the violators of the law will also take it seriously or violate it to their peril.

We can hardly hope for a saloonless world until we sweep the dust away from our own doors. The first task in making prohibition effective is for the element that placed its laws upon the books to consistently insist upon an honest and effective enforcement. The Christian citizens of our land should be sure and support with their votes only those who are reliable men who honestly propose to fulfill the obligations of their offices. When we have officials sneering at our constitutions, or when the ambassador of our nation attends a meeting in the country where he is stationed that holds up our constitution up to ridicule and when that selfsame ambassador publicly drinks intoxicating liquor at that gathering, as was done a few days ago in England, according to the newspaper reports, then it is time that the consistent citizenry of the country demand both a change and a discipline for the offender. The consistent example of the American public will go far toward impressing the world of the need of a saloonless world.

They tell us that in some countries drinking under certain well defined customs is a social institution of the people that cannot be broken down. It is beer in some countries, in others wine, etc., that the people are educated up to using it properly and that drinking is not a vice. We cannot agree that the custom, whether it is national or private, is anything but a vice. It need not be shown that where drinking is made respectable drunkenness does not occur and the suffering and crime incident to drunkenness does not exist. So long as men have access to the thing that robs men of their senses, makes them dangerous to their fellows and adds to the poverty of multitudes and wastes the resources that God gives for better things, that long will there be a legitimate reason for working towards a saloonless world. Where there are slaves there one will find a field for working to free the slaves. The slaves of drink are too weak and too helpless to resist the tyranny that holds them in bondage and for this reason every one who has a true love for fellow man will interest himself in fighting the curse that ruins them body and soul.

Today we are citizens of the world in a broad sense of the word. We have a perfect right to insist that not only our country, but the whole world shall be a decent place in which to live. There can be no decent or just world so long as the liquor interests are entrenched. Now that our country has declared itself on the side of prohibition, another step must logically follow; for what is good and just for our land must be good for other countries as well. If we sincerely feel that we have a good thing and that it is worth all the sacrifices and efforts that it cost it must certainly follow that men and women less fortunate than ourselves should share the same advantages.

But how is the world to become a saloonless one? As Christians we must go about this task as we go about any other noble task. It must be prompted in the spirit of love. There must be nothing selfish behind our efforts. It should be a matter of continual prayer. There must be a faith behind our effort that will make us feel that the power of God is on the side of righteousness and we are on the side of righteousness.

THE S. S. LESSON

October 29.

World-Wide Prohibition

Isa. 61:1-9.

Golden Text: "Righteousness exhalteth a nation; but sin is a reproach unto any people." Prov. 14:34.

"Isaiah was probably born in Jerusalem, about 760 B. C., and grew to manhood in the brilliant reign of Uzziah. He apparently belonged to the higher classes in Jerusalem and was able to exert a powerful influence upon public affairs. He received his call to the phophetic office in the year of Uzziah's death, and continued his activities through the reigns of Jothan, Ahaz and through a part of the reign of Hezekiah down to 701 B. C. After the destruction of Sennacherib's army we lose sight of Isaiah. There is a Jewish tradition that he outlived Hezekiah and was sawn asunder in the heathen reaction under Manasseh." (Selected.)

The passage selected from Isaiah predicts the two advents of our Lord, one of which relates to his first appearance, and the other to the coming blessings of Israel as a result of His second coming. When the Messiah first appeared he inagurated the Day of Grace and announced the Day of Vengeance.

When it is said in the first verse, "The Spirit of the Lord God is upon me," the reference is to Jesus Christ. We can have no doubt concerning this, since we have our Lord Himself declaring it to be so. Isaiah declared the freedom of the Jew, but he was but a type of the Christ who came to bring real freedom to all captives. This liberty is available to every one who will accept Him, as well as to the Jew. The anointing that dedicated Jesus for the work of bringing liberty was of the Spirit of God. The purpose of his mission, as pointed out by Torrey is sevenfold. (1) To preach good tidings to the meek or poor. (2) To bind up the brokenhearted. This He had been doing through all the centuries. (3) To proclaim liberty to the captive. But even now He is setting free the most unfortunate of all captives, the captives of sin. (4) To proclaim the opening of the prisons of those who are bound. (5) To "proclaim the day of vengeance of our God." That is, the future day of judgment when the Lord will come to judge the wicked and the Anti-Christ and the devil. This day of vengeance will be in the interest and for the sake of His saints. (6) "To comfort all that mourn." The fulfillment of this comfort will be when He comes again, but He comforts now in all our present afflictions.

The following verses apply to the coming glory of Israel as the result of the Messiah's coming. The message here is a word of comfort to the mourners in Zion, which means Zion. Beauty, joy, praise, righteousness are to take the place of mourning, ashes and heaviness that go with mourning. In the place of the desolate waste places there shall be a renewing and a restoring of the ruined cities. It might be suggested here that we have a duty to perform to the present waste places of the earth. God uses the preaching of the Gospel to build up the waste places. He also is using the ingenuity, the commerce, the education and the enlightened races to build up the backward ones, but the all important thing is to redeem the fallen souls of men by bringing them to know the Savior as He is presented in the gospel message of salvation. The assurance in Israel is that they shall be exalted above the stranger, (Gentile) they shall be priests, they shall have joy. Through centuries the Jew has been subjected to injustice and robbery, but when the restoration shall come they shall head all other nations.

The idea of world-wide prohibition in connection with this lesson is suggested in the fact that righteousness shall be supreme, the people of God shall be the prevailing influence in the world, the sorrows of mankind, especially those who are slaves or victims of strong drink, shall give place to better things.

Can we hope for World-Wide Prohibition in this generation? The signs all point that way now. Fifteen years ago one who spoke of national prohibition was regarded as visionary. Today it is a fact. We live in an age of rapid changes. Surely men want to make changes for the best. All this objection to the application of prohibition that the papers proclaim and "wets" talk so much about, is but the reflection of the selfish friends of liquor who realize how great their defeat has been.

The ideas of prohibition have been carried to many nations and even in Asia among non-Christian masses there is a great cry for it. People the world over now realize that that which causes crime, poverty, corruption and misery is the thing to desire or allow. They see that men need all the reason they can command and anything that would rob them of their reason is a curse that need not be tolerated. The fact that the law is violated does not condemn the law but it is an indictment upon the lawbreaker.

RELIEF NOTES

(Conducted by Vernon Smucker.)

The steamship "ORIENT" which was scheduled to leave New York harbor about September 25, with relief supplies for Odessa, Russia, including about seventy-five tons of clothing supplied by the Mennonite Central Committee valued at $110,000.00 will mark a special epoch in the annals of the history of the relief work done by the Mennonite Church.

This has been made possible through the hearty support throughout the United States and Canada in response to the call made last spring. No one can estimate the cheer and comfort these gifts will bring to our stricken Mennonites across the waters.

During the past three months a continuous stream of shipments had been arriving for the Committee at Scottdale, Pa. Special efforts were made at Lancaster, and Souderton, Pa., Kitchener, Ont., Winnipeg, Man. and Rosthern, Sask. The clothing gathered at these different points was combined in one cargo at New York and will now be carried to Odessa and transported to our workers for distribution before the cold winter winter months set in. The aggregate weight of the entire shipment has reached about seventy-five tons or about four carloads. The estimated value has been placed at $110,000.00. The Mennonite Central Committee wishes to express its appreciation for the hearty response given by our people for this needy work.

* * *

The following cable, received Sep-

tember 27, 1922, will be of special interest:

"Alexandrovski, September 23rd—Began plowing field one hundred twenty-five acres for new Halbstadt village September 22nd. Will be on twenty-four-hour schedule. Tractors working fine. Government providing seed and fuel.

(Signed) **Miller.**"

* * *

The following acknowledgement of the receipt of foodstuffs will show the appreciation with which these gifts were received.

To Mr. Hodgson the Representativc of the American Relief Administration at Rostov Don:

With great happiness I inform you that we have received the foodstuffs for $3,000 in two cars which were sent to the starving Mennonites of Kuban by the Mennonites of America. Herewith I beg of you to accept our most hearty thanks for your help and kindness in forwarding us those foodstuffs and also we beg of you to let us know the people over the water how grateful we are to them for the help they have extended to us through your organization in our great need.

Please accept our thousandfold thanks for the medical supplies which we are now getting and which have alleviated the sufferings of many sick people in our district.

Once more accept our warmest thanks for all that the American Relief Administration has done for us.

Sincerely yours,
Durksan.

* * *

Those concerned about missionary work in Russia will be interested in the following letter from Missionary John G. Wiens, Crimea, who is the principal of the only Mennonite Bible school in Russia. Our workers in Russia assure us that the school deserves assistance. Twenty-five food drafts at $10.00, for each of the three teachers, is a comparatively small amount. Will we respond to the appeal for this worthy cause?

Simferopol, Aug. 15, 1922.

Dear Friend Alvin Miller,

A. R. A., Moscow.

For a considerable time it was my desire to meet you but opportunity did not afford. At the present time I am here at Simferopol and have conferred with the representative of the A. R. A. He advised me to write to you.

I have been a missionary to India and at the present time I am the principal of the only Mennonite Bible School in Russia. In the year 1918, a Mennonite Bible school was opened here in the Crimea, in the village of Tschongraw. For three years our brethren have supported it according to their ability. During the last year conditions were such that it was impossible for the brotherhood to support the school; neither were the students in a position to pay the regular tuition. In consequence, we teachers saw ourselves compelled to earn a livelihood in some other way. The result was that one of the teachers' health broke down completely, and the others both became very weak. To labor under such circumstances another year is impossible, and yet it would be a great pity if the school had to be closed down for lack of the needed financial support. There is great need of the school among our people.

Now we have reason to believe that a number of food drafts will be sent from America for the support of the school, but this will not be sufficient to guarantee its further existence. But if you could give us a guarantee that each teacher (there are three of us) would receive 25 food drafts at $10 each, the further existence of the only Bible school of the Mennonites in Russia would be assured. If you cannot do that, the probability is that it will be closed down, which would be a very regrettable matter for our people. Please inform me of your opinion through the representatives of the A. R. A. and send the letter to the chairman of the German Mennonite Union in Russia, H. Marten in Spat, who will forward it to me. My address is John G. Wiens, Tschongraw, Karassan, Crimea.

Trusting that you will give the desired reply, I remain,

Your friend and brother in Christ,
Missionary John H. Wiens.

* * *

The following letter from an evangelist of the All-Russian Baptist Union to Bro. Miller will also be of interest:

To Bro. Miller:

I was commissioned by the All-Russian Baptist Union to minister to the spiritual needs of the Russian people in the district of Busuluk, Government Samara. My work is to preach the Gospel, conduct Bible readings, distribute literature, etc. Everywhere I find a lack of literature, especially Gospels, New Testaments and Bibles, while the desire for the Word of God is increasing and the Gospel finds acceptance. Time and again the Russian brethren confront us with the request: "Give us Bibles; give us God's Word." In consequence of the events of recent years such literature is here almost unobtainable. Therefore I address to you the urging solicitation to make known to institutions in America which are interested in the spreading of the Word of God.

I conclude with the words of Matt. 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Heinrich Sukkau, Evangelist of the All-Russian Baptist Union.

September 29, 1922.

DEATHS

Nussbaum—Jacob Nussbaum was born in Switzerland on Jan. 5, 1834, and died at Berne, Ind., on September 27, 1922, after about five years of more or less intense suffering from dropsy, which was brought to an end by an attack of pneumonia the last week. His age was 88 years, 8 months, 22 days.

At the age of seven he immigrated to this country settling in Wayne Co., Ohio. Later he moved to Adams county, Indiana, and the last years he lived in Berne. About four months ago the aged couple moved together with their daughter, Mrs. Emil Badertscher.

His first wife was Barbara Amstutz who died in 1882. Later he was married to Catherine Baumgartner who passed away in March, 1901. On October 5, 1911 he was married to Magdalena Felber. Surviving him are his wife and eight children. He had 97 grandchildren, and 140 great grandchildren. There are also three brothers and one sister surviving.

The funeral services were held at the Berne, Indiana Mennonite church, September 29. Bro. P. R. Schroeder spoke on Hchrews 10:19-25.

Lichti—Died at Reedley, Cal., September 24, Mrs. Elizabeth M. Lichti, widow of Dr. Otto Lichti, at the age of 45 years, 3 months and 1 day.

She was born in Lee county, Iowa, and came to Kansas with her parents in 1881. In the year 1892 she was received by baptism into the membership of the Garden township Mennonite church. In August of 1901 she united in marriage with Otto Lichti. She lived with her family in the eastern part of the U. S. until they came to California, in 1913. Her husband died in May, 1920, since which time she herself has been sick. She bore her affliction with great patience and repeated the 23rd Psalm the day before the Lord delivered her through death.

Funeral services were held on September 26 at which Bro. H. J. Krehbiel spoke words of comfort, basing his remarks on Mark 14:8.

She leaves to mourn her death 3 sons, 3 daughters, 4 brothers and 3 sisters, all of whom were present, except Mrs. J. Suderman of Newton, Kan. They and we do not mourn over her death as such which have no hope.

Unruh—Died at Shafter, Cal., on Sept. 23, widow Laura Unruh, nee Gloeckler, at the age of 75 years, 6 months and 7 days.

She was born in South Russia where she joined the Mennonite church in her youth. On February 7th, 1867 she united in marriage with Cornelius Unruh with whom she lived in happy wedded life for 42 years. In 1873 they came to America and made their home in South Dakota, where she lived after her husband's death among her children, until some of them moved to California and she herself, on account of failing health followed.

About two years ago she took sick with influenza from which she never entirely recovered. She bore her affliction in patience and resignation until relieved by death. Funeral services and interment took place at Reedley, California on September 25th. Rev H. J. Krehbiel conducted the services, speaking on Heb. 13:14.

She leaves to mourn her death, 6 sons, 2 daughters, 33 grandchildren, 3 brothers, 2 sisters and many friends.

CONTRIBUTIONS

Contributions Received by the Ex. Com. of Mission Societies During Sept., 1922.

Bethel Sew. Soc., Hydro, Okla., Foreign Mission Treas., $10.00; Sew. Soc., Arlington, Kan., Do., $20.00; Salem Ladies' Aid, Hurley, S. Dak., Rest Home, India, $70.48; Grace Menn. Ladies' Aid, Pandora, Ohio, Girls' School, China, $3.00; Children's S. S. Class and Teacher, Bethel ch., Hydro, Okla., Do., $2.70; Bethany Sew. Soc., Freeman, S. Dak., Samuel, No. 97, $30.00; Do. postage expenses of the Ex. Com., $2.00; Sew. Soc., Neuhoffnungstal, Meno, Okla., Bibelwoman Ruth Bai, India, $36.00; Sew. Soc., Hampton, Nebr., Food Draft to Russia, $10.00; Young Ladies S. S. Class, First Menn ch., Upland, Calif., Do., $10.00; Do. for Russian Relief, General Fund, $10.00; Sew. Soc., Zion, Elbing, Kan., Clothing for Russian Immigrants to Canada, $59.00; Do. China for Christmas, $10.00; Do. Okla. for Christmas, $10.00; Do. Lame Deer, Mont., for Christmas, $10.00; Do. Birney, Mont., for Christmas, $10.00; Do. Postage Expenses of Ex. Com., $1.00; Collection, Ladies' Missionary Meeting, Middle District Conf. Home Mission Treas., $31.19; Do. for Burkhalter Memorial Chapel, India, $31.19; Sew. Soc., Bergthal, Pawnee Rock, Kan., Los Angeles Mission, $25.00; Do. Okla. Stations for Christmas, $15.00; Do. Clothes for Russia, $35.00; Do., Home Mission Treasurer, $37.25; Bethel Society, Fortuna, Mo., Do., $27.50; Do. General Mission Treas., $27.50; Sew Soc., Reedley, Calif., Mr. and Mrs. Fred Johnson, Moen Copi, Ariz., $25.00; Sew. Soc., First Menn ch., Newton, Kan., Do., $5.00; Do. Rev. C. H. Suckau's Station, India, for Christmas, $10.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

RECEIPTS AT THE EMERGENCY RELIEF TREASURY, NEWTON, KANS.

September 1922

Aganeta Fast, Kai-Chow, China, $15.00; Hoffnungsfeld-Eden Men. Chr., Moundr., $1120.00; Deer Creek Men. Chr., Okla., $22.00; First Mennonite Chr., Newton, Kansas, $176.28; John J. Schrag, Moundridge, $20.00; A. L. Boese, Hillsboro, Kan., $10.00; First Menn. Chr., Upland, Cal., $62.47; Mrs. D. J. Regier, Moundr. Kansas, $10.00; J. F. Enns, Inman, Kansas, $100.00; D. D. Enns, Buhler, Kansas, $10.00; Mrs. Corn. Enns, Inman, Kan., $20.00; Abr. Pankratz, Inman, Kan., $15.00; Mrs. J. P. Miller, Hanston, Kansas, $10.15; Anonymous, Beatrice, Nebraska, $6.00; John Landes, Lucien, Oklahoma, $6.00; Mr. Jakob Rupp & Family, Moundr. Kansas, $500.00; Meno Menn. Chr., Watova, Okla., $8.00; Mrs. J. Meschberger, Calumet, Okla., $3.45; Anonymous, Pretty-Prairie, Kansas, $1.00; Birthday Collection, Inman Menn. S. S., $2.39; Corn. P. Froese Buhler, Kansas $3.00; J. F. Enns, Inman, Kansas, $50.00; Friedensthal Menn. Chr., Tampa, Kan., $56.07; Katharina J. Reimer, Inman, Kansas, $10.00; H. K. Janzen, Hydro, Okla., $10.00; Corn. M. Enns, Los Angeles, Calif., $5.00; P. J. Dyck, Buhler, Kansas, $10.00; A. R. Schmidt, Buhler, Kansas, $10.00; Hebron Men. Chr., Buhler, Kansas, 66.68; Gnadenberg Menn. Chr., Kansas, $62.12; Mrs. Rudolf Goertz, Newton, Kan., $10.00; John P. Stucky, Moundr. Kan., $25.00; J. A. Schowalter, Newton, Kansas, $50.00; Peter Thiessen, Whitewater, Kansas, $30.00; Peter J. Strausz, Moundr. Kan., $21.00; Bethania Men. Chr., Freeman, S. Dak., $59.79; Ebenezer Menn. Chr., Mt. View, Okla., $14.70; Rev. P. P. Buller, Goessel, Kansas, $10.00; John C. Kaufman, Marion Jct., S. Dak., $100.00; Friedensfeld Men. Chr., Lorena, Kansas, $44.57; Gerh. Wiebe, Beatrice, Nebraska, $20.00; Garden Twp. Menn. Chr., Hesston, Kan., $21.00; Anonymous, Newton, Kan., $10; San Marcos Menn. Chr., Paso Robles, Calif., $36.00; First Mennonite Chr., Reedley, Cal., $60.00; Magdalene S. Landis, Philadelphia, Pa., $5.00; Leon Kaufman, Elyria, Kan., $10.00; C. U. Widmer, Upland, Calif., $3.52; David Thiessen, Goessel, Kan., $25.00; Abr. Janzen, Mountain Lake, Minn., $50.00; Mennonite Churches of Mt. Lake, Min., $482.28; First Mennonite Chr., Geary, Okla., $39.25; Herold Men. Chr., Bessie, Okla., $30.96; Friedensberg Menn. Chr., Avon, S. Dak., $30.00; Eden Menn. Chr., Inola, Okla., $15.26; Bergthal Menn. Chr., Pawnee Rock, Kan., $41.06; Bergth. Menn. S. S. Gl., Dig. & Genr. Class, $41.75; Corn. P. Froese, Buhler, Kan., $20,00; Alexanderwohl Menn. Chr., Goessel, Kan., $750.00; From Brother Alex., Men. Chr., $250.00; Schweizer Menn. Chr., Whitewater, Kansas, $43.00; Eicher Menn. Chr., Wayland, Iowa, $25.00; New Hope Dale Menn. Chr., Meno, Okla., $65.70; Northwest Chr., Meno, Okla., $17.59; Kidron Menn. Church, Taloga, Okla., $5.50; Mrs. Corn. Richert, Hillsboro, Kan., $10.00; Emaus Menn. Chr., Whitewater, Kan., $265.00; Wayland Menn. Chr., Iowa, $70.64; Peter J. S. Stuckyy Moundr., Kan., $20.00; West Zion Menn. Chr., Moundr., Kan., $83.50; West Zion Menn. Chr., Moundr., Kan., $51.50; Zion Sew. Soc., Elbing, Kan., $59.00; First Menn. Chr., Newton, Kan., $1359.72; Miss Marie Toews, Newton, Kansas, $50.00; C. B. Regier, Newton, Kansas, $10.00; Mrs. C. E. Krehbiel, Newton, Kansas, $50.00; Mrs. P. M. Waltner, Freeman, S. Dak., $5.00; D. W. Friesen, Altona, Manitoba, $2.00; Russian Menn. Bible Soc., $20.00; First Mennonite Chr., Mt. Lake, Minn., $109.70; Bethesda Menn. Chr., Henderson, Nebr., $209.05; Hoffnungsfeld Eden, Menn. Chr., Moundr., $100.00; Young Ladies' S. S. Class, First Menn. Chr., Up., $10.00; Sew. Soc., Hampton, Nebraska, $10,00; J. J. Stucky, Moundr., Kansa, $25.00; Bethel Jugendverein, Perrington, Tex., $8.41; Inman Menn. Chr., Kansas, $20.00; Burrton, Menn. Chr., Kansas, $37.00; Goessel Men. Chr., Kansas, $203.18; David P. Voth, Goessel, Kan., $10.00; Bethesda Menn. Chr., Marion, S. Dakota, $164.52; Bethania Men. Chr., Freeman, S. Dakota, $27.53; Halstead Menn. Chr., Kansas, $131.15; Rosenort, Menn. Chr., Laird, Sask., Can., $100.00; Abr. Beyer, Gotebo, Okla., $7.00; J. H. Schmidt, Gotebo, Okla., $3.00; Buhler Menn. Chr., Kan., $57.94; Sisters from Bethel Hospital, Newton, Kan., $30.00; Emanuels Chr., Aberdeen, Idaho, $17.50; New-hopedale, Menn. Chr., Meno, Okla., $38.66; First Menn., Chr., Geary, Okla., $44.75; Martha Hirschler, Halstead, Kan., $20.00; Fairmead S. S., California, $18.27; Herold Menn. Chr., Clinton, Okla., $27.13; Mrs. B. P. Krehbiel, Halstead, Kan., $10.00; Tabor Menn. Chr., Goessel, Kan., $159.95; Mrs. J. P. Kaufman, Marion, S. Dak., $5.00; Anonymous, Halstead, Kansas, $1.00; Hoffnungsfeld Menn. Chr., Moundr., Kan., $275.00; Grace Menn. Chr., Pandora, Ohio, $135.02; Hoffnungsau, Men. Chr., Inman, Kansas, $50.89; Friedensberg Menn. Chr., Avon, S. Dakota, $25.20; Jakob J. Harder, Inman, Kan., $10.00; John D. Regier, Moundr., Kan., $10.00; John B. Frey, Cornville, Arizona, $22.00; Anonymous, Newton, Kansas, $10.00; Anonymous, Newton, Kansas, $25.00; Gustav Zellky, Newton, Kan., $3.00; John M. Janzen, Newton, Kan., $14.00; John J. Thiessen, Newton, Kansas, $30.00; Garden Twp., Menn. Chr., Hesston, Kansas, $20.00; J. A. Busenitz, Elbing, Kansas, $25.00; Friedensthal Menn. Chr., Tampa, Kan., $34.56; Deer Creek Menn. Chr., Okla., $27.00; Hoffnungsfeld Menn. Chr., Moundr., Kan., $100.00; J. P. Andres, Beatrice, Nebraska, $50.00; Escondido Menn. Chr., Calif., $10.00; Mrs. Helena Balzer, Moundr., Kan., $10.00; Johannesthal Menn. Chr., Hillsboro, Kan., $120.00; First Menn. Chr., Hillsboro, Kan., $81.81; Mrs. Anna Peters, Dallas, Oregon, $20.00; Peter W. Tschetter, Hitchcock, S. Dak., $5.50; Alex. H. Cornies, Newton, Kan., $40.00; Young Ladies' S S. Class, Upland Cal., $10.00; Sister Ida Epp, Mt. Lake, Minnesota, $10.00; West Zion, Menn. Chr., Moundr., Kan., $53.00; Polk N. Zions Menn. Chr., $4.60; First Menn. Chr., Upland, Calif., $119.65; First Menn. Chr., Upland, Calif., $61.77; Sichar Menn. Chr., Cordell, Okla., $26.30; West Swamp Menn. S. S., Quakertown, $10.00; Gerhard Regier, Whitewater, Kansas, $10.00; David A. Schmidt, Goessel, Kansas, $10.00; P. P. Klassen, Goessel, Kansas, $30.00; Mrs. P. R. Voth, Buhler, Kan., $50.00; First Menn., S. S., Aberdeen, Idaho, $18.91; Joe, P. A. Stucky, Pretty Prairie, Kan., $10.00; Sew. Soc., Pawnee Rock, Kans., $35.00; Senior C. E. Soc., Berne, Indiana, $3.00; Mrs. D. F. Lehman, Berne, Indiana, $10.00; Alexanderwhol, Menn. Chr., Goessel Kan., $57.00; From Brother, Alex., Menn. Chr., $25.00; For Hospital, to Russia, $8.30; For Auf zum Werk, $52.08; Bethel Menn. Chr., Mt. Lake, Minnesota, $52.38; John Jantzen, Plymouth, Nebr., $15.00; Jakob J. Siemens, Col. Camp., Newton, Kan., $10.00; Mrs. George Pankratz, Oakley, Kan., $20.00; Miss Anna Schmidt, Goessel, Kansas, $10.00; Dorothea Epp, Newton Kansas, $10.00; Christian Menn. Chr., Moundridge, Kansas, $241.00; Total $10,672.61.

Received in September 1922

For Russia Relief	$9432.06
For Clothing	307.78
Syr. Orph. Home	152.39
For Tractors	300.00
For Bibles	43.00
For Auf zum Work	52.08
For Lechfeld	385.30
Total	$10,672.61
Sept. 1st, Overdraft	$ 549.49
During Sept., paid out	$10041.39
October 1st. Bal. on hand	$ 81.73
	$10,672.61

Respectfully submitted,

C. F. Claassen, Treas.

HOME MISSION RECEIPTS July-September.

General Fund: Upland Cal., sewing society, $12.25; ditto, S. S., $41.73; ditto., ch., $136.64; Bethlehem ch., Bloomfield, Mont., $28.35; anonymous, Berne, Ind., $35, $40, $10; mission boxes, Berne, Ind., $12.24; Sen. C. E. society, Berne, Ind., $88.24; Burrton, Kans., ch., $15.76; Wadsworth, O., ch., $25.19; Pulaski, Ia., ch., $47.33; Hoffnungsau ch., Inman, Kans., $20.66; Christian ch., Moundridge, Kans., $48; Grace ch., Pandora, O., $60; Salem Ch., Munich, N. D., $46.70; Pratum, Ore., S. S. and ch., $28; Herold ch., Bessie, Okla., $19.25; Bergtal ch., Pawnee Rock, Kans., $50.73; Inman, Kans., ch., $9.50; Friedenstal ch., Tampa, Kans., $33.30; Dietrich Funk, Santa Ana, Cal., $5; Mission ch., Los Angeles, Cal., $38.61; Corn, Okla., sewing society, $7; H. and Justina Plett, Lorena, Okla., $25; a sister, Newton, Kans., $25; Salem ch., Dalton, O., $17.62; Swiss churches, Bluffton and Pandora, O., $300; a friend of Home Missions, $15; Sichar ch., Cordell, Okla., $13.40; P. H. Goertz, Marion, S. D., $5; A. Zurflueh, Bluffton, O., $10; a member of the First Menn. ch., Mt. Lake, Minn., $5; First Mennonite S. S., Aberdeen, Idaho, $50; Deer Creek, Okla., ch., $21.35; Johannestal ch. dedication, Hillsboro, Kansas, $250; Escondido, Cal., ch., $7.50; Mrs. S. A. Krehbiel legacy, Halstead, Kans., $1000; J. H. von Steen legacy, Beatrice, Neb., $3000; St. John and Ebenezer C. E. societies, Bluffton and Pandora, O., $11.71; Bethany ch., Quakertown, Pa., $24.58; Lehigh, Kans., ch., $11.89; Mrs. A. J. Schantz legacy, Orrville, O., $100; Huttertal ch., Freeman, S. D., $155; Garden Tp. ch., Moundridge, Kans., $50; Salem-Zion ch., Marion, S. D., $41.25; Ladies' Missionary Meeting, Middle Dist. Conf., Dalton, O., $31.19; Bergtal sewing society, Pawnee Rock, Kans., $37.25; Bethel sewing society, Fortuna, Mo., $27.50. Total, $6,094.72.

City Mission: Goessel, Kans., ch., $23.88; Brudertal S. S., Hillsboro, Kans., $58.66; Johannestal C. E. soc., Hillsboro, Kans. (Hutchinson), $5.00; Mrs. Leah C. Krehbiel, Clarence Center, N. Y. (Hutchinson), $10; Aletta H. Krehbiel, ditto, $10; Women's Miss. society, First Menn. ch., Chicago, Ill. (Chicago), $20; Johannestal C. E. society, Hillsboro, Kans. (Chicago), $5; Mr. and Mrs. H. H. Schroeder, Hillsboro, Kans. (Altoona), $16. Total, $148.54.

Jewish Mission: Wadsworth, O., ch., $25.19.

Interest, $71.25. Total receipts, $6,339.70.

Cash on hand July 1	$ 236.83
Paid out during the quarter	$2959.09
J. H. von Steen legacy stock	3000.00
Mrs. S. A. Krehbiel legacy note	600.00
Total	$6559.09
Cash on hand Oct. 1	$ 17.44
Unpaid orders on hand	4006.13
Deficit Oct. 1	3988.69
Paid out of our Canadian sub-treasury	325.00

Gratefully acknowledged,

J. E. Amstutz, Treasurer,
Trenton, Ohio.

RECEIPTS FOR FOREIGN MISSION DURING SEPTEMBER

General Fund

Salem Ch., Dalton, Ohio, $52.88; Clovis Oberli, West Unity, O., $15.00; Aganethe Fast, Kai Chow, China, $15.00; Lizzie Rees, Pulaski, Iowa, $30.00; Abraham Zurfluch, Bluffton, O., $10.00; Middle Dist. S. S. & C. E. Soc. Convention, $30.00; Bethesda Ch., Henderson, Nebr., $197.13; Friedensberg Ch., Avon, S. Dak., $40.00; Tabor Ch., Goessel, Kan., $58.08; Menn. Ch., Inman, Kan., $12.00; Menn. Ch., Buhler, Kan., $44.82; West Zion Ch., Moundridge, Kan., $45.00; Menn. Ch., Halstead, Kan., $42.50; S. S. Alsen, N. Dak., $4.81; First Menn. Ch., Reedley, Calif., $164.34; First Menn. Ch. & S. S., Philadelphia, Pa., $78.49; Menn. Ch. & S. S. Pratum, Ore., $10.00; M. S. Landis, Philadelphia, Pa., $2.00; First Menn. Ch. Upland, Calif., $49.59; Christian Ch., Moundridge, Kan., $28.50; Menn. Ch., Escondido, Calif. $9.00; Sichar Ch., Cordell, Okla., $12.58; Grace Ch. Pandora, Ohio, $225.00; Herold Ch., Bessie, Okla., $14.90; Zoer Ch., Langham, Sask., $73.66; Alexanderwohl Ch., Goessel, Kan., $145.59; Jacob J. Epp, Laird, Sask., $10.00; First Menn. Ch., Bluffton, Ohio, $47.95; Tabor Ch. Goessel, Kan., $23.00; Greenfield Ch. Ft. Cobb, Okla., $8.88; Hoffnungsau Ch., Inman, Kan., $40.12; Susanna A. Krehbiel Legacy, Halstead, Kan., $1,000.00; Menn. Ch., Hillsboro, Kan., $52.02; S. S. First Menn. Ch., Aberdeen, Ida., $68.78; S. S. Langham, Sask., $13.00; Menn. Ch., Beatrice, Nebr., $457.89; S. S. Salem Ch., Dalton, Ohio, $9.50; Abr. Froese, Cordell, Okla., $10.00; Zion Ch., Donnellson, Iowa, $211.60; S. S. Johannestal Ch., Hillsboro, Kan., $40.86; S. S. Garden Tp., Ch., Moundridge, Kan., $28.35; Bergtal Ch., Pawnee Rock, Kan., $41.71; First Menn. Ch., Mt. Lake, Minn., $109.30; S. S. First Menn. Ch., Bluffton, Ohio, $23.08; S. S. Christian Ch., Moundridge, Kan., $45.47; S. S. Brudertal Ch., Hillsboro, Kan., $63.75; J. Mescherger, Calumet, Okla., $2.00; Huttertal Ch., Freeman, S. Dak., $155.79; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $33.24; S. S. Zion Ch., Donnellson, Iowa, $22.40; Menn. Ch., Shafter, Calif., $23.00; Garden Tp. Ch., Moundridge, Kan., $25.74; S. S. Bethany Ch., Kingman, Kan., $13.10; Sister Ida Epp, Mt. Lake, Minn., $10.00; J. H. Von Steen Legacy, Beatrice, Nebr., 30 shares stock, $3,000.00; Total $7 093.90.

Special Fund

S. S. Springfield, S. Dak., for Sam Sundu, $40.00; C. E. Soc. West Zion Ch., Moundridge, Kan. for Worker, $50.00; C. E. Soc., Hoffnungsau Ch., Inman Kan. for Worker, $16.00; Men's Bible Class, Philadelphia, Pa. for Emmanuel, $30.00; S. S. Class, Springfield S. Dak., Chinese Boy, $10.14; H. C. Ewert, Avon, S. Dak. worker in China, $35.00; Total $333.33.

India's New Station

C. E. Soc. Upland, Calif., $181.85; C. E. Soc., Marion, S. Dak., $22.40; C. E. Soc., Brudertal Ch., Hillsboro, Kan., $74.81; C. E. Soc., Garden Tp. Ch., Moundridge, Kan., $35.50; C. E. Soc., Tabor Ch., Goessel, Kan., $6.00; C. E. Soc., Bethel Ch., Inman, Kan., $14.61; C. E. Soc., Reedley, Calif., $40.00; C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $14.00; C. E. Soc., Christian Ch., Moundridge, Kan., $25.00; Mattie A. Krehbiel, Clarence Center, N. Y., $20.00; Total $434.17.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Balance, Sept. 1, 1922	$ 4.16
Receipts during September:	
General Gifts	$7,093.90
Special Gifts	333.33
For New Station	434.17
For Rest Home	70.48
For Girl's School	135.92
Balance and Total Receipts	$8,071.96
Paid out	$2,065.16
Paid on Debt	3,000.00
Von Steen Stock	3,000.00
Total amounts paid out during the Month	$8,065.16
Balance on hand, October 1st, 1922,	$ 6.80

On October 1, 1922, our Board has a debt of $12,500.00 which amount is borrowed, and owes $2,750.00 on the P. A. Kliewer Buildings, which amount Bro. Kliewer has borrowed.

Gratefully acknowledges,

Gustav Harder, Treas.
Whitewater, Kansas.

J. G. Regier, Ass't. Treas.
Newton, Kan.

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Address **President John E. Hartzler**, Bluffton, Ohio.

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VOL. XXXVII. BERNE, INDIANA. OCTOBER 19, 1922. No. 41.

IN MENNONITE CIRCLES

The Ministerial Conference of the Western District Conference was held in the Buhler church, Buhler, Kan. on Oct. 17th.

October 22nd has been set apart as Education Day in the Eastern District Conference and the pastors of the various churches will preach sermons dealing with the matter of education in the Mennonite church.

Witmarsum Seminary opened this fall under favorable circumstances. In the student body there are representatives of the General Conference, Central Illinois Conference, the Defenseless Conference, Mennonite Brethren and the Brethren Conference. Next spring there will be six or seven graduates taking the U. A. or B. D degree.

A report from the Mennonite settlements of Siberia brings the information that the little grain which they have been able to harvest this year is in danger of being seized by the Russian authorities and used in meeting emergencies elsewhere.

The venerable Rev. John R. Funk, of Elkhart, Indiana, now in his 87th year, celebrated the 57th anniversary of his ordination to the Christian ministry by preaching a sermon in the Elkhart Mennonite church some weeks ago. Rev. Funk is a veteran in the work of publications, Sunday schools, benevolences and other activities of the Old Mennonite Church. The Mennonite Publishing which he established in Elkhart many years ago has published much of the more important Mennonite literature produced in America.

The pastor of the Bluffton, O., Church, Rev. S. M. Musselman, will organize a class for catechetical instruction next month, the meetings will be held in the church during the Sunday school period. The Bluffton Sunday school has organized a Teacher's Training Class. The Union Evangelistic meetings, in which the Bluffton church had a part, have come to a satisfactory close.

Communion services are announced to be held in the Eden church, Schwenksville, Pa., on Oct. 22. Rev. Freeman Swartz, the pastor, was recently ordained Elder of the charge. He expects to organize a Catechetical Class in the near future.

An interesting and enthusiastic gathering of the Ladies' organizations of the Eastern District Conference was held in the First Church, Philadelphia, Oct. 6, in the interest of the Orphan's Fund. Rev. A. J. Neuenschwander made the address.

A week of special services will be held in the Mission church at Mechanic Grove, Lancaster Co., Pa., beginning on Sunday, Oct. 22 and continuing to the following Sunday, on which day the Lord's Supper will be celebrated. The following visiting ministers will have part in the daily Bible messages, which will constitute the leading feature of the week's program: Jacob Snyder, Victor Boyer, and Freeman Swartz, who will each speak on two successive days in the order named, and A. S. Shelly who will continue throughout the week and remain for the Communion service on the closing day. On Saturday evening, the 21st it is planned to have a meeting for united prayer for God's directing of and blessing on the work of the week. And the evening service on the closing Sunday will have for its theme thanksgiving and praise. Let all who read this unite with us in supplication at the throne of grace, that the messages from the Word may be given in the power of the Spirit, for the conversion and strengthening of precious souls.

MENNONITE MEMORIAL MISSION OF ALTOONA, PA.

"The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing."—Psa. 145:15-16.

We want to express our thanks and our best appreciation to all the beloved friends and fellow-workers for Christ, for the liberal giving of clothing and other things to this place from time to time.

It may soon be the time again when such societies or individuals as have given heretofore, will think of doing so again. So we would like to say a few words along this line.

We have been studying and praying about the matter in order to make both ends successful and satisfying at the same time.

The conclusion is this: whether it would not be proper for each such society or individual named would inquire from here as to what kinds of clothing are mostly needed. For the reason that at present we have a sufficient supply of certain lines of clothing and then again in some lines we are in great need and have none on hand at all.

Wherever this may be possible to do we shall be glad to give information as accurate and promptly as possible. However where such is not possible we shall be glad to receive whatever may be sent in.

In the Master's Service,
G. M. Baergen

EMERGENCY RELIEF COM.

Bro. C. E. Krehbiel writes the following which we should carefully note:

Halbstadt, Russia.

Dear Bro. Claassen:

Glad to get your letter of July 13, yesterday. The people at home of our conference are doing fine in giving. But it will certainly be necessary to keep it up till next year here in the Molotschna. The crops that looked so promising at the beginning of June, were scorched by heat and drought and today by all signs the people are actually facing a harder winter than a year ago. Not only is food scarce but clothing and even fuel shortage adds to the terror. And they know what that means, and are praying God to keep the heart of Christian America warm and the hands open to aid, and yet again to aid their starving fellows.

So far Bro. Krehbiel's letter.

It ought not be necessary for me to add to the above, and yet sometimes it may be a blessing to remind ourselves of the untold privileges we enjoy compared with our dear brethren and sisters in Russia. Most all of our Mennonites have been blessed with an abundant harvest. Prices are considerable better than a year ago. I believe God continues to try our hearts and good will toward our fellowmen. Will we be victorius in this test?

Bro. Krehbiel expressed the sentiment of the whole Em. Relief Com., when he says, "that the people are doing fine in giving." But most of you may have noted in the monthly report of the Treas. that on Sept. 1 his account was overdrawn $949.49. Besides Bro. Mumaw writes "We are sending $20,000.00 for next month which is $5,000.00 less than they have called for. Our funds will not admit of sending more." This is not meant as a criticism but only to show how necessary it is to continue in the great work of our Lord and Master and to remember His wonderful promise "Give and ye shall be given a gain."

May God bless you all.

Yours,
John C. Mueller, Sec. E. R. C.

BUSINESS MEETING OF THE LADIES' MISSIONARY SOCIETY

Middle District Conference, Held at the Salem Church, Dalton, Ohio.

The meeting was opened with Sentence Prayers.

Minutes of previous business meeting were read and approved.

The following officers were elected for the coming year:

President—Mrs. C. C. Sommer, Crawfordville, Iowa.

Vice-President—Mrs. P. R. Schroeder, Berne, Ind.

Eng. Secretary—Mrs. Austin Keiser, Bluffton, Ohio.

Ger. Secretary—Miss Martha Suter, Pandora, Ohio.

Treasurer—Mrs. J. E. Langenwalter, Wayland, Iowa.

Program Committee

Pres.—Mrs. Jacob Quiring, Bluffton, Ohio.

Mrs. A. D. Krehbiel—Donnellson, Iowa.

Mrs. S. F. Pannabecker—Bluffton, Ohio.

Motion made and carried that the offering of the evening be given for Home Missions and Burkhalter Memorial church. Motion made and carried that the money be equally divided for Home Missions and the Memorial church.

An interesting program was rendered in the evening.

We had a Ladies' Quartette given by the Dalton Society after our Devotional exercise.

Mrs. Adah Burkhalter gave an interesting talk on The Women of India.

Mr. and Mrs. Penner from India and Mrs. Burkhalter sang two songs in the Hindu language.

Mrs. Penner gave a short address on Nurses' work in India.

The nurses' work in India seems especially hard because of no help, no doctors, and the people are so much different to deal with. She also read a letter from one of the converted girls that has gone away to school.

The Wadsworth Society gave a pageant entitled, "Serving Two Masters."

The male chorus of the Intermediate Society of Berne, Indiana gave a selection. The meeting closed with prayer by W. S. Gottshall, Bluffton, Ohio. The offering amounted to $63.43.

Mrs. D. W. Bixler, Sec.

BIBLE SUNDAY

Special Literature Available

Once a year every church of every denomination is asked by the American Bible Society to set aside one Sunday as Bible Sunday. This is for the purpose of exalting the place of the Bible in the life of the world and in the program of the church, and also in order that the church itself may be aroused to its responsibility of giving the Bible to the nations of the world.

In spite of the demands made by many causes for special Sundays, the response to this plan has been very generous and increases year after year. It is a matter so fundamental that it finds a ready place in the schedule of thousands of churches.

This year the call has gone to set aside as usual the last Sunday in November or either adjacent Sunday, as shall be most convenient. Complete material for the observance of the day has been prepared by the American Bible Society and is now ready for distribution. This material will consist of three special pieces of literature, which will be sent free, upon request, to all pastors or Sunday-school superintendents who propose to observe the day.

The theme selected is—"The Bible—Undelivered to the Nations of the World". There will be offered, first of all, a special dramatic service dealing with this theme, and available to Sunday-schools, evening services, young people's meetings, or missionary societies. Then there will be offered a small leaflet in colors for wide distribution among the people. And, lastly, there is available a poster to be used on the bulletin boards or in the lobby of the church or Sunday-school room. All of these will be sent without charge and will deal with the theme announced. A postal card addressed to the American Bible Society, Bible House, Astor Place, New York City, N. Y., will bring a supply by return mail.

CORRESPONDENCE

Pulaski, Iowa. Dear Readers of the Mennonite: The keen appreciation and interest with which we read letters from our sister churches are perhaps the strongest incentive we have towards adding our mite, for it seems natural for us to feel that our own church activities may not be of far reaching interest, although we do want to hear from the others. We have been especially fortunate past year in hearing at first hand, from our India mission fields, First Missionary and Mrs. Suckau gave us a very interesting evening, refreshing our zeal for the work. Later Rev. J. W. Kliewer spent several days here and a veritable feast was enjoyed through his master addresses.

And recently when Missionary P. A. Penner made an all too short visit to us, the remark was frequently heard, "It was the best we have had yet."

Although these visits to the various churches by the Missionaries home on furlough, may be quite a physical hardship to the heathen, the benefits to the churches are quite obvious and great blessings.

A catechetical classis now under a course of instruction by the pastor, Rev. A. S. Bechtel.

A missionary pageant, "The Two Masters," is being prepared by seven young women to be given in November at a special program to celebrate the 30th anniversary of the organization of the Woman's Missionary Society.

There are not many charter members left, but with the aid of the Junior members much is being accomplished. A box of articles was sent to India in June, a shipment to Russia in the summer, and a Christmas shipment is about ready for Lame Deer, Montana.

KU KLUX KLAN DISOWNED BY THE CHURCHES

The mistaken impression that the Ku Klux Klan deserves, and is receiving the support of the Protestant Churches has led the Federal Council of the Churches to make its position clear and unmistakable. A full statement was made by the Administrative Committee of the Council at its last meeting.

While not mentioning the Ku Klux Klan by name, the Council's action declares that any organization whose membership is secret, oath-bound, and disguised, and which tends to foster racial or class prejudice, has no real right to speak in the name of the Christian Church.

The statement is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the Church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism.

"Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the state and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order.

"Any body of men, unidentified and banded together to achieve in a partisan spirit the purposes of a sectional, political, racial or sectarian group, is almost certain to fall into the very evils of mob rule against which the spirit of Christian democracy and Americanism makes vigorous and constant protest. Even if they resort to no unworthy deeds themselves, their practice of carrying on their plans in disguise or under cover of darkness encourages others to do likewise, and so affords the opportunity for all manner of lawlessness to be carried on with immunity from arrest or punishment. However true it is that in some communities religious organizations seek a control over municipal administration which is undemocratic and highly undesirable, yet for another body of men, secret and oath-bound, to undertake to get control is equally intolerable, even if they seek with all sincerity to wrest it from the control of other groups.

"The Administrative Committee of the Federal Council of Churches is opposed to any movement which overrides the processes of law and order, and which tends to complicate and make more difficult the work of co-operation between the various political, racial and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism and the churches are urged to exert every influence to check their spread."

"HOW CAN ENTHUSIASM FOR THE HIGH CALLING OF A DEACONESS BE AROUSED AND MAINTAINED IN PROBATIONERS AND PUPIL NURSES?"

By Sister Lena Nos

In thinking over this subject, I have come to the conclusion that much of the dissatisfaction of probationers and pupil nurses, which often results in their dropping out of the ranks, is perhaps due to the fact that the standards required of applicants have been too lenient.

Because of her high calling—because of the fact that she takes the place in the world as a representative of Christ and as a co-worker with God, ordained by the Church of God, the deaconess should be such a person as can be approved unto God one that needeth not to be ashamed—having knowledge and efficiency.

I. Each applicant for our order should therefore, I believe, measure up to the following standards, otherwise she should not be accepted.

1. She must know Christ as a Savior and Friend. She should know Him as a living reality in her own life and know His dominating power.

2. She must feel that He has called her into His service, that as a redeemed child and representative she is called not only to salvation but to service. She should feel her responsibility for others as Ezekiel did. She should consider herself "set apart," dedicated to His service. She should be a person of stability—not moods, knowing that He as the Captain of her soul will give her poise and help her to control her moods.

3. She must be willing to follow Christ, which means bearing a cross, denial of self, and living a sacrificial life. In other words, she should count the cost and feel and know that no sacrifice made by her can measure up to the sacrifice made by Christ on the cross for her.

4. She must have faith—the faith which obeys and undertakes for Him.

5. She should have a fair education and by all means be a person of intelligence, with common sense and good judgment.

6. She should be a winsome, attractive personality, so that she can win others to Christ. Do you not agree with me, that if a girl measures up to these standards, she will be the kind of material He needs to train for efficient service?

II. The next problem to meet in arousing or maintaining the enthusiasm of probationers and pupil nurses is that of the training course.

1. The training course should be planned to fit the probationer for the work required of her when she leaves the School and goes to her field of service. And what is required of the deaconess who goes out into field-service?

a. To take care of the sick.

b. To visit and care for the poor and needy.

c. To teach in Sunday-schools.

d. To speak at various services—religious and social.

e. To be a leader of young people, leading them to Christ and directing them into various channels of service.

At present our probationers are getting splendid training as nurses, in fact, a very unusual training. No deaconesses trained in other denominations are so well trained in caring for the sick. But too little is being done to fit the girls for leadership in church and parish work. This training should include:

a. A stated time for prayer—alone with God—not in prayer circles or meetings, but a time in which to really meet God alone.

b. Bible Study Courses—The present course of training devotes two hours a week to this work. There should be an hour each day given to Bible study, that she might grow in the knowledge of the Word and the will of God.

Many people decide to give their lives to Christ and His service without counting the cost. Then when in training they meet with difficulties and have the price of sacrifice to pay, many drop out. They did it in Christ's time as well as today, for He said in Luke 9:62, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." But if throughout the training course the probationer is being fed by Bible study, and her faith increased by prayer, she will be enabled to meet the trying discouraging situations that come so persistently and often times defeat God's purpose in her life. Through Bible Study and prayer she will gain grace to meet not only her own daily needs, but the spiritual needs of the lives she touches. This brings me to the next.

c. She should be expected to pray with and read the Scriptures to her patients and be able to meet their needs and problems.

d. Preparation of papers and speeches—Very often deaconesses are called upon to speak upon various subjects. Special training should be given her along this line.

e. Public speaking courses with opportunity for criticism by the class which should constitute her audience.

f. Leading of meetings. If there is no time for assigned work in the churches near the training school the probationers should have charge of the majority of the evening services throughout the entire period of training.

g. Visitation work should be given each probationer in some canvassing or for some local church, so that she will be fitted for calling on, and adjusting herself to various homes, problems and circumstances.

III. And now I come to the last point of the discussion. The atmosphere of the School. I know a training school in the east which five years ago had a splendid reputation, because of the number of splendidly trained workers who went out into various fields of service. Today that school is considered an absolute failure. Why? Many of the teachers are the same, the courses are practically the same, the personnel of the student body has been about the same, what has happened? What has caused the change? The atmosphere has changed. The atmosphere of every school or institution is largely created by those in authority.

1. Those at the head of the training school should know and understand how to meet the needs of the probationers, which include physical comfort, satisfactory food, time for fellowship and social recreation.

2. They should be only those who are guided and controlled by the Holy Spirit and who know the presence of Christ. Isaiah says, "My servant shall sing for joy of heart." The joy of the Lord is the strength, the power of the Christian. Without that joy which comes only through communion with Him, and with dependence upon Him, souls cannot be led along the spiritual pathway.

The atmosphere of the training school should be joyous, uplifting, spiritual, calling forth only that which is best, inspiring the probationers and pupil nurses to live lives that shall be as sweet incense to Him.—Evangelischer Wohltätigkeitsfreund. (Selected by Sister Magadalene Wiebe, Beatrice, Nebr.)

SENATOR BORAH URGES AMNESTY FOR POLITICAL PRISONERS

On Sunday afternoon, October 1st, Senator William E. Borah of Idaho spoke before a mass of nearly 5,000 persons at the Auditorium in Chicago on behalf of the political prisoners still serving sentences for violations of the Espionage Act. This large gathering gave an indication of the public sentiment in favor of amnesty. Hundreds were turned away.

The Defense News Service (Chicago) quotes directly from Senator Borah's address in part as follows: "Seventy-five obscure men have served five years in prison for their war opinions because they lacked influence, but influence is now beginning to rise in their favor. Elections are coming, to show that the real master under the American flag is public opinion. No man ought to be returned to Congress who does not prove that he is for free speech and free assemblage. Don't ask your candidate 'Are you a Republican or a Democrat?' Ask him, 'Are you an American?' While we may disregard the Constitution at Washington, we have a profound respect for public opinion.

"In recent years there has arisen in America the doctrine that in war-time the Constitution is suspended. This is vicious and treasonable. The Constitution was designed to protect all citizens in troubled times. And in war-time the Constitution undeniably is binding upon President, Congress and courts. There is no more depraved theory than that Congress, having power to declare war, should also have power to suspend all rights guaranteed by the Constitution.

"Congress repealed the Espionage Act because it trampled upon the Constitution, yet 75 war-opinion prisoners remain confined. Every sense of justice demanded their release when the law was repealed.

"In a famous Civil War case a military tribunal convicted a citizen for opinions, contending that the civil courts were incapable of safeguarding the nation during war. The Supreme Court ruled that the Constitution is a law for rulers and people equally in war and peace, covering with the shield of its protection all men at all times and in all circumstances. Within the Constitution, the court declared, the Government has all powers necessary for its protection."

Senator Borah said further, as quoted in the Now York Times and the Chicago Tribune for October 2nd, "We are denying to our citizens the fundamental principles upon which this Government can alone exist. We must establish beyond peradventure the principles which have been violated through the incarceration of these men. Their imprisonment, brought about in the heat of the war, through an—in my humble opinion—unconstitutional act of Congress was fundamentally an attack upon free speech."

The meeting was presided over by Col. R. Robins who announced that this was the beginning of a great campaign to free the political prisoners and restore fundamental civil liberties. Meetings will be held throughout the country. "We do not fight alone," he added. "With us will be aligned all unterrified men and women, all who are not stampeded."

Col. Robins says concerning the event: "The meeting was opened to questions from the audience which Senator Borah answered to the satisfaction of the overwhelming majority of those present. The comment on all sides was that it was the finest meeting in the character and spirit of the audience, and the quality, significance and courage of the address, that has been held in Chicago since the war."

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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EDITORIAL

The Mennonite endeavors to bring before its readers everything along the line of information about our church that a church member should know. No denomination can hope long to meet the needs of its people without an aggressive church paper and surely we do not want to be numbered with those who are willing to let slip an effective means whereby usefulness is increased. It is the purpose of this paper to give publicity to all of our activities, both past and present. Our history is so rich, and yet so little known, that if we want to do something in answer to the question we often hear: "Who are the Mennonites?" we first familiarize ourselves with it and then be prepared to enlighten others on it. Our doctrines are so simple and yet so thoroughly in accord with Scripture that we find the world full of people who wonder why they are not more thoroughly propagated. There is so much in them that the world needs at this time that if we sincerely believe in them, we must be grounded upon them and ready to champion them everywhere. Our activities along the line of missions and benevolences have been exceedingly remarkable. Few of our fellow Christians suspect that so much has been done by us along these lines and they are often amazed that more publicity has not attended such efforts. In this particular, we might say that what we do is not for the earthly glory that might be gotten, but for the sake of our Christ. Nevertheless, it is the purpose of a church paper to keep the people of the church informed, not that they might boast, but that they might improve in their efforts.

The editor feels that it is his just right to expect certain things of the membership of the church. He has been called to edit its paper and nothing can excuse any neglect to support it on the part of the membership. This means, in the first place, that the paper should be in every one of our families and in every family of which any of our people are members. The subscription list should equal at least to one-third of the number of people belonging to our churches. As the business of the paper is to help and strengthen the work of the congregation it should be the business of the individual congregations to put forth every effort toward having the paper in every one of its homes. How many pastors know who in their congregations are subscribers to the paper? In some denominations the annual statistical report gives this information. It would be an interesting thing, and a helpful one, if our reports called for information of this kind. Again, the paper had a right to expect that our people will keep it informed on what is being done in the churches. Correspondences are good, but there are too few of them and those entrusted with sending them in frequently fall down. Just as everyone likes to hear of what is doing in other churches so others would like to know what we are doing in our own church. If there would be more conscience in the matter of sending in information our paper could increase in efficiency. Let all the congregations realize that they have a right to notice in the press of the church and then let them insist that this information is in the hands of the editor and we will have a paper that gives the best things that may be used to the best purpose for the good of our whole church.

THE RELIGIOUS SITUATION IN RUSSIA

By Gerhard Abram Peters

To write concerning the religious situation in Russia is not an easy task. It is especially difficult to treat the question in a short article.

First of all, it needs to be said that religious conditions vary largely in the various regions of Russia; and secondly, that conditions have changed within the last five years.

It need not be said that the great mass of the population of Russia consists of the native Russians. In the central and northern parts of Russia we have the so-called Grossrussen, in the south the Kleinrussen, and along the present Polish frontier the Weisrussen. There are approximately eighty million of the first group, thirty million of the second, and eight million of the third. The greatest part of the Russian people are adherents of the Greek Catholic Church. Among the Weisrussen there are many Roman Catholics. Besides, there are found everywhere in the cities and in the country Russian evangelical congregations, sometimes of considerable size.

Though there obtains in character and customs, in culture and history, in religious feeling and practice a marked difference between the various groups, they all have a great deal in common which serves as a bond of union between them. This is to be ascribed to the fact that they are all of a common race, but it is evident that the common religion, the Russian state church, has also had a decided unifying effect on the character of the people.

The Russian is by nature a mystic. He is religiously inclined. One only needs to enter a church or attend a religious procession to be convinced that the efforts of the Bolsheviki to estrange the people from their religion, have not proved successful, at least not to any considerable extent. Or if we read the Russian literature, we shall also find evidences of religious propensities. While the educated classes have been won for rationalism and unbelief, and the same may be said of the laboring class in the towns and cities, the agricultural population remains steadfast in the adherence to the Greek Catholic Church, though religion is in many instances merely a matter of form. The religious life is largely of a mechanical type.

Comparatively few of the Russians have united with one of the current evangelical movements. There are mainly two Russian evangelical churches, besides numerous smaller sects. The great majority of evangelical Russians are found in two organizations, namely the Evangelical Christians and the Baptists. These churches have recruited themselves principally from the humbler walks of life; only few of the higher ranks of society have identified themselves with them.

Unassuming as is the church life of these evangelical Russian Christians, and small as is the little fire that has been kindled, it can be said that these people are the "salt" among the Russians; they are a light shining in darkness.

Concerning the religious conditions among other classes in Russia we cannot go into particulars here. A few points, however, deserve mention. There are in Russia about twenty million Mohammedans to whom the message of salvation through Christ is to be brought. Besides, there are in northern Russia and Siberia various heathen tribes. Some of them have been "converted" to Greek Catholicism by force of arms, but when after the great revolution full religious liberty was guaranteed, they fell back to the heathen religion of their ancestors. Today, at the time of the equinox, sacrifices are again offered to the sun in the vast forests of northern Russia. Here is a great field for Christian missions.

Another people we would briefly mention which is scattered over the whole world and is especially numerous in Russia—the people of the old covenant, the Jews. This talented people is at this time wielding a great influence in Russia. The Russian Jews are also engaged in a conflict against Christianity. Many of them are zealous for God, but not according to knowledge. We continue to hope that this people will yet be won to Christ. A beginning in Jewish mission work has been made in South Russia.

The war and the revolution have left their marks on the people of Russia. The religious and moral life of the people has been unfavorably affected. If before the war the religious and moral standards of the Russian people were low, much more is this true today.

Under the difficult conditions existing in Russia today, only a decided stand for Christ and His truth will endure. Great are the tasks that confront the kingdom of God in Russia. There are many that are hungry for the Gospel. May the Lord strengthen His work in the vast dominion of Russia and help His people that their zeal and faithfulness may be equal to their opportunities.—Gospel Herald.

TAKING TIME FOR MEDITATION

By Philip E. Howard

It was an efficiency conference of the officers and department heads of a corporation, and a director, present by invitation, had the floor.

"Another thing I want to suggest is this," he was saying, "a day off each month for each one of you."

That simple suggestion was variously received.

"No, I don't mean just what you think I mean," the director went on. "You shouldn't spend the day at home, doing odd jobs. You shouldn't go off on a sightseeing trip, or on a picnic. It must be a day in a place where you can be quiet, and alone, and with no excitement of any kind. Don't take any work along, don't plan a program. Just go to a quiet place, away from home, and let your mind lie fallow all day. Start the day with a prayer time, and then, throughout the day, whether you are indoors, or out, just let God speak to you. You listen. Try it, and I'll promise you'll be glad you tried it."

The president was older than any man there, and a little fixed in the groove that twenty-five years in business had made for him. But he thought the idea worth trying, so he arranged that each one in the group, including himself, should make the experiment.

Severing the threads of business a week or two later he spent a night at a farmhouse twenty miles away, and rose early for his "rest day." How still it was! How keen the autumn morning air as he came down to breakfast! He was ill at ease. His mind seemed all at loose ends, gently chaotic, shot through with indecision, and a little ashamed. Moreover he realized that he knew far less how to wait and listen than how to push ahead and give directions to others.

The prayer time after breakfast was another experience. It was not a hurried time, and that was unusual. But the man found it curiously hard to concentrate in prayer. He ceased to try. Kneeling there in his quiet room, he waited in a singularly helpless and unforced state of mind. No great vision came, and no clear voice spoke to him, save the sharp consciousness that he knew far too little about the kind of prayer that is communion.

After that, a walk in the autumn woods—late autumn, with its brown and grays, and the tracery of trees against the sky. He sat for a long while upon a fallen log, watching the frolics of squirrels, and listening to the conversation of the winds. It was all so different from the coming and going of secretary and managers, and the series of decisions made across his desk, the imperatives of telegraph and telephone, and the steady hum of the city. Nothing to do! It was almost grotesque, clownish, a farce, for him to be sitting on a log in the woods, when his office was so busy. But he had agreed to try it.

In the afternoon something happened. Suddenly it did not seem foolish to be still. Out of the quiet, with no mental effort, whatever, ideas about work, and life, and rest, and fellow-workers, began to come to him, and out came a notebook where these hints were entered. And then, and then, the tension gone, he went to his room and slept for an hour!

The day was waning when he awoke, and to awake was like coming in from play, tired, and hungry, to find that father had untangled the old fishing line for you, and mother had supper all ready, and that everything was just as a boy likes to see it at twilight. Some of the things he had thought were cares at the office seemed very trivial now. The closing prayer time before he walked down the darkening roads to the station was a happy lesson of fellowship with the Lord Jesus. How refreshed and steadied, and aglow with new determination was this man as he came to his own home that night! It is amazing to discover what one can learn in a day of quiet listening, when the tension is gone.

But we know too little of the teaching of the quiet day or the quiet hour. Few really believe in any such break in activity—not diversion, not amusement or exercise, but just waiting for a little while until God can overtake us, and have a quiet word with us. Almost any business man is a little ashamed to be found in his office in business hours doing nothing but thinking. Many a woman plans no such time when she can listen or think, or pray. Not many are like a certain farmer's wife who takes the half hour from five to half-past five each morning for prayer and Bible-reading, and then with a clear mind, a glad heart, and strengthened hands, goes down to her day of taxing service as mother and housekeeper, doing her own work.

Meditation will be a lost art unless some of us have the courage and the sense to cultivate the habit of a daily quiet time. We have an altogether too exalted idea of the importance of constant production. The man who "must always be doing something" is not efficient. Enforced absence from work often leads to far better service. The Christian life requires study, patient seeking for light, deliberate time alone with the Lord Jesus, in order to get His mind for us, His guidance, and, often indeed, not with the object of asking for anything at all, but in order to expose the whole being to the experience of uninterrupted fellowship with Christ.

We shall not know our Lord, our own needs, or God's plan for our lives until we take—yes, lay strong insistent hands upon—noticeably long sections of time for quietly turning over the pages of experience, for looking closely into the Word of God; for just listening to God's voice. We shall never do this if we wait until we have time. We must take it—now!—Gospel Messenger.

WORLD-WIDE SUNDAY SCHOOL NEWS

W. C. Pearce, World Sunday-school Surveyor, Returns

Since February, W. C. Pearce, Associate General Secretary of the World's Sunday School Association, has been on an around-the-world tour in the interest of the organized Sunday-school work. On October 10th he returns to the United States, landing at Seattle. During the past eight months Mr. Pearce has been conferring with Sunday-school leaders, missionaries and prominent Christian business men in Italy, Constantinople, Egypt, India, Burma, Australia, New Zealand, Philippine Islands, China, Korea and Japan. Because of a rich, practical, Sunday-school experience covering more than twenty years he was able to give genuine help to the various Sunday School Associations in the respective countries. One important work accomplished was the federation of the various State Associations in Australia, and in some instances the organization of State Associations in that country. Addresses were made at great public gatherings and also at numerous group meetings. In both Australia and New Zealand some publications gave almost all their space to accounts of the meetings and full record of his addresses. In every city the secular papers printed interviews. Among the many opinions expressed concerning the worth of the work of Mr. Pearce is the following in a letter written by Rev. Archie L. Ryan, Manila, Secretary of the Philippine Islands Sunday School Union, to Hon. John Wanamaker, President of the World's Sunday School Association: "I can truthfully say that no man ever visited this field who in so short a time was able to do more or even so much for the cause of Christ, especially along the lines of religious education through the Sunday-school." The "Australian Christian" likens the trip of Mr. Pearce to a Crusade and says: "He is truly a statesman and diplomat of the Kingdom of God among the nations of the earth."

Between October 10th and 20th, Mr. Pearce will speak in Seattle, Portland, San Francisco, Oakland, Fresno, Los Angeles, Pasadena, Long Beach and Santa Ana. He is due to reach New York on October 26th, just in time for the semi-annual meeting of the Executive Committee of the World's Association which will be held that day in the Hotel Pennsylvania. During the early part of November, Associate Secretary Pearce will speak in the vicinity of New York and he will probably be in Indiana for the last half of that month. Other requests for messages from this world traveler have come from Louisiana, Colorado, Tennessee and Washington. All of the meetings where he will speak will be held in the interest of making the World's Sunday School Association program possible in the fields abroad. The budget for the present year is over $102,000.

Sunday-school Interests Centennial Visitors in Brazil

Many who are attending the Brazil Centennial in Rio de Janeiro, are visiting the office of Rev. Herbert S. Harris, Secretary of the Brazil Sunday School Union and special representative of the World's Sunday School Association. They are finding a maximum amount of work done with the minimum of equipment. The various denominations in Brazil report 1,044 Sunday-schools and more than half of these have sent individual reports to the Brazil Union, in which they tabulate the nature of work in each school. The Brazil Union has ten points of excellence which each school is urged and helped to reach. A special exhibit of Sunday school work will be set up at the Continental Christian Endeavor Convention which will be held in Sao Paulo where Secretary Harris will deliver an address on, "The Influence of the Sunday School in the Formation of Character."

Lesson help must be prepared in Portuguese and the manuscript covering the first quarter of 1923 has just been written by Prof. Erasmo Braga. The book is entitled "Livro De Professor", or "Teacher's Book" and the statement is made by Mr. Harris, "I do not believe that there is any book of the kind published in English that is any better or more practical." The Brazilian Branch of the Committee on Cooperation in Latin America rendered invaluable help in kindly loaning the services of Prof. Braga for this lesson preparation. Adaptations of the lesson material are made for the primary, intermediate and advanced grades. Graded lessons have not been prepared beyond the first year primary. The publication in Portuguese of a book of New Testament stories "First

Steps for Little Feet" will be the basis for a selection of a year's course of lessons for beginners. This is supplemented by a second year's course provided by the translation of Mary Stewart's "Tell me a True Story", which gives mostly Old Testament material.

The Home-going of James W. Kinnear

The business of earth was not placed above the business of the Kingdom by James W. Kinnear, of Pittsburg, who was called to his heavenly home on September 8th. Though he had a large legal practice and held important offices in numerous organizations, much of his time was given to the work of the church and especially through the Sunday-school. At the time of his death Mr. Kinnear was the Chairman of the Executive Committee of the World's Sunday School Association and one of its Vice-Presidents, having been elected to both offices at the Tokyo Convention in October, 1920. A special item of note is that while he held one of the most important positions in the World's Association, he was also actively engaged in the International, Pennsylvania State and Allegheny County Sunday School Associations. In his local school, the Emory M. E. of Pittsburg, he was the efficient teacher of a large adult Bible class which numbered over 400 members.

Mr. Kinnear had attended World's Conventions which were held in Rome, Washington and Zurich. He was prevented from going to Tokyo because he had not fully recovered from an operation similar to the one which was necessary in the early part of September. Last year he, together with W. C. Pearce, of the World's Association, made a trip to Europe in the interest of Sunday-school work there. His last public Sunday-school work was to preside at the Sunday evening session of the International Convention in Kansas City last June, at which time the program was prepared by the World's Association. He had been active in planning to make the Ninth Convention of the World's Association, which will be held in Glasgow in June, 1924, a great success.

THE C. E. TOPIC

Nov. 5.

Better Thinking

Phil. 4:4-8.

The mind is always influenced by the things with which we surround it. If one cares to be among the ungodly, if one delights in seeing things that cater to the baser elements, one will soon find that one's mind becomes a slave to such things. Evil comes to the mind by the suggestions of the devil, no man is free from the temptations along this line which he throws in the way, but one's attitude toward such things makes or breaks the power of evil to lead the mind from the better things to which God wants it devoted. If we turn over and over again an evil thought in the mind like a child does a sugar plum, it will lodge there to our eternal hurt. Improvements come from practice. The first piece of work that an apprentice completes may be a clumsy and unlovely thing, but long years of application to his chosen work makes him accurate and skillful. So with the mind. If we persist in thinking good and useful thoughts the habit of our mind will be along the line of good and useful things. Like the tree that is best trained when it is young is the young mind. It may then best be led in the right direction. A life given to vicious acts and thinking grows worse as it grows older. Yet, in the case of every sinner, there is the possibility of being converted and regenerated. Yes, in order to have the mind that God approves, the only way open is to become converted by the power of God, who will work a work of regeneration in us. The man or woman who is born again will have a new mind like the mind of Jesus. We are to let this mind dwell in us. Some, by their devotion to sin, do not allow the mind of the Master to find a dwelling place in them. There can be no hope for better thinking until he who knoweth the heart and readeth the thoughts of the mind has erected His throne there.

In the passage for our study, the first requirement for a letter thinking is to "Rejoice in the Lord alway". There is reason for this type of a happy mind. Has not the blood of Jesus cleansed us from sin? Is He not always present in Spirit with the believer? Does He not give us the great secrets of faith that make for the happiest kind of a life? Are we not in the best society—the community of the saints? Will not all those who die in the Lord live again to an eternal and blessed life? And is not the Lord coming again to call His Bride, the church, to Himself? When these thoughts posess us there will be no room for the base and sordid thoughts of earth that condemn us.

Then one who thinks the thoughts that God would have him think is free of earthly concerns. People worry themselves to their own destruction because they think too much of earthly things. There is no reason to worry about our earthly cares. He who noted the flower by the wayside and marks the sparrow's fall surely will take care of us. Like earthly parents, our Heavenly Father knows how to give good gifts to His children.

The lesson assures us that the peace of God shall keep our hearts and minds. This can only happen however as we have made our peace with God. No one can hope to be at peace with himself or with his fellowman until he had found peace with God. Too many, to their own destruction, seek a peace in things that are not of God and so they fail miserably.

Paul lays down a few things along which the mind is to be directed if there is to be better thinking. A study of the words he uses is helpful to every Christian and, if his continual effort is to think along these lines, he will best serve his own happiness and be in a position to make those around him happy. We are to think about things that are true. In I Cor. 13 we are told that Love "thinketh no evil" and "love believeth all things." In allowing the mind to dwell on untruthful things we unfit ourselves for usefulness in God's service and in making the world better. To have time for gossip, to repeat that of which we are not sure, to entertain the suggestions of the slanderer hurts the mind and leads to sin against God and man. Things that are honest and just are also to be entertained in the mind. Dishonesty and injustice are as injurious in thought as they are in deed, because they lead to dishonest and unjust acts that cannot be recalled and the evil they do may never possibly be remedied. Then the mind is to dwell upon pure and lovely things. If we think unpure thoughts we corrupt the mind so that it will not be able to do us or others anything but injury. The promise is that the pure in heart shall see God. He certainly cannot look with approval upon anything unpure. Those who dwell with their minds on lovely things manifest loveliness in their lives.

After all the real test of the character of any man or woman is their thoughts. These thoughts may be concealed from the eyes of men, but God sees into innermost recesses of our minds, and, when He comes to judge us for what we are, it will be by the thoughts of our minds as well as our outward acts.

THE S. S. LESSON

Nov. 5

Jesus the Great Physician.

Luke 5: 17-26.

Golden Text: "Himself took our infirmities, and bore our sicknesses." Matt. 8: 17.

Great crowds followed Jesus from different motives, just as today there are those whose motives for professing religion differ. Some were there to listen, hungering for the bread of life, some, out of curiosity, others, to find fault. Jesus was prepared to meet them all on their own grounds; to the soul-hungry He offered the bread of life, to the curious He gave opportunity to learn about the deep things of God and the fault finders He was ready with rebuke. Great crowds gathered about the house where Jesus was so that, we are told, He had scarcely time to eat, but He did not complain. His meat was to do the will of God. Where Jesus really is the fact will be known and many are sure to seek Him out. In this instance the crowd was selfish. They had no thought for those who were in immediate need of His assistance The thoughtless selfishness of many in our day who know about Jesus and what He is and can do, stands in the way of others being helped. If Christians were less thoughtless more would be done for the heathens and for the miserable and Christless in the highways and the by-ways of our land. The reason why there still remain so many corners of our land where the people are without the Gospel can only be attributed to the carelessness of the great masses who neglect and ignore the opportunities whereby the way may be opened for troubled and distressed ones to get close to Christ.

Wherever there was a gathering Jesus made known to them the life and joy that the Word of God can reveal. In this case, He was teaching the crowd. One cannot long be in doubt as to the subject of his teaching. It was about God, His love and His readiness to receive in forgiveness any who in faith would accept the Gospel and make Him the Lord of their lives.

Among others visitors were Pharisees and doctors of the law from all the towns and villages round about. They were not there to learn, but to find fault and throw every hindrance in His way and if possible, to catch Him in something that might be used to bring about His downfall. The Pharisees were the most orthodox and most respectable people of the time, while the doctors of the law were the teachers of the people. But neither orthodoxy, nor respectablity, nor positions of influence are all that are needed in the service of Christ. Without love for Him and faith in Him these things may be used to stand in the way of God's work of love and grace.

In spite of the unsympathetic looker-ons who surrounded Jesus "the power of the Lord" was present. When that power manifests itself all the opposition and lack of sympathy on the part of the world will avail nothing and God will work wonders to their confusion.

In the case of the sick man we must note the attitude of His friends. They were real friends because they were concerned about securing his cure, but they were good friends in still a better sense, they brought him to Jesus. It is a mark of friendship when one is concerned about the distress of another and puts forth sincere efforts for his relief, but it is a mark of the noblest kind of true friendship when one does all in one's power to bring a sinner-friend to Jesus that Jesus may help him in body and soul. We note that it required the united efforts of four men to bring one man to Jesus. Not every one needs that many helpers, but many do. When a number of persons work persistently for conversion it shows earnestness on their part, a willingness to work together in harmony and the chances of a successful termination of their efforts increased. Some sinners need the united efforts of many to bring them to salvation and all Christian workers should ever be ready to work hand in hand and shoulder to shoulder in such efforts.

These men worked as though no one else could do what they were doing. Perhaps there were no others who could have done so. But they did not wait for others. They went straight ahead. There is a certain success possible for those who show such a spirit. It may be that there are persons away from Christ only because we are not sufficiently aggressive to go straight ahead with the effort.

The persistency of these four friends deserves special note. Persistence is always a virtue when rightly applied but in no other sense is it so great a virtue as when it is devoted to bringing some one to know his Lord and Saviour.

These men knew how to take advantage of an opportunity when it presented itself. Some might had thought that, in the face of discouragements with which they were beset, it was no opportunity at all. They could see opportunity where others only would recognize difficulties. The means they used were unusual, but the fate of their friend was at stake and they did not hesitate to do what they did. For the conversion of some people unusual methods must be used, but when a soul is at stake the end justifies the means. Their faith got them what they sought and more besides. (1) It brought a favorable comment from the lips of the Master. (2) It secured his (the friend's) forgiveness and (3) it brought him a cure.

Jesus began by pronouncing forgiveness of sins on the sick man. Perhaps a sinful life was the reason for his sickness. Many do pay the price of their wrong doings in years of suffering. The man must have had as much faith in Jesus as his friends to have brought out such a statement from Jesus.

The Scribes and Pharisees gave expression to resentment because of the forgiveness Jesus pronounced. They did not believe that He was divine and so charged Him with blasphemy. They were jealous of Him and so would rather have seen the sick man go without a cure than see Jesus glorified in the eyes of the crowd. It was because He was divine that Jesus could cure and being divine it was within His power to forgive sin.

The sick of the palsy is a type of the sinner, miserable and afflicted because of His sin. For him there is no earthly cure save in coming to Jesus and finding forgiveness.

RELIEF NOTES

Conducted by Vernon Smucker

According to previous arrangements, Bro. and Sister D. M. Hofer, Chicago, Ill., sailed from the New York harbor October 7, on the Steamship "America" for Bremen, Germany, on their journey to Russia to aid in bringing relief to the needy in that country under the direction of the American Mennonite Relief. Their schedule calls for a few days stop in Berlin, Germany and thence to Riga and Moscow. Bro. and Sister Hofer have the best wishes of a host of friends for their safe arrival in their new field of labor.

The following cable was received under date of October 3:

"Rush second tractor shipment to Northern port preferably Petrograd. Must include equipment for lights. Miller, Mennonites."

This brings another task to action under the direction of the Mennonite Central Committee. Steps had been taken authorizing the purchase of another lot of twenty-five outfits in duplicate of the consignment sent to Southern Russia several months ago. The plan of sending tractors to the rich agricultural districts of Russia has had general approval, the advantages having been enumerated in these columns in previous issues. Immediate steps will be taken to forward another shipment at the earliest date possible. For this purpose a small portion of the funds have been pledged in response to a recent appeal for this work. In order to avoid any embarrassment on the part of the Committee, it is urged that all who have had this special form of relief under consideration report at once. Contributions and pledges can be sent to your local treasurer or direct to the Mennonite Central Committee, Scottdale, Pa. The amount necessary for the purchase and delivery of one complete outfit, including plow and necessary spare and repair parts, is $560.00. Reports of the work now being done by the outfits in operation are very satisfactory. They are kept going night and day. The government of Russia is supplying all necessary fuel and seed. The harvest next year will be used entirely for the benefit of the needy through the direction of the American Mennonite Relief and the tractors will remain the property of said organizations. The Mennonite Central Committee wishes to express its appreciation for the support already given in this way and is awaiting early action on the part of others who wish to have a part in the work.

Oct. 7, 1922.

MENNONITE CENTRAL COMMITTEE

Scottdale, Pa
October 6, 1922.

Synopsis of Tractor Proposition.

Extracts from Cables:—

Sept. 27, 1922.

"Alexandrovsk September Twenty-third. Seven began plowing field one hundred twenty-five acres for new Halbstadt village September 20-second. Will be on twenty-four hour schedule September twentieth. Tractors working fine. Government providing seed and fuel."

Miller.

October 2, 1922.

"Rush second tractor shipment to northern port preferably Petrograd. Must include equipment for lights. Miller Mennonite."

October 4, 1922.

"If possible ship tractors to Theodosia facilities excellent should arrive early November. Reconstruction plans developing fine. Miller Mennonites."

Extract from a letter. Dated Sept. 1, 1922.

"Our tractor proposals are of tremendous interest to the Government and very likely to be an improtant factor in securing continued cooperation from the Government officials for our relief work as well as for our agricultural work."

In accordance with action taken at a recent meeting of the Executive Committee of the Mennonite Central Committee, immediate steps will be taken to get another shipment of 25 outfits on the way. It is imperative that the outfits reach Russia during the month of November. While only a few of the outfits have been pledged for, temporary arrangements can be made for such funds as may be needed when the shipment is ready. It is urged that all who are interested in this special form of relief respond without delay.

As previously announced, the cost of one tractor with gang plow, spare parts and necessary repair parts, is $560.00 delivered in Russia. All transportation in Russia is at the expense of the Government according to our special agreement. It is urged that individuals, groups of individuals, congregations, or Conferences, assume responsibility for the payment of one or more outfits. In this manner the total amount needed will soon be met.

Ever at your service,

Levi Mumaw, Sec.-Treas.

CONTRIBUTIONS

CANADIAN MENNONITE BOARD OF COLONIZATION

Contributions received by the Canadian Mennonite Board of Colonization for clothing the Russian brethren about to immigrate to Canada. Until September 26th, 1922.

Rosenort Cong., by J. J. Epp, Laird, Sask., $65.00; Holdeman, Brudertal and Klein Gem. Cong., by P. H. Wiebe, Steinbach, Man., $1042.00; Rosenort Cong., by J. J. Epp, Laird, $42.00; Rosenort Cong., by J. J. Epp, Laird, $35.50; A. C. Neufeld, Didsbury, Alta., $8.25; Holdeman, Brudertal and Kl. Gem. Cong., by P. H. Wiebe, $125.00; Swift Current Cong., by J. Friesen, Wymark, Sask., $117.20; A. D. Friesen, Altona, Man., 324.60; H. K. Penner, Beatrice, Nebr., $25.00; Corn. Janzen, Plymouth, Nebr., $30.00; J. K. Penner, Beatrice, Nebr., $40.00; Ulrich Hege, Wellington, Ohio, $5.00; Zion Church, by A. D. Erb, Hubbard, Ore., $38.17; Walnut Amish Menn. Cong., by M. C. Cressman, Kitchener, Ont., $64.80; First Mennonite Cong., Kitchener, Ont., do., $166.65; C. Buhler, Dallas, Ore., $9.85; La Junta Menn. Church, by S. G. Winney, La-Junta, Colo., $13.50; J. D. Toews, Aberdeen, Idaho, $9.85; Peters Sisters, Dallas, Ore., $19.85; Rosenort Cong., by J. J. Epp, Laird, Sask., $24.85; Spring Valley Cong., by A. A. Kauffman, Kenmare, N. Dak., $12.85; J. W. Niessen, Aberdeen, Sask., $10.00; Menn. Cong. of Vineland, by A. Hunsberger, Vineland, Ont., $80.70; P. Miller, Marion, S. Dak., $9.85; Menn. Cong., of Beatrice, Nebr., by J. H. Penner, Hoag, Nebr., $259.70; J. P. Jantzen, Beatrice, Nebr., $10.00; First Menn. ch., of Reedley, by H. J. Krehbiel, Reedley, Calif., $299.65; Holdeman Cong. of Rosenort, by Jac. Enns, Rosenort, Man., $45.00; Menn. Cong., of Hesston, by D. H. Bender, Hesston, Kan., $34.85; West Union Mennonite Cong., by D. B. King, Wellman, Ia., $142.98; Emmaus Cong., of Whitewater, by C. H. Claassen, Whitewater, Kan., $208.00; Sewing Circle of Zion ch., by Susanne Switzer, Vesiaburg, $5.85; Bethesda Cong., by D. A. Janzen, Henderson, Nebr., $104.37; Brudertaler Cong., by H. Riesen, Hillsboro, Kan., $130.12; A. D. Friesen, Altona, Man., $135.00; Nordstern Cong., by Joh. Gerbrandt, Drake, Sask., Can., $310.00; Advanced by the Emergency Relief Committee, Newton, Kan., $2500.00.

Total, $6505.99.

Gratefully acknowledged and reported by

David Toews, Chairman

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

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Christmas Treasury No. 33—Recitations, Drills, Dialogues etc. for Primary, Junior, Intermediate and Senior scholars. (L)..... 25c

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No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c

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No. 452. Holy Night. Lorenz (L) .06

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No. 643. Glory to God in the Highest. Ashford. (L).. .10

No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06

No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

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72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).....L. O. Emerson .15

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. OCTOBER 26, 1922. No. 42.

IN MENNONITE CIRCLES

A series of meetings is in progress in the Calvary Mennonite church, Mechanic's Grove, Lancaster Co., Pa. The meetings are of the nature of a Bible conference and the participating ministers are: Rev. A. S. Shelly, Germantown, Pa.; Rev. Jacob Snyder, Roaring Spring, Pa.; Rev. A. M. Fretz, Perkasie, Pa., and Rev. Freeman Swartz, Schwenksville, Pa.

The (Old) Mennonite Children's Home at Millersville, Pa., established twelve years ago by Bishop Benjamin Weaver and others, has cared for 384 children thus far and found homes for all but those now in the home. Mr. and Mrs. Levi Sander have had it in charge from the beginning. It is managed by eleven trustees, of which Rev. John Mellinger of East Lampeter, is president.

Grace church, Pandora, Ohio, has started a new venture in the line of a monthly church paper, "Messenger of Grace," the first issue of which is crowded with interesting information concerning the activities of Grace church.

Last Sunday the ministers of the Eastern District Conference brought to the notice of their people the needs of Witmarsum Seminary by preaching special sermons with particular reference to the educational needs of the Mennonite church.

A letter from Rev. W. W. Miller of our Chicago mission, to the Home Mission Board, brings the sorrowful information that Mrs. Miller is in the hospital, suffering from a serious eye trouble, necessitating an operation. It is hoped thus to save one of her eyes. This eye trouble, coupled with a constitutional ailment will make it hard for her to continue in the work of the mission and they have therefore asked to be permitted to retire. Since their return to the mission in 1920 the work has been growing apace. At a recent Sunday morning service three more of those attending the mission took the decisive step of publicly confessing the Lord Jesus as their personal Savior. The organization is growing numerically and spiritually with the emphasis on the latter.

In celebrating their Golden Wedding Anniversary, Mr. and Mrs. Fritz Wehmuller of Mennoville, Okla., Mennonite church, nine miles north of El Reno, entertained about 100 guests at dinner. Rev. and Mrs. Riesen of Geary were present and Rev. Riesen conducted a short service with reference to th occasion. Sister Wehmuller was born in Etsheim, Germany, Jan. 2, 1852, and Bro. Wehmuller was born in Prussia, December 24, 1849. They were brought to America in their childhood, their parents settling near Hermann, Mo. They were united in marriage Oct. 3, 1872. Four children were born to them, of whom one son, Otto, survives. Also two grandchildren. In 1901 they moved to their present home and became members of the church there.

Prof. Quiring of Witmarsum Seminary will deliver a series of Bible lectures in Grace church, Pandora, O. These lectures will probably be held between Christmas and New-year's. Twenty of the young people of Grace church are attending college and of these eleven are in Bluffton College.

The C. E. societies of St. John's and Grace churches, near Bluffton, O., united their forces one evening last month in St. John's church. Their theme was "Foreign Missions." They are now planning a similar meeting in Grace church.

Russian Mennonite refugees to the number of about one hundred have arrived in Holland recently. They were cordially received by the Dutch brethren who found work for them in factories.

The recent death of Mr. John Ropp of Bloomington, Ill., came as a shock to his many friends. He was active in the affairs of the church and conference and with Mrs. Ropp made possible the beautiful Ropp Hall at Bluffton College.

On October 24 a conference of the Sunday school workers of the three Philadelphia churches was held in the Second church.

A CALL TO TRUE CITIZENSHIP

The Good Citizenship Committee of the Young People's Union of the Eastern District Conference calls attention to the resolution passed at their last annual convention expressing the sentiment that we stand for enforcement of the existing prohibition laws and that we are unalterably opposed to any change in legislation looking toward the legalizing of the manufacture and sale of light wines and beer.

The union also stands for strict observance of the Sabbath and the retention and enforcement of the existing laws on Sabbath observance.

We would urge the various societies to bring to the attention of those of voting age in the churches the duty of voting as a part of their Christian citizenship. Let it not be forgotten that the privilege of voting has been conferred upon the women. We trust the sisters will avail themselves of their equal rights by going to the polls and thereby helping to further the movements for higher morality and Christian citizenship.

Seward M. Rosenberger,
U. S. Stauffer,
Jacob R. Fretz, Com.

NOTES AND COMMENTS

The second week in November has for many years been observed as a Week of Prayer for Young Men throughout the world. The week falls this year in the period from November 12th to 18th. In view of the approaching Triennial Convention of the Young Men's Christian Association at Atlantic City, November 14th to 19th, in view of the many important questions facing the Association Brotherhood, and in view of the vital importance of the work for and by young men, it is of the greatest significance that not only the Associations themselves but also the Protestant churches throughout America should make special intercession on behalf of young men.

In connection with the World's Student Christian Federation, the time set for the Universal Day of Prayer for Students, which for many years has been observed on the last Sunday in Feb., has now been changed to the third Sunday in November and comes, therefore, immediately at the close of the Week of Prayer for Young Men.

Hiking jaunts to San Francisco are not the only way girls are expressing the wanderlust. South America is well to the fore just now in popularity among girls in all parts of the globe.

"Every week girls write us wanting to embark to South America to hunt a job," writes Miss Emma R. Chapin from Buenos Aires. "Letters pour in from all parts of the globe. We wrote one young woman upon her inquiry, that it would be impossible to get a position for her. A few weeks later she walked into our office. 'Didn't you get my letter advising you not to come?' our employment secretary asked. 'Oh, yes', was the answer, 'but I thought I would just try my luck'."

Her "luck" proved disappointing. Despite a musical education and the ability to speak five or six languages, she was forced to accept a resident teaching position with a family at thirty-five dollars monthly. The urge to see the world is so prevalent among girls that despite limited means young women are still sailing to seek work in southern countries. Many of them step off the gangway with no job and little cash.

"Please discourage any young woman coming who expects to earn her living here," advises Miss Chapin. "This applies to all professions and all kinds of work. There is no work for American or any foreign women at the present time in Argentine. This holds good for other South American countries as well."

Miss Chapin who sailed in 1919 to undertake Y. W. C. A. work in Buenos Aires is from Emlenton, Pennsylvania.

In speaking on "The Place of the Christian College," William

Oxley Thompson, president of the Ohio State University in the Sunday School Journal says:

"I express the deep conviction that the church will make a mistake if it loosens its hold on its colleges and the further opinion that there ought to be no change of control dictated by the influence of great boards or foundations or by the simple desire to get money or the influence of individuals.

"In the first place let me suggest that the denominational college should stand for the fundamental importance of religion. I believe the state is profoundly interested in religion. I do not say it is interested in Methodism or Presbyterianism, in Catholicism or Protestantism, except in so far as these institutions are the representatives of religion. The Ordiance of 1787 stated a profound truth when it declared religion essential to good government.

"In the second place I suggest the importance of the unhampered teaching of religion. This means to give it a place of honor in the course of study and to be free to teach it. The time may come when this will be possible in a State university. It certainly is not true today. Nor is the church as an institution of worship equal to the problem.

"The denominational college supported by the church may become the best expression of religious freedom in teaching which the generation knows. My conviction is that the church will be not only traitor to its own interests but also recreant to its duty to the state if it shall relinquish its emphasis upon these religious fundamentals. 'National morality is not likely permanently to prevail in the absence of religious conviction and spiritual influences. President of a State university as I am, I sincerely hope there may be no lessening of devotion on the part of the denominational college to those principles of religion and morals which were considered of first importance by their founders. They were never more needed than now.

"The atmosphere in which a boy is educated counts for much. I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the church college? Is not the church, with all its institutions, set for this duty?

"This leads me to suggest that it is to her own colleges the church must chiefly look for the specific preparation of her leaders, her recruits for missionary and ministerial service, and her workers generally. The figures often given about the relatively small number of candidates for these positions who come from the State institutions are in the main true; and when we have done our best by the fostering of voluntary religious organizations within the State institutions, the disproportion is likely to remain very great.

"It is not true alone of leaders. Too much prominence has probably been given to the number of leaders produced. It is equally important to have an increasing body of intelligent, moral, and spiritual common people. A republic cannot continue to exist without them.

REJOICING IN THE LORD'S WORK

The following report, though written simply for the board, without thought of its being given further publicity, it is so replete with interesting information and keen analysis of the situation in that field that I am moved, in the name of the board, to share it in full with the readers of the Mennonite; and in doing so I bespeak for these earnest and devoted messengers of the gospel, as well as for their fellow-workers in other parts of our Home Mission field, the unremitting prayer of intercession in their behalf—"the supplication of the righteous" which "availeth much in its working."—A. S. Shelly, Cor. Sec.

Didsbury, Alta.
Oct. 10, 1922.

To the Home Mission Board of the Mennonite General Conference:

A report of the work at Didsbury, Alberta, and Renata, B. C., during the months of July, August and September.

Another three months have passed since I last made a general report of the work as carried on by us in this great Canadian Northwest. It has pleased our heavenly Father to use us for His glory in this field.

During the month of Sept. my wife and I went to Renata, B. C, to minister to the spiritual needs of those people and I shall try to report this section first.

We arrived in Renata on the 8th day of September and stayed there for 12 days, leaving on the eve of the 20th. Both encouraging and discouraging reports could be given of that field and I shall try to give an impartial view. We were well received in Renata by the various shades of evangelical people as well as our own little group of Mennonites, and the services that we held there were well attended and seemingly appreciated. But I want to speak of the difficulties first, chief of which is discord.

The few Mennonites that are there are seriously divided among themselves on the one hand, and then again on the other hand they are jointly opposed to the aggressive Christian spirit of some of the English speaking neighbors. One reason for the latter may be, because these English speaking people are intensely loyal to the British flag while many of the Mennonite people seem to interpret their non-combatant principles as meaning non-supporting of any British move.

It is this "non-supporting" attitude of Renata's atheistic schoolteacher, a returned soldier of English birth, who is a self-confessed Communist, that holds him in good standing with many of those people, while those who are loyal to their native land are ridiculed.

Although I have always had the loyal, whole-hearted support of the English-speaking people, I see no prospect of our people at Renata uniting with them in the defense of the gospel. I believe it were well if they could work together for I can testify to the fact that these English people show a commendable interest in the spiritual welfare of the young people of Renata. As evidence of this I might state that they have used every possible influence to keep alive the Young People's meetings on every other Sunday evening, and although the greater part of the program is in German, of which they understand little, or nothing, they attend regularly and encourage the young folks by word and example to keep it alive.

The S. S. had shrunk until it was almost dead but I believe a new interest has been aroused. The social activities of the young people seem to have centered largely in dances, card parties, Sunday baseball, etc., during this last summer. Mrs. P. M. Friesen and Mr. Gray, the school teacher, have a very demoralizing influence among the young folks. The saddest feature is that there is no practical restraint on the part of some of the parents and very little moral restraint.

One young man, a Lutheran, who moved to Renata last winter had already accepted very many Communistic ideas and was very critical about Christianity, and even some of the young lads of Mennonite parents seem to lean that way. I had a long talk with the first named and he admitted that he had formed many rash conclusions but he stayed away from most of the services.

This is in a few words the condition as we found it in Renata. We had made it a matter of prayer before we went there and when we saw the actual condition we asked God very definitely to use us for His glory and the salvation of souls.

The services were well attended and although I thought at first that it might only be a matter of courtesy, it was soon manifested that some were intensely interested. I gave several invitations to accept Christ but no one responded and I was wondering whether I had misinterpreted their interest, but I had reason to thank God before we left Renata, that at least one person said that she wished to live a Christian life and I was privileged to show her the all-sufficient Savior, Jesus Christ. These people just moved to Renata last spring. They are Mennonite people and there are two grown-up daughters. There is also one Lutheran family in Renata since last spring with one grown-up daughter and one 5-year-old daughter. Yes, I believe it pays to go to Renata for the sake of one soul and what is more, there are others who may seek salvation if properly led and instructed.

I preached five times in German and once in English and I also spoke at the Young People's meeting. We visited the different homes and were everywhere well received. I always tried to have private conversations with the young folks as time and circumstances permitted and thus show them the way of truth and life. May it please God to add His blessing and use our services to His glory.

The work at Didsbury is of a different nature for the spirit of worldliness has not so manifested itself. The people are eager to learn but there is a holding back on the part of many for fear that progressiveness may mean worldliness. A suggestion to organize an all around serviceable Sunday school met with a shrugging of the shoulders. As I stated in my last report, the Sunday school at present is in reality a day school held on Sunday forenoon to study German and only a small percentage are reached.

The Young People's meetings are held every other Sunday, and on the same Sunday I preach German in the afternoon and English in the evening, at the church. During July and August we held a song service every Wednesday evening. At present we suspended these indefinitely because most of the young men are threshing, but later I expect to take it up again and also something in the nature of Bible study.

I really believe that the question of language is one that is very vitally connected with the spiritual welfare of these young people and cannot be ignored. On several occasions the young folks have told me that they cannot understand the German well enough to follow a sermon and that they can better understand and prefer the English. The opinion of the older people, however, is that the German is to be preferred if the young folks are to remain Mennonites.

One cannot blame them for their attitude as far as personal reasons are concerned for many of them do not understand the English very fully. Also the fact that all the sister churches in Canada use the German language must be considered but I believe the immediate spiritual need of the young people is in the balance and should be supplied. With the exception of two families the young folks are unhindered in the attendance of the English services. Also several non-Mennonite families are attending.

All the services are generally well attended and we feel assured that our services in the singing and the preaching of the gospel are appreciated. The field looks promising; different ones have made inquiries. One young woman was led to an assurance of salvation after having had a series of doubts, and being unsettled for some time because of certain fanatical "second blessing" professors who worked on her emotions. Our prayer is that God may sustain her faith that she may fix her eyes on Christ.

On the 26th of July we had a children's day program at the church in the forenoon, and after a picnic dinner in the open we had a service in the interest of missionary work after which a few games were played outdoors. I believe it was the general opinion that it had been a blessed and profitable day. A missionary collection held that day amounted to $31.45.

On the 27th of July a young couple was married, the girl is from Didsbury, and the young man from Manitoba. They intend to make their home in Alberta.

This group at Didsbury has also actively helped in the famine relief work. During the months of June, July, August and September a total of $169.90 has been receipted to the credit of the Didsbury Mennonite church. The exchange on postal notes to the United States should be added to the above total.

Trusting that God may bless the work in Canada and that He may use us for His glory and the salvation of souls,

We are in His service,

Daniel J. and Hazel Unruh.

P. S. by the Sec.—It surely will not be regarded the intrusion of an irrelevant matter if I mention in this connection, that even as this report, so evidently breathing the Christian faith and hopefulness of the writer, he and his devoted helpmate were, and to this day continue to be, weighed down by material embarrassment by reason of the Board's enforced failure to meet our obligations to them in due time. Read these lines from his personal letter to the secretary:

"I am sure that God has a great work for us here. The need of these young people must be met now and I feel confident that God has many rich blessings in store for us. If it were not so I have sometimes thought that the financial circumstances of the board pointed to a postponement of the work in Canada. May it not be so, but may God's work here prosper and grow, and may He find us faithful while we are here."

REPORT OF THE LADIES SEWING SOCIETY OF THE PACIFIC DIST. CONF.

On Tuesday evening, Sept 26th the Ladies Aid of the Pacific District Conference rendered a program. Mrs. Bernhard Klassen of San Marcos church as chairman announced hymn No. 159 of German hymn book, read Psalm 66, giving remarks and led in prayer.

A letter from Mrs. Linscheid of the Oklahamo Mission field was now read. She gave an interesting report of the past, beginning and present missionaries' work and also the arrangements of their Sunday services.

Mrs. J. C. Mehl of the Upland Ladies Aid Society now gave a very interesting discussion on the topic "Mutual Helpfulness". She explained to us how help of plant, animals proclaimed mutual helpfulness to each other. Of the many opportunities we have in showing kindness to others but so often are careless. Then she told us a story how a lady with her kind words cheered and helped another and the result and blessing. Also how Christ's law teaches us to help one another. The opportunities are many yet so often missed through slowness. She ended with a very fine recitation "A Brother of Mine". Next we were favored with a solo by Miss Talitha Neufeld of Reedley.

Rev. Aeshliman representing the Almota, Wash., Ladies Aid gave a few remarks on Gal. 6: 9, Let us not be weary in well doing.

Christians may get tired; but they also know that it may be overcome. Prayer is necessary in order to conquer idleness. There is the possibility to give up, yet there is a greater possibility to conquer with Spirit of God. For every work done there is a reward even though it may not appear so now. Be faithful in sowing that precious seed and some day we shall reap the harvest with joy.

Miss Emilia Klassen of Paso Robles recited a very suitable recitation for the occasion entitled "Komm hernieder und hilf uns."

Next we were favored by another pretty Mission song "We've a Story to Tell to the Nations" which was sung by six girls of the San Marcos Ladies Aid.

And now followed a roll call of the different societies whereupon each one responded with a Bible verse. Fourteen societies were represented.

Another interesting topic by Mrs. Paulus, Los Angeles, was now read. Her topic was "Our Duty". In all work we should never forget to ask for God's blessings. To give is more blessed than to receive. Jesus teaches through examples and examples of others. She also mentioned the poor widow in the temple who gave her all. The example of Ananias and Sapphira serve as warning. Today where the need is so great, giving should be felt as a duty. Let us continue in the strength of God, never forgetting that God loves a cheerful giver. A letter from Mrs. Petter, Montana, was read which also gave an interesting view of the Montana fields and workers. She mentioned the need of medical aid and told us of the truthful and faithful Christians among the Indian members, how they had trials among the medicine men—and the victory.

We were now again favored with a pretty duet sung by Mrs. S. S. Haury and Mrs. J. C. Mehl both of Upland. Theme by the Reedley's Ladies Aid was rendered by Christina Harder. She had a splendid topic on "Service". Eph. 2:10. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. She traced the life and experiences of the first lady missionary, Mrs. Judson, mentioning her trials and difficulties. All are called to service. All must give an answer to this call but how is the answer so often given.

Another letter from Mrs. P. W. Penner, India, was read which gave a view of their field of the past and how it is now, of the experiences in their work and the blessings.

A collection was now taken to buy furniture for the Mission Home in Los Angeles, Cal.

Next followed a selection by a ladies quartette of the San Marcos church and Rev. S. S. Baumgartner led in closing prayer.

The collection amounted to $46.09.

Mrs. Bernhard Claassen,
Chairman.
Mrs. M. J. Galle, Sec.

FALSE RECKONINGS

I Kings 19:10, 28

There is a great tendency with us, especially at this critical time, to unduly overestimate our own importance, in the large scheme of things . . . No one is altogether indispensable; even a Von Hindenburg may prove to be a colossal wooden image and his retirement but an incident of passing interest. Luther's death did not hinder the progress of a vast reformation, nor did the assassin's bullet which slew a Lincoln halt or hinder the mighty plans of a reconstructed and reunited nation. No, our tendency to overvaluation of human agencies is altogether disproportionate. We recall that Oliver Wendell Holmes once said, on viewing the splendor of Trinity Church, Boston, "So all this depends upon a half inch of larynx in one man's throat." He was, of course, referring to the matchless genius of Phillips Brooks. But God does not leave His cause in the world without witnesses, and even the death of a Brooks does not restrict or retard the ever-expanding kingdom of righteousness. The great prophet Elijah had experienced a severe defeat, a soulless king with his profligate queen had seemingly destroyed the efficiency of his work and dissipated the splendid influence of the church. It was while in a deep melancholy and condition of depression that Elijah cried out: "I only am left, and they seek my life to take it away." The answer to this . . . was: "Yet I have left Me seven thousand in Israel, all the knees which have not bowed to Baal." Elijah had simply overestimated his own importance—that was all. He had assumed that God's kingdom could not go on without him, but he was utterly mistaken.—From Everyday Religion, by Freeman. Revell, New York.

THE MENNONITE

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EDITORIAL

In our conferences and other gatherings it is not unusual to hear the wish expressed that we as Mennonite had a larger literature. As time goes on this need is becoming more and more apparent. The reason for it is that we are living in an age when things are highly specialized and when there is a need for everything that helps to strengthen specialization. Our grandparents raised the flax, spun the yarn and wove the cloth, doing everything of the farm themselves. Today the spinner goes to the mill and spins and the weaver goes to another mill and weaves. Neither could do the work of the other, but they are compelled to produce many times more yarn and many times more cloth than our grandparents and do their work very much better, because the element of competition enters into the field and, if they cannot by their specialization meet this competition with equal or superior products, they fail absolutely and their careers in producing these things end. So, with the changed times, the Mennonite church must stand for certain definite things and they must be given to the world by experts who are in the position of meeting opposition with convincing power. It does not do for one to say today that one is a Mennonite because one happens to live in a Mennonite community or because it happens that one's people are Mennonites. In the world of contact with other Christians there is a challenge of the church's right to exist at all. If it has no definite policy, or no definite program, it is regarded as useless as the proverbial fifth wheel on the wagon. Has the Mennonite church a program and a policy? We have every reason to firmly believe that it has. Its doctrines contain a real message to the world and represent a type of Christian life and thought that we blieve the world stands in need of. No one familiar with conditions in the world today can suppose that a church could long survive if it had no plans for evangelization, for education, for missions, or for benevolence. Our own fields along these lines are quite extensive and call for all the increased energy we are in a position to throw into them.

Having a doctrine, having a purpose and having a plan, that which we most need at the present time for making them effective, is a literature, distinctly our own, that will serve the purposes of information, inspiration and propagation. We are beginning to take some little interest in our remarkable history with the result that our historical literature is beginning to assume some importance, but this tells of the past that has been made and cannot be unmade. What of the future that is still in our hands for the making? Who is to write the book of theology that is to attract the attention of the theological world? Who is to tell the story that will make the boy and the girl thrill with enthusiasm for the great work that lies before us? Where is the one to come from who will tell of the remarkable attainments of our brethren along the lines of benevolence? Where is the greatest opening for our church's future and who is to be the one that will reveal it to us? But we might go on asking many more questions without getting anywhere. The emphasis we want to lay is on the need of literature from the pens of our own experts that will get us somewhere. It may be asked: Who is to prepare it for us? The answer is before us in the form of our schools that for years have been telling us that they take it to be their highest and chief duty to train leaders and workers for our church. The one kind of leaders a church wants is leaders in thought. Now that the church is beginning to hear much of the A. M.'s and the Ph. D's and those of lesser titles, it is in order to ask: What and how much have they given us along the lines of information and inspiration that will advance the position of the church to a place of greater influence and power in the Christian world and make it more effective in its noble mission of bringing a knowledge of the Lord Jesus Christ to the sinner. The Mennonite church stands for believer's baptism. It is not too much to expect that something should be produced on this subject by some Mennonite that would be a standard work on the subject, the same might be said of our non-resistance and non-swearing of oaths and other distinctive doctrines. If this specialization, so characteristic of our times, is to be of use to our denomination we must impress it upon our young people that it remains for them to aim to become the experts upon which we must depend.

ISRAEL, GOD'S INSTRUMENT TO CARRY OUT HIS PURPOSES

By Israel Saxe

Romans 11: 25-32.

Like a great mechanic, God the Creator, always has laid and carried out His plans through certain instruments. In the Word of God, we see God's wisdom, His plans, His instruments, used to carry out His plans, and how He used His instruments. Men may question, doubt and even challenge, the Word of God, but there is a voice still heard, saying: "FOR MY THOUGHTS ARE NOT YOUR THOUGHTS, NEITHER ARE YOUR WAYS MY WAYS." Isa. 55:8.

The reason learned men of today are so void of understanding God's ways is because they do not seek God's ways in the place where God put them, namely: THE BIBLE, but rather from man's modern theology.

It is our desire to speak on "ISRAEL, GOD'S INSTRUMENT TO CARRY OUT HIS PURPOSE." No child of God can deny that almost the entire Word of God from Genesis to Revelation is the past, present and future history of God's dealing with Israel. When God says "ISRAEL" He means the nation, Israel; and when God speaks of "JERUSALEM," He means the Jerusalem of which the nations of today are speaking; the Jerusalem which was under the Turkish rule from the 11th century to the 20th century, Dec. 9, 1917, (Kislev 25th, the same day the Jewish people celebrate the victory of the Maccabeeans over the Assyrians), when General Allenby marched into it, and the promise was made by the English government to the Jews, that they should again possess their own land. Thus, we see the prophecy in Ezekiel fulfilled that they should return to their promised land in unbelief.

"And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, and in my fury, and I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out My fury upon you." Ezek. 22: 17-22. See also Zech. 12. **Then will be the real restoration as pointed out by the prophet Isaiah.**

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it (Him) shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shimar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10-12.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt." Isa. 11: 15-16.

ISRAEL AS GOD'S INSTRUMENT MAY BE SEEN IN THE FOUR FOLLOWING PARTICULARS:

1. As shown in the blessings and in the curses of the world.

When Abraham the father of the Jewish race was called to leave his old home and kindred and follow the path which God had prepared for him, God's first promise to him was that he and his people should be the instruments to convey the blessings and the curses upon the world. The enemies of Israel must be cursed. This has been fulfilled: For example: Russia, one of the mightiest powers of the Eastern hemisphere, was shattered in the present war, because God's people suffered for

so many centuries under that domination. Bible students will admit that this was the reason that great Empire fell. Time will not permit to mention the many places in the Scriptures, pointing the suffering of the Northern Kingdom (RUSSIA), because of the oppression of the children of Israel under their hands.

On the other hand, nations which sympathize with Israel are the most prosperous nations upon this earth. Christians, beware of God's wrath that may come upon you if there is no love in your heart for the Jew!

In Psalms 122:6 is another promise of the world's blessing through Israel. "Pray for the peace of Jerusalem: they shall prosper that love thee." Here David, expressing his joy for the privilege of being in the house of God, counsels the nations of the world to pray for Jerusalem. For their prosperity depends upon their love to Israel. Israel is the instrument to bring love and peace to the nations. The prophet Amos (Amos 9: 11-12), tells us that even the millennial blessings must come through Israel.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." Amos 9: 11-12.

"After this will I return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." Acts 15: 16-17.

II. Israel is an example of God's love.

God is using Israel in order that the nations of the world might learn His ways. When Israel obeyed God, He fought for them; when they sinned, He punished them; when they cried to Him, He returned to them. These were all lessons to the world in God's ways made known through Israel. In I Samuel 12:22, God declared His love and faithfulness to them, after they made their confession. "For the Lord will not forsake His people for His great name's sake; because it has pleased the Lord to make you His people." A still greater love is expressed through the prophet Jeremiah.

"At the same time saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, **Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.**" Jer. 31: 1-3.

No other nations have been promised such a love; yet through Israel all nations can participate in that same love, according to the covenant made with Abraham. Genesis 12:3. God claims that the only portion of His possession is His people Israel.

"For the Lord's portion in His people; Jacob is the lot of His inheritance." Deut. 32:9.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not: for I have redeemed thee, I have called thee by thy name, **thou art mine.** Isa. 43:1.

"As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes." Rom. 11:28.

III. Israel is God's instrument in saving the nations.

There are innumerable passages in the Word of God applied to Israel's conversion, and how they shall then carry the Gospel to the nations of the earth. I quote a few of them.

"And in that day thou shalt say O Lord, I will praise Thee; though Thou wast angry with me, thine anger is turned away, and Thou comfortedst me. Behold, GOD IS MY SALVATION; I will trust and not be afraid; for the LORD JEHOVAH is my strength and my song; He also is become my SALVATION." Isa. 12: 1-2.

The second verse is read by the Jews every Saturday evening with great inspiration. See also Rom. 12: 25-27.

As to their carrying the Gospel to the nations (Gentiles), the Jew only is permitted and trusted by God according to the Word of God.

"He shall cause them that come out of Jacob to take root; Israel shall blossom and bud, and fill the face of the earth with fruit." Isa. 27:6.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal, and Javan, to the isles afar off, that have not head My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." Isa. 66: 19-20.

"For salvation is of the Jews." John 4:22.

There are many more passages regarding this, but time and space do not permit to mention all of them. Moreover, when God sent a Savior to the world, He sent a Jew, a King to the Jews. When Christ chose His disciples, He chose every one of them a Jew, and gave special instructions to go to the Jews. Matt. 10:6. It was through the unbelief of the Jews that the Gospel was carried to the Gentiles, till the time of the Gentiles be fulfilled.

"I say then, have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Rom. 11:11.

IV. Israel's existence is a proof of God's Truth.

Nations have fallen and never appeared, and will never appear again. Israel, the sheep among the wolves, especially in Europe so called, shall never perish according to God's Word.

A nation without a home, or a friend, rejected, yet he is more significant than any other nation. Why? Because they are God's people and God's instrument.

Oh, Christians! Do you love God? If so, you must love Israel —His instrument. If you love Israel, you must work for Israel. Love and work for Israel means love and work for CHRIST.

THE CURSE OF CREEPING PARALYSIS

When the nerve of evangelism is discredited in the church, there begins a slow process of creeping paralysis which spreads over the vital organs, announcing the approach of death. For evangelism is the expression of spiritual life. It manifests the presence of that reaction which life makes against the forces that would destroy it root and branch. Evangelism is the expression of the aggressive spirit of life. It is that assertion of spiritual power that produces survival and gains expression for health and buoyancy for the vigorous and the triumphant.

Evangelism is the challenge the church throws out to the world. It is young David answering the defiant Goliath. It is the prophet Isaiah crying out in the wilderness and the solitary place. It is John the Baptist meeting full-breasted the black iniquity of the Herodian rule of the people of God. It is the Lord Christ crying out from the hill-tops, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." It is Saul of Tarsus crying out from the steps of the Areopagus, "Ye men of Athens, I perceive that ye are very religious. I found among you an altar to the Unknown God whom ye ignorantly worship. Him declare I unto you." It is Savonarola before San Marco with an upraised, trembling hand declaring for the repentance of the leaders of the city and the return of the people to the altars of worship. It was John Wesley, standing before the colliers, preaching the forgiveness of sins while tears ran down their faces as they turn, asking for mercy. It is Jonathan Edwards preaching his sermon on "A sinner in the hands of an angry God." It is Dwight L. Moody preaching for weeks before multitudes of people on the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." But mark you, a church without evangelistic urgency is stricken with spiritual death.—Western Advocate.

CORRESPONDENCE

First Mennonite Church, Chicago: At a recent business meeting of our Christian Endeavor Society, the President, Miss Pearl Harvey, reminded the society that that day was the anniversary of the completion and dedication of the First Mennonite church, Chicago. A glorious reminder, this; we had not thought of it, but when thus brought to our minds we were constrained to say within ourselves, **Praise the Lord!** for this day is anniversary of a day when began a work here in Chicago, one of the greatest populated centers in the world, where crime and vice and sin are being systematically organized, I say, when began a work, that may be instrumental, through God's grace in determining the eternal destiny for God, many an immortal soul. While I am writing, I hear the young ladies chorus of our church, under the direction of Miss Niswander, singing in the room above, those beautiful words, "I am list'ning, oh I'm list'ning, Just to hear the accents fall; I am list'ning, oh I'm list'ning to the Savior's gentle call." Who but God can tell the possibilities of such a chorus, in the preparation of themselves and others as they sing for His glory having ever in mind the blessed thought, that when Jesus comes into our hearts He puts a new song into our mouths; so that many with whom we come in contact, through this blessed instrument, the church edifice, enables us to point many a one to the Lord Jesus Christ, who hath ordained them to eternal life, on condition that they accept Him;

that otherwise might never have had given to them this special means of grace. We are not holding many of our young people when they are grown up, simply because of the "good time" age in which we are living: and the many worldly attractions and worldly inducements that are to be found in a city like this, and sorry to say much of this rubbish is to be found in many of the churches of the land, saying that in order to hold our young people this must be done. Well, that kind of holding will never suffice for the spiritual welfare of our dear young people: They will need sterner stuff to run the gauntlet of the coming days that we fear will be such that will try men's souls. "Train up a child in the way he should go; and when he is old, he will not depart from it." This we are endeavoring to do as best we can; and while many come and go, we are deeming it a great privilege to have them for ten years and more, constantly emphasizing John 3: 7, teaching that the "Old Time Religion," that was good for that unnumbered throng that John saw, is good for us here and now: and that many of these children that come to us Sunday after Sunday, year out and year in, when their hearts are still tender and plastic, may in the midst of the best that the world has to offer, which is only for a season, recall the blessed words of the blessed Christ which some devoted worker, or Sunday school teacher, long since gone to his or her rest, it may be: was glad to so impress upon their minds and hearts, these divine words, so that they ever remained a part of them; and were eventually the means of making their last days their brightest and best, because of accepting Him as their personal Savior. Glad day when this temple of God was dedicated to God for the saving of souls; let come what will.

Yours in His service,
W. W. Miller.

1500 W. 72 Place.

DR. SMITH FINDS HISTORY FACTS

From "The Bethel Collegian".

Mennonites of North America are today the subject of particular study and research. During a year's leave of absence from Bluffton College, Dr. C. Henry Smith of Ohio is making a special study of the Mennonites in Kansas. Dr. Smith has recently visited a number of the Mennonite families near Hillsboro, Goessel and Buhler in order to glean historical facts from as direct and reliable a source as possible.

Bethel's proximity to a large number of Mennonite communities renders work convenient for Dr. Smith, who is deeply interested in his work and expects to secure valuable information during his week-end tours. Facts of absorbing interest are being unearthed from time to time.

Trace Dutch Ancestors

Dr. C. Henry Smith recently found near Goessel descendants of Dutch Mennonites and was able to trace their ancestors for generations back into the history of Holland. Rare findings of this kind repay the searcher, from time to time, for the tireless effort and valuable time expended. Students of Bethel College are watching with interest the gradual gathering of materials form a compendium most advantageous to the student of Mennonite history.

The value of the work of Dr. Smith cannot be overestimated. Mennonite history is yet most incomplete and any information concerning our own ancestors is important.

Who are the Mennonites? Where did they come from? Where have they settled? What are their religious principles? Our ability to answer these questions intelligently depends on our knowledge of Mennonite history. Dr. Smith's former work, "The Mennonites of North America," the latest authority on the subject, is being used as a text in several colleges. With this general history as a basis, Dr. Smith's work in Kansas promises to be decidedly profitable and worthwhile.

JAPAN'S UNIQUE POPULATION

There has never before been a nation at once so numerous and so homogeneous as the Japanese. Their population is estimated at somewhere between 60,000,000 and 75,000,000. Their territory, hardly so extensive as was controlled by our Revolutionary colonies, contains from half to three-quarters as many people as inhabit the whole United States. This population, too, is remarkably uniform. Those who know Japan best agree that, if we except the negligible aborigines of some northern provinces, you can hardy find among the Japanese any difference much more pronounced than those which might distinguish New Hampshire from Connecticut. Compare this with our country, or with the widely various races and languages of China or of India, or with England, Scotland and Wales, and you will see that the patriotism of Japan has to sanction its intensity a population unique in human record.—Scribner's Magazine.

It is today that we are living
Not a week ago but now,
Having, taking, losing, giving,
As time wills it so.

Yesterday a cloud of sorrow
Passed across my way,
It may rain again tomorrow,
It may rain but say,"Today is fine."

THE C. E. TOPIC

November 12.

The Meaning of Church Membership.

Matt. 10:32-33.

"Everyone, therefore, who shall confess Me before men, him will I confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

There are several theories concerning church membership. Some would have it to be the mission of the church to gather all into it and then teach them the way of life. This would make provision for those who while not unfriendly to the cause of the Lord, have not experienced the regenerating power of God by which they become His children. Others would have it that the church must be composed of the regenerate, separated from the world, a peculiar people and representative of the Lord Jesus upon earth. Which of these theories is correct? Let us see how the Scriptures deal with church members. We are taught they are members of the body of which Christ is the head. If this be so, surely the body could not have as a part of itself members that do not belong to it or coordinate with it. As we read the New Testament we observe that those who accepted Jesus Christ through faith were numbered with the saints. This excluded those who had not surrendered to Christ and made Him their Lord and Master. We cannot see how the cause of our Lord may be advanced if the membership of His church is not in accord with the idea that those who belong to the church must be converted men and women who have learned to know the love of God and given themselves wholly and without reserve to his service.

One of the reasons for the decay of the church in ancient times was the fact that it was so organized as to include an entire population. This led to a formal organization that had no room for real Christian experience. Man's relation with God is an intensely intimate one. One does not become a member of the body of the Lord until his relations with the Lord are such as He prescribes and as He can approve. No wonder that the church of ancient times fell so low and so many abuses crept into it. It was one of the characteristic features of the beginning of our own church that it insisted that only the regenerated should be admitted to its membership. This meant a continued struggle and a constant vigilance on the part of the leaders and the members of the church. It meant that the church should gain the enmity of the world above anything known before and called for sufferings and persecutions that sometimes ended in martyrdom. It kept the church from getting to be a powerful organization in the world. But what of that? It was an organization in accord with the ideals of the New Testament and it honored the Lord by its zeal to keep the church free from worldliness.

Church membership means to everyone who takes it upon himself that he believes in the Lord Jesus Christ as his Savior and that he trusts for his eternal salvation in the blood of Jesus shed upon the cross. It means that the suffering of Jesus was vicarious. Jesus took the place of the sinner and in His sacrifice of His life paid the debt to the law that required that the soul that sins shall die. In assuming church membership the one doing so declares that from henceforth he is through with the world, the flesh and the devil, counting them as enemies of God that would bring about his eternal death. Church membership begins with baptism, for that is the sign to the world that the one assuming it has put off the old man of sin and put on Christ. In the Mennonite church we hold to the doctrine of the believers' baptism because if baptism means that the individual assumes obligations he must be in a state where he knows what he is doing. Those churches that practise infant baptism assume that the parents make the pledges for their infant children, but when we remember that the covenant is to be one between the individual and his God, not even the parents are in a position to make pledges for the one who is to be baptized, at least not pledges in which the life and the conduct of the person baptized is so much involved.

Church membership has its practical duties. Each one is a unit in the organization and as such must be depended upon to assume his or her part of the responsibility of maintaining the visible kingdom of the Lord. These duties are both of a spiritual and practical nature. The spiritual duties involve the living

of a life of faith, the constant exercise of prayer, the continued study of the Word of God, and a consistent participation in the public worship. There is no excuse, except for reasons that make attendance impossible, for any member of the church missing any of its services. We often wonder how the lame excuses of so many church members for their lack of interest in the services are recorded in heaven. The practical duties of church membership involve financial support to the fullest extent of the member's ability. All that one has is held in trust as a steward, to be used to the glory of God. Conscience must be applied to all one's possessions and no one can rightfully use his possessions except in such a way that he knows the Lord will approve.

The church member's responsibility does not end in his own congregation. He must be an active member of his denomination, for it is only with the denominational organizations that effective work can be done along such lines as mission, education and benevolences. No one can say that his whole duty ends with his own immediate community. If a man in your town has a right to your efforts to save his soul or if it is your duty to help feed the hungry near to you, those having the same need five thousand miles from you have the same claim upon you. And last, but not least, the church member who does his duty will subscribe for the church paper and read it.

THE S. S. LESSON

Nov. 12

Jesus the Great Teacher

Luke 6: 27-38.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31. There are two addresses of Jesus reported that in many respects are alike, the one is the report of Jesus' sermon on the mount to His disciples as given by Matthew, the other is contained in our lesson. The latter is not a report of the same address, but a report of His sermon on the plain to "the great multitude" when He came down from the mount. There had naturally to be many similarities because the address was a presentation of the doctrine that Jesus taught. There had also to be some differences because the hearers and the occasion as well as the time were different.

The title given to this lesson is "Jesus the Great Teacher". It might be more appropriately be called "Great Teachings of Jesus". We should learn of Him as a teacher and we should know His teachings. As a Teacher He is unique. His observers said that He "taught as one having authority". His teachings were so many commands having back of them His divine love and His divine authority. As a teacher He called men to Him to learn. He still calls men to Him for that purpose. He taught them in order to send them forth again to reveal to others what He had given them. This is the method He pursues with all His learners. They are taught to teach others. He used the simplest illustrations and made them convey divine truths so that all could understand. The chosen ones were called disciples. A disciple is more than a learner. He, by intimate association, imbibes the ideals of his Master and then makes it the mission of his life to go forth giving these to the world.

Love your enemies is the message of the first verse. It is easy to love one's friends and not so difficult to love those who one does not know so well or who have no great claim upon us, but it is the hardest thing, humanly speaking, to love one who is an enemy either because he hates you or there seems reason for you to hate him. God calls His own to many things, but these things are not so often easy things. If He asks us to love the enemies who injured us let us realize that in the light of the fact that He loved us while we were still His enemies He is calling us to a reasonable service.

We are to return blessings for curses. Do we think this is a reasonable exchange? It might not be if we did not know Him and if we had not in mind that He prayed for His enemies from the cross and if we did not realize the great value of a single soul. How can any one who loves God think of cursing a soul that His Son died to save? And how, in the light of the salvation we have found in Him, can any one think of anything better than to wish the blessing of salvation upon the soul, that by its curses, would wish upon us the worst of eternal condemnations? Others often advised men to show love for enemies, but when Jesus commands it the command has a different significance for we then are to love them with the divine love that He examplified in His life and personality. No one can love or bless an enemy rightly until he is in possession of the true spirit of Jesus Christ.

Some would explain that the teaching of the Lord in regard to His enemies is not to be taken literally. We cannot see how it can be taken any other way. Either He means love them or He does not mean anything. He proved that He meant what He said by doing in regard to His enemies just what He advised. "Give to every one that asketh" implies that such a one will be given in a way consistent with the spirit of Christ. We would certainly not be ready to give unholy service or stolen goods to any one who would ask us for them but we would give them the benefit of our efforts to make their lives better and holier.

The promise He gives to those who act according to His advice is wonderful. "Ye shall be children of the Highest". In our lives then, if lived according to the commandment, we shall express the high qualities that belong to God. We shall be honored as partaking a nature of closest kin to Him.

A non-resistant life such as is commanded is the kind of a life we learn that Jesus led. Men have often and long admired the non-resistant attitude in others, but when they were confronted with enemies that wronged them, they generally forgot to be non-resistant. There is only one way by which non-resistance is possible. It is by being possessed of the Spirit of Jesus Christ.

We are to be merciful, remembering that God is merciful. If we cannot do acts of mercy how can we hope to profit by the acts of mercy that God is daily bestowing upon us? If we forgive we alone are in a position to beg the forgiveness of God that we need more than our worst enemies. If our judgment is not flavored with the spirit of charity the charity of God will avail us nothing. Too many of us are the victims of unreasonable judgment not to appreciate the fact that as we judge so we must expect to be judged.

In measuring, no matter whether it is the goods or the persons of others or their acts and motives, let us remember that we make the measure and we must fit into the measures we create.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

RELIEF NOTES

(Conducted by Vernon Smucker)

William N. Haskell, American Relief Administration director for Russia, who has just returned to Moscow from a trip to the United States, has completed a survey of the needs in Russia and has sent the following special cable to the General Director of the Administration:

"The American Relief Administration is now feeding about 800,000 children in Russia plus 300,000 in the Ukraine. Because of the harvesting of new crops, we can reduce this program by the first of October to 600,000 children in Russia and 250,000 in the Ukraine. However, both programs must be increased by January for a period of five months. The average need from September to June inclusive will be about 1,000,000 children in Russia plus 300,000 in the Ukraine. With the new harvest in Russia, the A. R. A. has stopped adult feeding, but estimates that in January 600,000 of the adult population will be short of food on the Volga, and 400,000 in South Ukraine will face starvation. I believe the Russian government will be unable to handle the situation despite its early optimism. The situation of the needy will be worse this year because they have less personal possessions to exchange for food than they did last year. The 'intelligensia' will be particularly in need. Clothing will be more necessary this year than last. Our medical resources are sufficient to take care of the medical part of our program."

One of the most pressing needs in Russia is facilities to employ men and use the resources at hand. The following letter shows the desire our brethren express to help themselves if means are at their disposal. Tractors seem to fill a long-felt need.

Post Pretoria, Government and District Orenburg, Sept. 10, 1922.

To the American Mennonite Relief, c-o A. J. Miller, Moscow:

Herewith I would ask you cordially to inform us whether we could get a number of tractors from America, if we pay a part of the cost. You know our settlement sufficiently from your visit in June and I believe you also know that we are left almost entirely without horses. Since we, after this terrible year of famine, would like to again earn our daily bread by the labor of our hands, in order to be not again a burden to our American friends (whom we thank sincerely), there is, therefore, as we see it, only one way out, namely, that we must secure more facilities to till the land. The tractors of which you spoke at the time of your visit here and of which we hope to obtain a few, will probably arrive too late for the fall plowing. Besides this shipment, we should like to buy a number of tractors, say about fifteen or twenty, in America, that is to say, in case we could get favorable terms for payment. We believe that in two years we could pay for these in grain. It is for you to decide about the particulars of this plan. Please write us your opinion, since this is one of the most important questions of the day. With greeting,

Jac. Wolff, Chairman of the Uran Wolost Executive Committees.

Oct. 14, 1922.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues etc. for Primary, Junior, Intermediate and Senior scholars. (L) 25c

Christmas Treasury No. 22—Recitations, Acrostics, Pantomimes, Dialogues and decorating suggestions 25c

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c

No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c

No. 4—Recitations, Dialogs and Drills 25c

No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. (L) 35c

No. 3. 30 Recitations and dialogs 50c

No. 4. Recitations, exercises and dialogs 50c

No. 5. 30 Recitations, exercises and dialogs 50c

No. 6. 34 Recitations, exercises and tableaux 50c

No. 7—36 Christmas Recitations and Dialogs 50c

No. 8—31 Recitations and Dialogs for Christmas 50c

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10

No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. .10

No. 400. Sing to the Lord. Adams. (L) ..... .10

No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10

No. 452. Holy Night. Lorenz (L) .06

No. 529. Break Forth Into Joy. Emerson. (L) ..... .10

No. 643. Glory to God in the Highest. Ashford. (L).. .10

No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06

No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R) ..... L. O. Emerson .15

1. **Hallelujah Chorus** (from "The Messiah") (III) (R) ..... Handel .08
Simplified so as to be available for the average church choir.

Christmas Services for Sunday School

Wonderful Tidings (L) — **The New Born King (L)**
One Starry Night (L) — **Merry Christmas (L)**
The Angels' Serenade (L) — **The Lord Is Come (L)**
Christmas Echoes (L) — **Glory, Peace Good Will (L)**
Worship the King (L) — **Festal Bells (L)**
King Divine (L) — **King Forever (L)**
When Joy-Bells Ring (L) — **Hail to the King (L)**
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The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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When the Savior Came — **The King of the World**
Thy Light is Come — **Around the Manger**
The Tree of Promise — **A Christmas Dream**
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Yuletide Memories — **Redeemer and King**
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The Light of the World

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CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The Daily Inspirational Selections are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The Sunday School Lesson for each Sunday is given, and the Golden Text is printed in full.

The Christian Endeavor Topics are an exclusive and valuable feature in this calendar. They are used by special permission of the Christian Endeavor Society. **No other calendar has these topics.**

The Home Daily Bible Reading references, as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. NOVEMBER 2, 1922. No. 43.

NOTICE AND INVITATION

Our mission candidates, Otto B. and Evelyn (Winsky) Pankratz are to ordained as missionaries, D. V., on Sunday A. M., Nov. 5th in Brudertal, Hillsboro, Kansas, their home church.

They are to go to Birney, Mont., to take the place of A. Wiebes, because Bro. Wiebe has to leave the field on account of sickness, which both they and we regret very much. Let us remember them all in our prayers, both the outgoing and the new workers.

In behalf of the board,
P. H. Richert, Sec.

IN MENNONITE CIRCLES

President J. E. Hartzler of Witmarsum Seminary will give a series of Bible lectures in the Zion Mennonite church, Donnellson, Iowa, from Nov. 26 to Dec. 3.

October 21 marked the 75th anniversary of the first Mennonite missionary organization. The society is that of our brethren in Holland, doing work on the Islands of Java and Sumatra.

Bluffton College is to add a new Men's Dormitory to the number of buildings already on its campus. Ground has been broken and the building is now under construction. The new structure will be both substantial and attractive and will supply one of the long-felt wants of the College.

Mrs. Mosiman, wife of President Mosiman of Bluffton College, in a highly appreciated address to the students of Defiance College, Defiance, Ohio, said:

"Young America is the achievement of unity for world service for the highest ideals. America is the hope of the world. To be prepared is the duty of the Christian Colleges. The world needs to think differently and that change cannot come in as great a degree from our universities as from our small colleges which are consecrated to high ideals and religious principles."

Rev. J. M. Leendertz, of Wieringen, Holland, who was the guest of a number of our American Mennonite churches a year ago, has written an interesting pamphlet on "The Pioneer Life of the American Mennonites". The work is an analysis of the development of Mennonite life and thought as it appears in America and is remarkable for the appreciation of Mennonite affairs the author shows. He enters into his subject with an open and sympathetic mind and discovers reasons for things that the average American Mennonite takes as a matter of course. Brother Leendertz expects shortly to publish another work on "The Mennonites of America".

An enthusiastic rally of the Sunday school workers of our Philadelphia churches was held in the Second Church on the evening of the 24th. Brother Temple of the Germantown school presided. An address was made by Bro. Harvey Bowman and papers were read by Sister Getz, of the Germantown school and Sister Gross, of the First church school. The meeting concluded with an interesting talk by Mr. S. B. Fares, General Secretary of the Philadelphia Sunday School Association.

REPORT OF THE EDUCATIONAL COMMITTEE OF THE MIDDLE DISTRICT CONFERENCE

For the Session of 1922.

The Educational Committee in submitting this report has been guided largely by the instructions given to the committee at the last session of the conference. The members of the committee in common with the large majority of the members of our congregations would like to see the whole field of Christian Education from Theological Seminary and Christian College down to Vacation Bible Schools more intensively cultivated. However we were of the opinion that it was largely your interest in the promotion of better Sunday schools that led to its formation. Hence we desire to submit for your consideration a brief report dealing largely with the improvement of our Sunday school work.

Wideawake Sunday school workers in our conference have for some years past felt the need of a uniform standard for our Sunday schools by means of which their attainments might be measured. Such a standard of properly used would be an incentive to better work. Perhaps it would be desirable if such a standard could be formulated for all the church schools of our General Conference, but until that is done this committee would recommend that a standard be adopted temporarily by the schools of the Middle District Conference.

As a basis for your discussion, amendment and adoption we have attempted to formulate a tentative standard. We have endeavored to make this standard conform as nearly as possible to that of the International Sunday School Council of Religious Education, but we have also incorporated suggestions that have come to us from the standards adopted by other evangelical denomination. However we have tried to adopt all suggestions that have come to us from other sources to the particular conditions and needs of our own schools. As usual we have attempted to evaluate the essential elements of a school in points so that a school attaining this standard in all points would be credited with 100 points.

The following is the standard we submit for your consideration:

I. An Entension Department consisting of a Cradle Roll (5 points) and a working Home Deparment (5 points).

II. Organized Classes. Organized class or classes in the Adult Department (5 points). Organized class or classes in the Young People's Department (5 points).

III. A Teacher Training class or students pursing regular courses in Teacher Training (10 points).

IV. A Graded School. Graded organization (5 points). The International plan of organization is recommended as given below. There should be 2regular promotions from one department to the next on Promotion Day.

1. The Children's Vivision:
   a) Cradle Roll (years 1, 2, 3).
   b) Beginners Department (4, 5).
   c) Primary Department (6, 7, 8).
   d) Junior Department (9, 10, 11, 12, optional).
2. The Young People's Divison:
   a) Intermediate Department (12 optional, 13, 14, 15).
   b) Senior Department (16, 17, 18).
   c) Young People's Department (19, 20, 21, 22, 23, 24).
3. Adult Department (25 and older).

Graded instruction (5 points). Classes should contain pupils of one department and instruction should be adopted to pupils of the ages included. In the case of the children this adaptation is generally most easily secured by the use of the International graded lessons.

V. Missionary Organization and Intruction.

a) Regular Missionary Instruction (5 points). This instruction should be from the platform as well as in the classes and should be provided by a missionary committee or missionary superintendent.

b) Regular Missionary Offerings (5 points). A school should aim to give at least as much for missions as it does toward its current expenses. A good plan is to have monthly missionary offerings with definite objects announced beforehand.

VI. Temperance Instruction (10 points). As soon as definite plans can be formulated instructions on the principles of peace may be added to this point.

VII. Definite Decisions for Christ Urged (10 points). Definite efforts should be made to add them to the church by baptism each year. This requirement could be met by cooperating with the pastor in maintaining regularly a pastor's (or cashechetical) class, though other methods may be used if prefered.

VIII. Worker's Conference Regularly Held (monthly or quarterly) 10 points. The purpose of this conference is that all the teachers and officers of the school might consider the problems of the school and cooperate with the superintendent and committees in

formulating and carrying out its policies where a regular teacher's meeting is held, this conference may be conveniently held in connection with it.

IX. Enrollment and Attendance:

a) A definite personal written enrollment of each scholar. (2 points.)
b) A personal record of attendance for each scholar. (3 points.)
c) The average attendance should not fall below 70 per cent. of its enrolled members. (5 points.)

X. A yearly report to the conference from each Sunday school on blanks provided by the Educational Committee of this conference or the General Conference (5 points).

A yearly offering to the Sunday school work of the conference (5 points). For the present this offering could be sent to the Middle District Conference along with the statistical report.

There are several other matters relating to the welfare of our church schools to which your committee has given some thought, however we have felt that our conference is too small to undertake any active steps in such matters, hence we suggest that the Middle District Conference make the following recommendations to our General Conference.

1. That the General Conference provide standards of Teacher Training, suggest text books for Teacher Training classes and issue diplomas to members of such classes or individuals completing satisfactorily the course suggested.

2. That the General Conference take steps to be officially represented on the staff of the International Sunday School Council of Religious Education which prepares our International Lessons, both uniform and graded.

Respectfully submitted,
J. F. Lehman,
G. T. Soldner,
E. J. Hirschler.

JOHN H. OBERHOLTZER'S TESTIMONY IN THE BOYERTOWN CASE

From the Records.

June 19, 1877.

In my younger days, I devoted myself for a number of years to school-teaching, at different places, and among different classes of people, and thereby became somewhat popular in the community, generally; but being elected to the Gospel Ministry in 1842, in the Swamp Mennonite congregation, and regularly and duly ordained to preach the Gospel wherever I might be called or invited.

2. Soon after I entered upon my ministeral duties, I frequently received invitations to preach amongst my old school friends, in their churches and school houses, without any denominational distinction, to which I as much as possible and cheerfully responded.

3. These meetings were principally held on week days, or on Sundays when I was not engaged in my own field at home. This peaceful and cheerful operation on the Gospel field, however, was only of short duration, as I soon experienced that some of my brethren in my own field soon seemed to entertain a displeasure with my mode of working, and, as I did wear my usual coat, as I thought I had a perfect right to do, what I still maintain, however, some held that it was unbecoming to have a collar on the coat or buttons on two sides of the breast of it, and others it should have a round form; for which—as I, myself, as well as several others of the brethren did not pay any attention to such queer and in fact superstitious innovations, (as it appeared to me)—we were without forbearance, and without any proof whatever, that to wear such ordinary dress were morally wrong, excluded from the council by a majority of the same, in 1844.

4. This action of council produced much dissension and discord among many of the peaceable Mennonite Congregations in the eastern district of Pennsylvania, especially in the Swamp Bishop district, consisting of the Swamp, Saucona, Springfield and Flatland congregations, of which at least two-thirds of the ministry and membership were opposed against this proceeding, as such was considered to stand in direct contradiction with the creed of the church. (See Rom., Chap. 14, 1-15 and Col. Chap. 2. 1-11 and verse 16 to the end, Titus Chap. 1, 14-15 and Acts 15, 1-12. Also see the Author of the Mennonite Church.)

5. These now dismissed ministers and deacons preferred not to attend two or three occasions of the council's meetings, but nevertheless a committee of those members were by the Swamp congregation elected and as their representatives sent, in their ministers' stead, who were accepted by the first meeting but silenced by the second.

6. At the October session of Council in 1845 a resolution was adopted **only to where, to all the rules and usages of the forefathers that are based on Gospel truth.**

7. As this acceptable news was made known, those excluded ministers and deacons were inspired with new hopes that now a reconciliation would yet be brought about with all the ministers and congregations, as all those who having now for a while been excluded, had maintained all the while these very same views, as being now adopted by the Council.

8. Now by the next session of Council in October, 1846, all, or nearly all so, those excuded members met in this session, in hopes to witness a reconciliation of all the brethren in this Council. Therefore the above resolution was once more referred to, and urged that a vote once more should be taken upon the same, whether all would now agree upon the said resolution.

9. In consequence of the foregoing proposition to take once more the vote the chairman, Bishop John Hunsicker, moved two or three times, but was every time objected and finally, upon the argument of an old minister, who used this expression, "I think it not advisable to go within the Gospel alone" the question was dropped and no reconciliation accomplished.

10. By this meeting, I myself, for peace sake, offered to the Council my willingness to sacrifice my privilege, and would accept another coat if the Council would withdraw their resolution in regard to the coat question, and adopted in 1844, but the Council refused to do so.

11. Consequently I also withdrew my proposition for that time, however, sometime hence I nevertheless got another dress. (More reference in regard to this fact will be had in a later moment.)

12. In consequence of this kind of working by the council meetings quite a number of the membership in many of the congregations became still more displeased, especially in the Swamp district. In this critical period, however, the old Bishop John Hunsicker and his brother Abraham, from Skippack Bishop District in Montgomery County, voluntarily resolved to visit the congregations in the Swamp District in Bucks County, inspired with the praiseworthy idea, to make attempt, at least to pacify, and, if possible, to reconcile the trouble among the ministers and members of these congregations. They visited them all, preaching and admonishing them to peace, and finally proposed a meeting to be held in one of the Swamp meeting houses of all the ministers, deacons and lay-members of all the congregations of the district, to which all ministers and deacons consented, with the request particularly from the other side that the old Bishop Hunsicker himself should be present by that meeting, to which he consented.

13. That appointed day, sometime in midsummer of 1846, came a large number of lay-members together with all the ministers and deacons, except two ministers and one deacon of the opposite failed, without regard to their promise to the old Bishop, and without giving any information to this meeting of their neglect. Now, after the old Bishop who presided at that meeting, had expressed his deepest sorrow and regret in regard of his, as well as others, disappointment in their hopes, had the meeting dismissed.

14. By this time the dissenters of the Swamp congregation made application to the Council meeting for having other ministers sent to preach for them in one of the congregation's meeting houses. The Council granted their request under the condition: **"if the congregation would agree thereto."** This question was then, without delay presented to a regular meeting of the congregation and by nearly common consent, agreed of having no alteration in their meetings and no division in the congregation.

15. The other side did not stop here, but soon after this action of the congregation did privately announce a meeting, to be held on a Sunday in the West Swamp Meeting House. (This congregation owns two, called East and West meeting houses, about 1¼ miles apart, and usually had meetings in one of them every alternate Sunday by Oberholtzer and others).

16. Now that extraordinary meeting, which was known to be held as above said, was to take place in that meeting-house which was closed upon that Sunday. This publication, although privately done became nevertheless known to the congregation generally. The trustees met and decided—as the meeting being an irregular one—that that meeting house should not be opened that day, and therefore refused the key for the occasion.

17. As the key now was refused but the meeting published, a man of that side tried the key of his own house, which opened the meeting-house door the day before the meeting was held, but failed to open it the next morning.

18. On the next morning, however, strange ministers together with quite a number of other people, congregated. The trustees went there too informing the meeting in a decent and brotherly way that this house under the present circumstances would not be opened that day; but invited them all to come to the other house (about 1¼ miles east) which was open that day, where they should have full privilege to worship, as Oberholtzer promised to set himself back that day if they would come. But they refused the offer and dispersed.

19. In consequence of this sad occurrence, those who by their irregular experiment had failed to succeed, made great alarm pretty much the world over, that their meeting houses were taken from them and locked against them, etc., and without any further ceremony seceded out of the Swamp Congregation and without delay went to work and erected a meeting house in 1847 in the neighborhood for themselves; and all before the causes of the trouble were reasonably and and carefully investigated and tested, which, as it appears, the other side never had been willing till down to the time now being.

20. The above mentioned facts, thus far, may be considered, as the result of the coat-question act in Council in 1844.

21. It may be easily observed, that the trouble, at this time, seemed, perhaps, yet not quite seemed, perhaps, yet not quite near to be eased and settled, as much disorder and difference of opinions and views, as to the proper ordinance, in reference to now pending questions generally in the congregations prevailed: and as the community being void of an established and regularly adopted constitution, for the regulation of such non-Scriptural, as well as other question, matters and things pertaining to church government.

22. This fact, one day about the beginning of the year 1847, created in my mind the thought, that our community should have and possess a written or printed, and by the Council meeting regularly adopted Constitution or church ordinance strictly based upon Scripture truth, and in minor matters on good common sense to regulate all matters and things that may occur, or needs be in the community, in a proper, just and systematical order.

23. This thought or idea was one day about that time communicated to the old Bishop John Hunsicker by himself, who cordially assented thereto, but the matter was here left to rest for the present.

24. However, sometime in April, 1847, did I receive a letter from the old Bishop Hunsicker, informing me, that a general meeting for all the regular Council members being appointed (although only as a preparatory meeting) to be held the day before the regular time of Council meeting in May 1847 in the Skippack Meeting House, for the purpose of arranging some measure for the settlement of the now prevailing disagreement of the congregations, requesting me to write some project to that effect.

25. This request ripened the idea that the time having now arrived, to institute a written constitution, and therefore, upon the desire of my old friend, I went to work and compiled a project in the shape of a church ordinance or constitution as I thought it ought to be appropriate and perhaps suitable to govern the Mennonite community, though subject to all reasonable and amendments. This task I performed during the latter week of April and the first week of May, 1847. The preparatory meeting was to be held on the 6th and the Council meeting on the 7th day of May, 1847.

26. About a week before the said meetings were to take place, a consultation between Abraham Hunsicker (Minister) and myself day took place when he prevailed about our church matters of the upon me to change my mind in regard to yielding to the resolution passed in 1844, respecting a change in form of coat. (See 3rd, 10th and 11th paragraphs) and without any further delay went and had a new coat made to order before said meeting came off. By the first meeting I presided in the chair with my new coat on, and as it seemed, had no person the slightest idea that that coat would not be a right good one of the kind. Now I presented to this (preparatory) meeting my project for a constitution; which was after the second reading, however, only as a project adopted by all and subscribed by all those Council members present, who being in favor of presenting the same to the Council meeting the next day.

27. The next day I presented myself with the constitutional document in my possession to the Council meeting; and in due time arose making the remark that I now had another coat. When an old member of Council arose, took a glance at me and said, **"He has now another coat, but I think it is yet worse than the other one."** And not a word, more or less, was said in the whole audience respecting the coat. And so it was done in Council in regard to the doom of my new coat, although it had been a round one.

28. But, nevertheless, the rejection of the new coat, did I myself, in the name of all those who had subscribed to said project, however offer the same to the Council for having it publicly read before the whole Council meeting.

29. Objections against the reading thereof being rendered, and by a vote that it should not be read the Council in majority rejected the document without knowing in the least the contents thereof, then the printing of the said project was requested, for the purpose that every member of the Council might receive a copy to examine it till the next convention of Council. This petition was also voted down.

30. Now, feeling that the majority of the Council members seemed to be bound in spite of reason and justice to suppress a just and reasonable cause. At this moment the old Bishop Hunsicker, deeply hurt in his feelings, arose and said: **"This is party spirit, it nevertheless will be printed,"** and for the sake of doing now justice to public opinion, the favorites of the document had the same printed and distributed among the Council members before the October Session of Council in 1847.

31. This constitutional document was now once more at the October session of Council offered for examination in the following order: At the meeting I myself offered the document for examination under the proposition that we, who have subscribed the document would choose or elect 6 persons out of those whose names appear on the same, and you will please appoint 6 Council members of the other side which will form a committee of 12, who shall examine the document thoroughly, and shall reject every point in the document, which may be found wanting, however received no answer.

32. Then the old Bishop Hunsicker proposed that these 16 members who subscribed the "Little Book" might stand and 16 others might be chosen, making a committee of 32 brethren who shall examine the book and shall reject every difficient point, and if they would reject the whole book we would agree. But the Council remained silent.

33. The next action that the Council performed was that the Chairman read the following resolution which was adopted by the majority of Council, namely,

"If the brethren who have signed the little book" (See the other document).

34. Now was the division on the part of a majority of Council proclaimed, but where is the proof of having committed any injust act at this side? (See Author, 12th chapter of the Ban).

35. Three weeks hence, or on the 28th day of October, 1847, the expelled 16 members convened in the Skippack Meeting House, for the purpose of now, firstly, to consider, whether they could consent to the decision of Council or no, and if not what other course might be advisable to pursue.

36. Now the expulsion was considered in the highest degree injust as we had not yet adopted the "Little Book" as our Constitution, but only had proposed the same to be considered by Council.

37. Then the urgency to make a recall of said document was just as wrong, because the same was throughout, in all important points, clearly based upon Bible truths, and all minor points as our fundamental Creed directs upon sound common sense.

38. Therefore did this meeting consider the demand of Council upon us morally wrong, and in disharmony with the Mennonite Creed and Doctrine and consequently was by this meeting unanimously rejected as erroneous.

39. Now and no sooner was the division complete.

40. This meeting now took their "Little Book" once more in their own consideration and after making a few supplements and corrections have unanimously adopted the same and is considered as our Church Constitution since the memorable 28th day of October, 1847. (Evidence closed.)

FAITH IN THE CRUCIFIED CHRIST

Charlotte Elliot came to Caesar Milan and asked how she could become a Christian. The old man replied, "My dear, it is very simple. You have but simply to come to Jesus." And she said to him, "But I am a very great sinner, will He take me just as I am?" "Yes, He will take you just as you are, and no other way." And then she said, "If He will take me just as I am, then I will come," and she went home to her room, and sat down at her desk and wrote the beautiful words of the hymn:

"Jesus, as I am without one plea,
O Lamb of God, I come, I come."

This is the way that Charlotte Elliot came to Christ, and thousands of others since, in the words of her hymn.—Rev. J. Wilbur Chapman, D. D.

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EDITORIAL

At the time of this writing there are no less than six murder trials in which women are involved being conducted in various parts of the country and the newspapers are giving them a spectacular notoriety, such as has perhaps not been known for a dozen years. All the disgusting details leading up to the crimes are described with sickening accuracy. And in these details, there are traits of character and unspeakable acts held up for public information of which any decent man or woman would object, if discussed in the presence of their daughters in their homes. It is a sad comment on the times when multitudes of people can hardly wait until the late issue of the evening paper in order to find out what has been the latest sensation in the trial that is in progress. Reports have it that long lines of morbidly curious men and women (chiefly women) wait at the court room doors long before the time of opening in order to gain the advantage of a seat where everything may be seen and heard and no detail of the nasty stuff may be missed. The persons on trial may be innocent or guilty in the eyes of the law, and they may have a just constitutional right to a public trial, but a public trial for the benefit of those whose delight is the uncovering of all that is nasty and dirty in the lives of criminals, or those charged with crime is something that does not serve the purpose of justice and it does poison the minds of the weak in the community to an extent that is alarming. In the name of decency the papers should make it their policy to avoid things of an immoral and criminal nature that stink to heaven and add nothing to the intelligence of the community. Courts should be free to give every man or woman their rights, and they will always be so in this country, but they should not be a form of free entertainment to an idle morbid crowd that only wants to add a store of filthy stuff to minds that are already too highly charged with that kind of rot.

THE CHILDHOOD'S HALL OF FAME

Chicago—Asked to think back to days in pinafores when they curled up of an afternoon in the big arm chair and lost themselves in childhood's heroes, 300 girls at the National Kindergarten and Elementary College today made public their choice of favorites they feel they can safely recommend to mothers and teachers of the country as eligible for a Childhood's Hall of Fame. Charles W. Eliot, president emeritus of Harvard University, authority on the "Five Foot Bookshelf", cast an honorary vote for favorites of his youth.

The vote, as announced by President Edna Dean Baker, stands:

First Twelve

Christ	96.94
Lincoln	96.05
Washington	95.29
Jo (Little Women)	94.44
Sir Galahad	92.44
King Arthur	92.19
David	91.74
Daniel	90.86
Cinderella	90.76
Joseph	90.62
Joan of Arc	90.61
Mother Goose	
Moses	90.55

Worst Twelve

Ab, Cave Man	66.89
Snow White	65.25
Kim	65.17
Simple Simon	60.3
Snoodles	54.7
Rollo	47.37
Skinny Shaner	44.07
Elsie Dinsmore	35.7
Nick Carter	35.12
Eaglebeak Spruder	29.41
Frank Merriwell	25.75
Deadwood Dick	14.84

Between classes and in their rooms in the college dorms, the girls, and members of the faculty marked "X" against 67 characters in life and story on ratings which ranged from 100 down to zero, and on down to 100 minus if they judged any on the list so "negative" in their influence that persons who have not had the benefit of mothercraft-kindergarten training should be so advised. Regular heroes were to rate 100 plus and "wishy-washy" types zero.

The final selection, according to President Baker, is an index to girlhood and home training in America. The choice of Christ as first on the list proves, she says, that religious training is not absent from the American home. The vote for Lincoln, then Washington, indicates that patriotism is a vital thing and that Lincoln, justly, is close to the heart of the country.

Jo, from "Little Women" shows that favorites of our mother's day have not been shelved by newer tales and bears out Dr. Eliot's suggestion that only "favorites" who have survived in public remembrance for at least twenty years after death, or the death of the author who created him, should be considered in such a vote. It also shows, according to President Baker, "what a realistic American story setting forth every day problems and commonplace virtues may effect in getting a grip on imagination during the early years of childhood.

Following the tie between Moses and Mother Goose for twelfth place, disagreement between faculty and students is evident. Frank Merriwell, it develops, is the least-known of the 67 "favorites".

Deadwood Dick, despite his daring exploits, "bit the dust" with minus 20 on the faculty vote and 19.09 plus from a scattering student following. Eaglebeak Spruder of the comics shares zero with Frank Merriwell, Nick Carter and also Skinny Shaner and Snoodles of the "comic" family, in the faculty choice, and they rate, respectively, among the students, 33.33, 30.29, 39.48, 46.39, and 56.77. The mischievous Hans and Fritz are awarded 54.56 and 34.47.

Rip Van Winkle was the only character upon which all balloteers voted; Hiawatha came next with one freshman vote missing. Student body and faculty agree on the salutory influence of Uncle Remus, Sir Galahad, Rip Van Winkle, Robin Hood and Robinson Crusoe, but on Prince Charming the girls hold him worth 82 plus, while the faculty gives him a niggardly 55.

Jack the Giant Killer, although "he does not obey his mamma" gets 77.11 from the girls and 48 on a faculty rating. Captain Kidd also gets 77 from the students with 52.5 from the faculty. Rollo bats 47.37.

The lachrymose heroine of yesteryear falls down in the ratings, Elsie Dinsmore registering 39.35 with the students and 9.61 with the faculty. Little Nell fared better, receiving a vote of 87.2 from the students and 68.86 from the faculty. In the field of modern favorites Uncle Wiggley of bedtime fame drew 83.13 from the girls and 16.16 from their less enthusiastic teachers; Ab the Cave Man, 70.43 and 55.

Following the first twelve, in order come the following, with averages ranging from 89.98 to 80.38; Huckleberry Finn, Peter Pan, Tom Sawyer, William Tell, the Gingerbread Boy, Ruth, Peter Rabbit, Ben Hur, Little Lord Fauntleroy, Columbus, Sleeping Beauty, the Little Red Hen and Gulliver.

Tagging along below these come Hansel and Gretel, St. Francis, Little Black Sambo, Persephone, Siegfried, Puss in Boots, St. George, the Tin Soldier, the Ugly Duckling, Deerslayer, Alfred the Great, Tom Thumb and others.

Interpreting the vote, President Baker adds:

"It is very interesting to see that Christ as the one universal hero for all times and all peoples has received the highest vote from this group of girls, a vote representative enough to mirror the attitude among our own youth. It is also interesting to note that in the list of twelve typical heroes Joseph, Daniel, David and Moses, in addition to Christ, mark the surpassing power of the Bible story to set ideals and grip life. It is quite evident that in the average American home represented by this group, the Bible and the Bible story are as appealing as ever.

"Two great national characters, Lincoln and Washington, occupy second and third places among the popular heroes. This bears witness to the fact that patriotism as well as religion occupies a large place in American life.

"The list also contains two knights, Sir Galahad and King Arthur representative of the best in chivalry and Cinderella, as number nine is recognition of the finest in fairy lore."

Dr. Eliot's letter and "vote" follows:

"I find on your list the following personages who were heroes or heroines to me in my childhood:—Jesus Christ, Columbus, Daniel, Joan of Arc, Joseph, Moses, Robinson Crusoe, Ruth, Washington, and William Tell; but I could not "rate" these characters in the way you suggest.

"I think you would do well to include in your ultimate list of eligibles no personage who has not survived in public remembrance for at least twenty years after his death, or that of the author who created him.

Sincerely yours,
(Signed) **Charles W. Eliot."**

CORRESPONDENCE

Pandora, Ohio, Oct. 23, 1922—Dear Readers: since our last correspondence the St. John's congregation had several welcome visitors during the Peace Conference which was held at Bluffton. P. H. Unruh of Kansas filled the pulpit and gave an inspiring sermon. On July 2, Israel Saxe of Chicago, our Jewish mission worker preached for us. His message was well received.

But when good brethren gave us their inspiring addresses we were also called to hear the farewell address of Brother D. D. King, who left this place for Lind, Washington, where Bro. King has accepted a call. Bro. King and his family moved here in the spring of 1919 and labored faithfully among us, but our loss will be Lind, Washington's gain. We were also privileged to have with us Bro. J. A. Huffman before he left for his new field of labor at Marion, Ind. Bro. Huffman had endeared himself to many while here, and his many friends also regretted to see him leave this community. But when good workers leave us there is one assurance "Christ remains."

On Sunday, Oct. 29th, the congregation will hold communion service. May this service draw God's people closer to Him.

John Schneck.

Alva, Okla., Oct. 22, 1922—To the Mennonite. Dear Editor and Readers: It might interest the readers of the Mennonite to hear from this part of the world, so I thought I would send a report from here. We are a small congregation of Mennonites here consisting of twelve members, one of them is deaf and dumb. Through the ministration of Rev. H. R. Voth of Goltry, Okla., a class of eleven was instructed in the catechism, which culminated in the baptism of 8 souls on Oct. 8, 1922. Bro. Voth came here on Friday, Oct. 6, and preached two sermons on Friday and Saturday evening. On Sunday, Oct. 8, we all gathered in a school house that is located on a high hill with a valley stretching away to the east affording a good view for a long distance. It reminded us of the time when Jesus went up on the mountain with three of his disciples and was transfigured, and so we also were here on a mountain, so to speak, to receive a blessing. After we were all gathered together in the schoolhouse the meeting was opened by singing and reading of the Scripture lesson, after which Bro. Voth delivered an inspiring sermon on the text found in Mark 1:8, after which he administered baptism. We now have organized a Sunday school and aim to have Sunday school and devotional service every Sunday with preaching service once a month. We would also be glad to have traveling ministers to visit us at any time.

D. G. Baergen.

A DEATH-BED SERMON

Not many years ago, a gentleman died in one of the up-town streets of a certain city, leaving a fortune of eleven million dollars. He was a member of an orthodox church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. "Oh, if I could live my years over again! Oh, if I could only be spared a few years, I would give all the wealth I have amassed in a lifetime! It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despair of the life herafter!" His pastor endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," said he to the minister. "You have consented to call it wise economy, but now I know that my avarice for wealth has been only a snare to my soul. I would give all I possess to know that God absolves me from the influence of my past life. I shall die poor indeed, whatever may become of that for which I have sacrificed much happiness on earth and a hope of Heaven hereafter."

Thus he died, refusing to be consoled, and to the last audible word bewailing a life devoted to the mere acquisition of riches. Many came away from his bedside impressed as never before with the worthlessness of gold and stocks and bonds and houses and lands, when a dying hour puts the pearl of richest price in comparison with their value. All knew him to have been a professing Christian and a good man as the world goes; but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for an hour's peace with God.—Publisher Unknown.

THE CHURCH OF THE TWICE BORN

There is probably not a church anywhere calling itself Christian which has not a group of twice-born people. It could not survive a year if all were absolutely worldly and unsaved. On the other hand there is certainly not a church of considerable size that has every last member with an experience of conscious regeneration. And this condition exists of some unsaved, however carefully the pastor and church officers strive to admit no one but those born again.

A deeply spiritual Lutheran pastor I knew, with this Christly ideal of the church, determined after all catechetical instruction to make sure before recommending for admission to the church that every one knew he was saved. And he had a wonderful church, as many a Methodist pastor has striven in the same worth while to have and reached near to the ideal. Or, shall we say to the normal church Christ intended. And for this we must strive to the utmost.

Worldly and unsaved men and women are often taken into the church in the sincere hope that they will seek to be really saved in the church, and some do go on to a conscious Christian experience. But only a few, and by such wholesale admission of the world the power of the church rapidly weakens, the standards of Christian life and character drop low, and the church gets no addition to the original little group who must continue to maintain all the spiritual activities, but with their influence and the influence of the church on the outside world steadily lowering to the average of the worldly membership. The power of the spiritual part of the church is nullified by the worldliness of its unsaved membership. For these represent the church to the world as truly as do the deepest of the spiritual.

If we assume then to be a church of Christ what right have we to be any but twice-born people? Church membership only does not save now nor ultimately, and we have only too clear evidence that in most cases it makes people very little better. It usually lulls to deadened conviction of sin, deceives the church member as to his real condition before God, and leads to his eternal loss. Is it not a fearful thing for a church to become a party to this condition and destiny?

Is there, on the other hand, anything so infinitely worth while as to build up a church so far as all safeguarding makes it possible, wholly of twice-born people? Where every new member added has a conscious Christian experience of salvation, can witness for Christ and shows himself a man of God and becomes an addition of manifest spiritual power?

Who can question that this is the church Christ planned and actually inaugurated at Pentecost? The church that, as Harnack and Orr have just shown in wonderful new histories of the first three centuries, swept on for those three centuries with Pentecostal power over the whole Roman empire. That annihilated the popular idolatries of Greece, Rome and Egypt, burying them forever out of sight, and that met and destroyed every heresy of those ages. That church of twice-born people conquered great cities as never since until fully half their entire population, Harnack says, were the best of Christians. So probably Ephesus, Philippi, Thessalonica, and others, and Rome herself wholly changed. No question then of the mighty power of the church over the world!

Again, by the selective power of persecution and the old Gospel in the Reformation in several countries the church of Christ again came near to being wholly the church of the Twice-Born. And, again, what a mighty power in the world to revolutionize society, governments, and all things. Again, in the Wesleyan Revival and several other spiritual movements of that time, the church was gathered out of its worldly elements, and even historians like Green speak of it as saving England from the horrors of the French revolution.

Many radical experiments are proposed to restore church to her throne of power over men. Here is one absolutely sure to accomplish it. Let every worldly member in the church, every unsaved one, seek Christ to be born again; let no one unable to testify to this experience be admitted, thus conforming to Christ's minimum condition, and then with such a church pray for Pentecost. The whole world will shake with a spiritual earthquake.—Eastern Methodist.

THE CRAZE FOR SHORT SERMONS

We quite understand that the age in which we are living is a busy age, and that both the minds and bodies of our people are hard driven. Our congregations are composed of two classes, those who are weary with the work of the week and those who are weary with the pleasures of the week. Both classes seem to demand short and entertaining sermons. We quote with pleasure and commendation the following paragraph from the pen of Dr. Charles E. Jefferson:

The greatest danger confronting the church in America is the possible decadence of the pulpit.

Let the pulpit decay, and the cause of Christ is lost. Nothing can take the place of preaching. The cause of Christ is hoplessly handicapped and blocked when Christian preachers forget how to preach. We must guard the pulpit with all diligence, for out of it are the issues of life. Any sign of decay in it must fill all well-wishers of the church with regret and alarm. But, pray, how is the pulpit to be saved from decay if it is to be shut up to two twenty-minute performances on Sunday, which, in the nature of the case, could hardly be anything else than a vaudeville affair of tame platitudes and pious drivel? Think of any man with a thimbleful of brains attempting to discuss the great doctrines of the Bible under such restrictions. Think of the absolute impossibility, under such conditions, of the pulpit having any influence whatever in the solution of the social and moral problems of the age. Think of ever developing intellectual giants in pulpits from which hardly anything is expected or tolerated except snatches of poetry linked together with a few religious sentiments, that at least have the value of supplying the regulation color to the performance. Think of the possibility of such pulpit orators as Spurgeon, Hawthorne, Moses D. Hoge, George W. Truett, with every avenue closed against flights of imagination and every path barred to the illumination of abstract truth, with parables of life and nature, by an inexorable rule of twenty minutes! Think of Horace Bushnell, Philips Brooks, Henry Ward Beecher, Richard Fuller, and all the great masters of the pulpit reading in the faces of their audience a demand that their world-moving messages be pruned and mangled to fit a twenty-minute brain capacity! Think of an ambitious and virile young man ever being moved to preach the Gospel of Christ Jesus by a twenty-minute recitation of the veriest commonplaces! O the shame of it all! In the name of all that is high and holy, how is the pulpit to be saved from decay so long as the sermonette craze is so universally abroad in the land?—Exchange.

THE C. E. TOPIC

Nov. 19

How Can We Help Home Missionary Work?

Gal. 6:6-10.

(Missionary Meeting)

The matter of seperating the missionary idea into two great fields, the Home and the Foreign, is excellent for matters of information and administration, but it is not so good when it comes to the matter of inspiration, for the work because the Home Mission work has not always the glamor of adventure and romance that seems to be a powerful factor in creating interest and support for the Foreign branch of the work. In this statement it is not intended to convey the impression that the Home field is without adventure of romance, there are many striking instances in the annals of Home Mission, yet, because of the nature of the work, they are not so numerous as in the Foreign Mission work. But romance and adventure are the least things in the work of winning the world for Christ to be considered. The chief things are a realization of the worth of souls and a willingness to be of the most effective service in their salvation. One who is inspired with a sense of the fact that God's own Son died to save sinners from eternal doom will feel that wherever there happens to be an unsaved soul there he has a mission and a responsibility. If the soul of the heathen in the heart of Africa or Asia or on some out-of-the-way island is worth all the effort, sacrifice, and money given to save it, how much greater must be one's realization that the work of Christ is neither rightly begun or rightly realized until the soul of the man, woman or child in one's own town and country who is without Christ gets an opportunity of accepting Him and making Him Lord and Master. The strongest argument against the sincerity of the Christian world that the unbelieving heathen has is given when he points out the neglected lives and the sinful careers of people in Christian lands for whose salvation little or nothing has been done.

Home Missions have the benefit of the example of the first apostles. In the beginning Christianity was essentially a Home Mission project. It was not until the Home Field was thoroughly covered that Foreign efforts were undertaken. Note that the program of the Apostles was "Beginning at Jerusalem". A considerable time was spent in Jerusalem, the persecution of Stephen made possible the revival at Samaria and another at Antioch and after that the Spirit commanded the separation of Barnabas and Saul for the work in foreign parts. This program is a consistent and an effective one and calls for the occupation of the home field, then the neighboring field, then the field some distance away and then the field in far-off lands. It is to be noted that there always is a home field that calls for the efforts of the larger portion of the church. It is only the select few, who by ability and special qualities, are really called for the Foreign field but the rest of us are always expected to be on the job at home.

We must not get the idea that the Home Missionary Field is simply a side issue in the work for Christ. It offers opportunities for all, it calls for the earnest prayers and sacrifices of all and it is worthy of all the men and money that can be thrown into it. When it is recalled that the city, the country, the mountains, and the out-of-the way places of earth are crying for Christ whom they have not had the opportunity to learn to know, the magnitude of the work grows and grows. Take any large city. In it there are numerous churches and many Christian homes, but one will also find the slum districts, the foreign quarters, the places where the soul is lured into the way leading to destruction and the places where extreme poverty makes anarchists and unbelievers of men and women. It a word every type of sin and distress, moral, mental and physical find expression in the large cities and the only thing to be done to remedy such conditions is to bring into them the knowledge and love of Jesus Christ. How are we to help these Home Missions that seek in their way to meet the responsibilties? We help by our interest, our prayers, our financial support and the personal work we put into them. We are not so sure but that the fault for the neglected districts is not in the lack of money or publicity but because so few Christians are willing to participate in the work by earnest and continued personal work. It will do no good for one who lives in the city to just give a dollar or two for city missions if he does not give something of his time and his talents. The same might be said of other lines of Home Missions that are conducted where other Christians live.

The home church will never be able to keep up its strength and influence if it does not become an active Home Mission church and remain one. The church that does not give its gravest concern to Home Missions is in no position to appreciate the needs and the opportunities of the Foreign Field.

In some denominations they have the rule of cutting all missionary contributions for missions in half and dividing them between the two fields. Needless to remark that these churches are among the strongest denominations.

THE S. S. LESSON

Nov. 19.

Jesus, the Friend of Sinners.

Luke 7:37-48.

Golden Text: This is a faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners;-of whom I am chief." I Tim. 1:15.

In this lesson there are two kinds of righteousness portrayed, the righteousness of the Pharisee and the righteousness of Jesus. A study of the two types will reveal the kind of righteousness that God approves and that does good to men and the kind that must be condemned because it is an absolutely false kind of righteousness. Simon belonged to the class of Pharisees who were very fond of themselves, but in whose hearts there was not the love worthy of a child of God. The Pharisee thought he could please God by a kind of ceremonial purity. Do certain things and observe certain peculiarities of life and gain righteousness by works. This led to outward piety without an inward goodness that was right before God. He showed himself to be the kind of man who would outwardly affect friendship, but inwardly detest the one to whom he would appear to be the friend. He invited Jesus to be a guest in his house. On the face this seemed decent enough, but we soon learn that his heart did not go with the invitation and he purposely omitted the usual courtesies that one would have accorded to any guest. We also notice that his attitude was one of unfriendly criticism. Had his invitation been a sincere one, he would have at least been willing to show ordinary politeness and an open mind. Here, however, we find one with a preconceived opposition against all that Jesus might do or say. Strange that Jesus would have accepted an invitation from such a one. But then He came to save sinners and there can be no doubt that the Pharisee needed saving in spite of his self-satisfied righteousness. Again, it was not only for the Pharisee's sake that He came. Another sinner would be met there upon whom the work of grace could have greater power—the outcast woman of the street. As we have two types of righteousness portrayed we have also two types of the sinner shown. Simon was the type who saw nothing in his life to regret and for which he needed Jesus. The woman was of the type who threw herself upon the mercy of her Savior and proved her earnestness in acts of love that could only come from a loving heart desiring to be right with her Lord and Savior.

Jesus had something to say to His insincere host. He would have him know that the thoughts of the heart are not hidden from Him. Indeed, our relation to Him and our claim to His love are based upon what He sees in our heart. Here He saw only self-righteousness and the spirit of hostile criticism. He saw, too, the intolerance that marks the type of sinner who sees himself so much the superior of other sinners. Jesus would tell this hypocrite that the honor bestowed upon Him by this person of the streets was a real rebuke to him and by contrast revealed just the mean character he had made of himself. One of the things that all sinners must realize is that none of them are better than the rest and that all must show a spirit of true repentance before they can expect a favorable notice from their Lord. The woman, ordinarily, not a person whom one might meet in a Pharisee's house, was there because Jesus attracted her there. The barriers of caste and custom could not come between her and Jesus. A sincere sinner seeking the Lord will not be hindered in coming to Him even though there might be frowning faces to discourage. She brought her offering. Perhaps it represented the savings of a lifetime, at any rate it was so costly as to attract the notice of the others. If the precious bottle of ointment was the price of her sins she readily renounced it all for Jesus' sake. Some people think after they have made money in a questionable way they can still come to Jesus and retain it. The oriental way of honoring one with ointment was a frank way of showing love and respect. God gives us other ways by which we may honor Jesus. We may bring Him our best and consecrate it to His use. We may lay ourselves upon the altar of His service provided we do so in the spirit of loving devotion and a desire to please Him above all things of earth.

Jesus answered the Pharisee's criticism with a parable and called for an answer from him that would make him condemn himself out of his own mouth. The two creditors, the one owing much and the one owing little, were alike creditors needing the grace of the man to whom they owed the money to be free of their debts. Both Simon and the woman were sinners. Both needed the forgiveness of Christ.

Admittedly, the one who had much forgiven owed the greater gratitude. Here, however, was one sinner, perhaps not of the kind that the woman was, but a sinner nevertheless, who did not show his sorrow for his sins, yet it had to be impressed upon him that he needed the same kind of forgiveness that the woman did. In the eyes of God there can be no such a thing as a respectable sinner.

The address of Jesus to the woman reveals the Lord's attitude to all who come to him in contrition. Many and terrible sins will be blotted out when love for Him is supreme and forgiveness is sought. His relation to all sinners is intensely personal. As He says to the woman so He says to all forgiven sinners, "Thy sins are forgiven."

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegrams have been received recently at this office:

"A. M. R. Personnel meeting Alexandrovski requests budget minimum Nov. Twenty Thousand, December Twenty-five . . . ." (Signed) Miller.

"Ukraine reports on October first 108 kitchens in Chortitza, Nicolaipol, Molochansk, Bogdanovka, Tiege, Nemetzkaya Wolost, and Memrik, Gruenfeld, Nicopol settlements feeding six thousand eight hundred forty children, five thousand three hundred twenty-eight adults. Seven closed institutions feeding one hundred sixty-two."

"First week October, second to seventh, plowed, in Kanzerowka fifty-eight, in Tiegenhagen thirty, total eighty-eight Desjatines." (Signed) Miller.

"Plowed with tractors from September thirteenth to sixteenth in Alexandrovsk, thirteen desjatines; eighteenth to twenty-third, Chortitza, fifty-four; Twenty-fifth to thirtieth, Kanzerowka, sixty-six; twentieth to twenty-third, Molochansk, fifty-three; twenty-fifth to thirtieth, Neu Molochansk, Petrovka, Muntan, sixty-four and one half; total October first, plowed 280½ Desjatines in Chortitza and Molochansk Wolosts." (Signed) Miller.

Note: 1 Desjatine equals approximately 2.7 acres.

A cablegram from Germany announces the fact that Bro. and Sister D. M. Hofer, workers on their way to Russia, landed in Europe safely and were then at Weirnegerode, Germany.

Conservative estimates place the number of starving and dying refugees as a result of the War between the Greeks and Turks at half a million. Scenes of the utmost horror are portrayed, such as have probably never been seen on such a large scale. The Near East Relief is trying to meet the needs but is pitifully unable to do very much in the face of the great disaster. A nation-wide appeal for funds has been made in this country. The refugees are herded in large camps, without food and sanitation, with hardly any water, and swept by disease and pestilence.

It is the expressions of appreciation for help that give great encouragement to our relief work. The heartfelt appreciation seems evident in the following note:

Sept. 1, 1922
No. 19
Welikoknjasheskaja Dolina
Post Prikumskoje
Stavropol Gubernia,

To A. J. Miller, Moscow:

I would herewith inform you that on August 23 we received the supplies which you have sent us. We express to you our heartfelt thanks for the same. The supplies are distributed among those who are in the greatest need.

Toews, Elder, Suworow Mennonite Brethren Church.

The following letters show the dangers of freezing and perhaps death this coming winter. No doubt, the fifty or more tons of clothing recently sent will be greatly appreciated, while more will be needed later.

Distr. Busul, Gov. Samara. Post Pleschanovo, August 31, 1922.

To the American Relief Unit in Moscow:

Today we are telegraphing to you that from August 15-30 we are feeding 385 hungering children and 278 adults, giving them 18,564 rations. Complete accounts will follow soon.

Herewith we send a petition of the Relief Committee of Jugowka colony in reference to the need of clothing. We would only add that the lack of clothing is in the instance of many persons really serious. Many children may, in consequence, not be able to attend school. In accordance with your instructions we have given out the announcement that rations will be discontinued during September. However, a few have sent petitions stating that they will actually be hungering if they are not given food. The taxes in kind are now due. Some people must give up their whole harvest and of others it is asked that they give more than they have harvested. We hope that you will continue to send supplies for the need will be great. We shall distribute only to such persons as are really in need. With greeting,

T. Voth, President; P. Wittenberg, Manager; John Funk, Sec.; Luxemburg Wolost Relief Committee.

Village of Jugowka, Neu Samara. Aug. 28, 1922.

Dear Brother in Christ, A. J. Miller.

Before we come to you with another petition, we desire to express our heartfelt thanks for your timely help, especially during the severe days of the last winter. When it seemed that there was no further help for us, your effective relief action saved the situation for us. Now again we are thinking of the bitterly cold winter that is slowly approaching. Besides the question of food which on the whole will be as serious in our village in the coming winter as it was the preceding year, there is the need of clothing. We are now asking you, if possible, to help us with clothing for our school children, for the need of clothing among the children is now quite noticeable. We have hired a teacher but the fathers of a number of children have informed us that they cannot send their children on account of the lack of clothing. This would be, of course, a great loss to the children. We would ask you, if it is at all possible, to heed this request for clothing. Your reward will be sure. The number of scholars in our school is 33. Above school age there are 30 children and among them also there are some who need clothing.

The Relief Committee of the Village Jugowka: Peter Jak. Wolff, Chairman; Wilhelm H. Franz, Secy.

Oct. 21, 1922.

AMERICAN RELIEF ADMINISTRATION

Release on Receipt

Moscow, September 21, (By Mail) —More than a thousand hospitals, children's homes, dispensaries, and other institutions in the Moscow gubernia alone had been furnished medicines, vaccines, disinfectants, instruments and hospital supplies by the American Relief Administration prior to September 1, and the work is still continuing.

The distribution of these medical supplies began in April and was a part of the general medical relief program of the A. R. A. made possible by the gift of about $3,600,000 by the American Red Cross and $4,000,000 worth of surplus medical stocks contributed by the United States government.

In spite of the fact that the Moscow gubernia alone has already received in the course of this distribution such considerable items as 49,000 gauze bandages, 123,000 yards of plain gauze and 66,000 yards of sublimated gauze together with 21,000 yards of muslin, there still remains for future distribution in the gubernia large stocks of dressing materials in the A. R. A. warehouse. Other items that bulk large in the totals distributed to the gubernia institutions are 52,000 lbs. of common soap, 20,000 blankets, 11,000 sheets and 12,000 bathtowels, over 4,000 quarts of cod liver oil and more than 2,000 quarts of castor oil.

DEATH

Becker—Katherine Becker, nee Boese, born May 1st, 1857 in Orloff, Russia. At the age of 20 she accepted her Saviour, was baptised upon her confession of faith and received into fellowship of the Mennonite church. October 16, 1877 she was married to John Becker and soon after they came to America and settled in Nebraska. In 1907 they came to Aberdeen, Idaho, and in July 1921, moved to Perris, Calif. Monday, October 9th, Mother Becker and her husband returned from Los Angeles, where they had visited their daughter. In San Bernardino the "bus" on which they traveled, stopped at a filling station, someone carelessly threw away a lighted match, the "bus" took fire and Mother Becker was fatally burned. At the Ramona hospital of San Bernardino, October 12th, at 6 A. M, the Lord relieved her of her suffering and called her home.

She leaves to mourn her loss, her husband, 3 sons, 7 daughters, 22 grandchildren, 3 brothers and one sister. Her age she brought to 65 years, 5 months and 12 days.

Funeral services were held October 16th at the Upland Mennonite church. Words of comfort were spoken by Rev. M. Horsch, English. Text Psalm 23:6; and Rev. John Lichti German, text Isaiah 45:15.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues etc. for Primary, Junior, Intermediate and Senior scholars. (L)..... 25c

Christmas Treasury No. 22—Recitations, Acrostics, Pantomimes, Dialogues and decorating suggestions..... 25c

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c

No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c

No. 4—Recitations, Dialogs and Drills 25c

No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. (L)..... 35c

No. 3. 30 Recitations and dialogs 50c

No. 4. Recitations, exercises and dialogs 50c

No. 5. 30 Recitations, exercises and dialogs 50c

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The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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The Light of the World

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

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A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.**. Many of these are popular favorites, and make the calendar an exceptionally good value.

The Daily Inspirational Selections are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The Sunday School Lesson for each Sunday is given, and the Golden Text is printed in full.

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The Home Daily Bible Reading references, as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. NOVEMBER 9, 1922. No. 44.

IN MENNONITE CIRCLES

Rev. and Mrs. W. S. Gottshall of Bluffton, Ohio, were made happy by the receipt of a letter from their daughter, Sister Boehr, announcing that the missionary family in China has been blest by the coming of another son. Both mother and child are reported to be doing well.

The villages of the Old Colony Mennonites, who left Canada for Mexico some months ago, have nearly all been sold, the purchasers being Italians, Jews and English. There are a few still unsold which would make acceptable locations for our Russian refugees if the means were on hand to secure them.

The grandfather of our Missionary P. A. Penner, Peter Penner, of Mountain Lake, Minn., recently passed away in his 192nd year. He was without doubt the oldest Mennonite living in his day.

The Mennonite Year Book and Almanac, published by the Eastern District Conference will shortly make its appearance for 1923. This will be the 29th year of its publication. The work should be in every Mennonite family because of the store of information it brings concerning the Mennonite church. Back numbers are worth careful preservation and are eagerly sought by persons interested in Mennonite history and other matters.

The pastors and officers of the churches comprising the Eastern District have been actively engaged in interesting their people in the work and support of Witmarsum Seminary. The Eastern Conference has obligated itself to provide the salary for one of the chairs in the institution.

TO THE CONGREGATIONS AND MINISTERS

It is with a heavy heart that I am compelled to write these lines. During the past year the Home Mission Board repeatedly called for help because their Treasury had been empty for months. Some responded and we received some gifts for which we thank them most heartily. You have no doubt all read in our church papers that vouchers to an amount of over four thousand dollars remain unpaid, and the amount is still on the increase. This amount we owe our workers. Some of which received no pay for half a year, and were compelled to borrow hundreds of dollars and pay interest so they could live, and some are looking around for work whereby they can earn some money beside. Is it a wonder that we who bear the responsibility are heavy of heart? This can not continue this way much longer. Our Home Mission work which required years to build up and cost our congregations thousands of dollars must break down.

I know a Missionary Association which needs ten thousand dollars a year to carry on their work, and they are never in want. They have no congregations and no Board behind them, only God. Their work is purely a work of faith, so is ours, and we have implicit confidence in God and His gracious Providence, but our faith in God's stewards is at present put to a severe test. Thanksgiving time is here and we hope our dear brethren in the ministry will see to it that we can celebrate a happy Thanksgiving because we have been provided with sufficient funds to pay the debts of the congregations.

W. S. Gottshall,
Pres. of H. M. Board

FROM OUR MISSION FIELDS

Our workers in Oraibi, Brother and Sister Friesen, have just come home on account of poor health. Especially Mrs. Friesen has to undergo a thorough medical treatment. May the Lord bless their stay here for both them and us.

Their field among the Hopis is one of the hardest, as we all know, and it is therefore doubly encouraging, when Bro. Friesen can report of two recent baptisms in Oraibi, and also of other signs of growth, in spite of "ups and downs." He writes:

"In my last report I mentioned Stella, Otto's sister, who had come home, but who, on account of her forced marriage had to be considered out of fellowship. Early in July she was received back into fellowship at her request, after full and open confession, and asking forgiveness.

"On Aug. 27th two girls were baptized here at Oraibi by Bro. Duerksen. That for several years all the additions to the church here have come from Christian homes speaks well for the influence of the Christian homes, and the home life of the Hopi Christians would undoubtedly compare well with that of other Christians.

"On the afternoon of that day Johnson burned his idols in public. Johnson has been a Christians for many years, but these idols had been stolen from him when the reactionary element was driven out from Oraibi. Now he had found out who in Hotevilla had them. So he had gone to claim them, brought them home, and then burned them in public, after first giving a somewhat lengthy talk in English and a shorter one in his own language.

"His action unquestionably required an unusual amount of courage, and we believe that except for strength from on high, he could never have done it."

Then we have to report of the resignation of sister Christina Habegger, Kai Chow, China, who has married a man of another mission. So there is need for more workers, but the need for more dwelling houses is just now perhaps even greater. Brother Kaufman, who has just finished his house, writes on this need as follows:

"So this finishes our house. We are very thankful to all who have made it possible and especially to our Heavenly Father. His protecting hand has brought us through without any serious accident. It was a slow process and hard on nerves. As Mission now has made a beginning with a Chinese Contractor we hope that the buildings hereafter will take less money and without question they will take less time and nerves. As you notice in above statement there is a deficit in our house treasury which we had to make in order to finish it. Since this is personal money we would be pleased to have it refunded as soon as possible by the Board since a missionary's funds are always low. Since we are in China this is the 5th house that we have lived in, all others having been on Chinese order. We stayed in this summer and the house meant so much to us. Our only wish is that it may not take long before all co-workers will have as good a dwelling place. **This matter of foreign houses is probably the most pressing and needful one confronting our Mission just now. Would that people at home might realize the seriousness of the situation.**

"With kindest greetings,
"Ed G. Kaufman."

The board wishes to endorse this appeal for more gifts for dwelling houses.

In the name of the Board,
P. H. Richert, Sec.

THE MENNONITE COLONIZATION ASSOCIATION OF NORTH AMERICA, LIMITED

Rosthern, Sask.,
Oct. 24, 1922.

With regard to the completion of our organization we are glad to be in a position to report that the printed matter—applications for shares and the Prospectuses—are now ready and that the shares are now offered for sale. In Saskatchewan the work of organizing for the sale of shares is well under way, meetings have been held in various districts and agents have been appointed. White we are awaiting results we are extending our work into other districts.

We would again emphasize the fact that the Colonization Committee in the United States is in accord with our endeavors and is working with us. The Middle District Conference passed a resolution recommending to their congregations our plans for assisting our bereaved brethren to immigrate to Canada. From the response received from the Western District Conference we expect a similar resolution from that body. We have also received letters from a number of leading brethren in various congregations

telling us that they are in sympathy with the work. From these facts and other indications we expect that the cooperation will be pretty general and it needs to be that to make our work effective.

We are now sending Application Forms and Prospectuses to different brethren in the United States asking them to organize and appoint agents for the sale of shares and we expect to continue until we have reached every congregation and every individual in our Mennonite congregations and many others who may look with favor upon our attempt to help our poor bereaved brethren in stricken Russia.

Fraternally,
David Toews, President.

Rosthern, Sask.,
Oct. 24, 1922

Since writing our last report important developments have taken place in the immigration problem.

It is known that owing to cholera and war conditions in the Black Sea regions the CPR did not see their way clear to bring over the immigrants via Odessa. We assumed that unless something unforeseen would happen we would have to let the matter rest until next spring and in the meantime confine ourselves to supporting relief work in Russia and preparing for next spring.

On October 3rd we received a letter from Dennis, stating that their Moscow office was flooded with telegrams, letters and visits and they were asked to bring them out via a Baltic port. Mr. Dennis expressed his willingness to do so, provided we were ready to pay for transportation to Libau, examination and maintenance while yet in Russia. We had no funds available but we hoped that if the cost would not be too high and if there were a general willingness on the part of our people in Canada and in the United States, something might yet be done. We also hoped that the CPR might be prevailed upon to assume the extra cost as part of their contract with us.

While we were yet trying hard to get the required amount of money, about $11,000, we received another telegram from Mr. Dennis stating that the people in Russia would arrange themselves to pay all expenses till embarkation and that the CPR could arrange to bring them out in groups of five to seven hundred.

A number of brethren were summoned at once for an informal consultation. The unanimous opinion was that we were in duty bound to accept. A telegram to this effect went off the same day.

We also notified Brother Bender and the Western District Conference about the new development. A telegram received from Brother Bender shows the hearty response of the Western Conference to our appeal for funds.

It must now be our aim to find quarters for our brethren for the winter. From responses already received we expect to be able to manage this problem without much difficulty. We trust that though the winter may be cold as it generally is, hearts warm with real Christian love will help our afflicted brethren to forget the cold weather.

A party has already been out inspecting CPR lands. They have gone out again this week to inspect lands offered for sale by another company. We also keep an eye on the Bayer River valley where there are many free homesteads though it is too late in the season to inspect these lands before next spring.

We now rejoice in the fact that the hand of God is so evidently noticeable in the new development that we are greatly encouraged to look into the future with confidence not in what we can do, but in the power of the Almighty to provide for all our needs.

Fraternally yours,
David Toews, Chairman

SERVICE

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Knowing that of the Lord we shall receive the reward of the inheritance for we serve the Lord Christ."

In one of his letters the Apostle Paul speaks of the "women which labored with me in the gospel" and it is about one of these women that we want to think. She did not live in the time of Paul but she was one who served her Master as truly as did those, whose names are recorded in sacred writings. In the year 1812, there went out from Massachusetts the first American woman to give her life to the cause of foreign missions. Talented, beautiful, and winsome she was one who could have held her own in the best things this land had to offer her. Friends, who learned of her plans and who gave her advice, asked or unasked, almost all said, "Don't go." "It's altogether preposterous for a woman to consider such a rash undertaking," said one. "It is utterly improper," said another. "It is wild and romantic," said others. Such were the comments heard on every side. Mr. Kimball, the father of one of Nancy's schoolmates, declared that he would tie his daughter to the bedpost before he would let her go. But the girl, Nancy Ann Hazeltine, who later was known as Mrs. Adoniram Judson or as Ann Judson—followed the call of God to a life of service regardless of unsympathetic comments.

In a letter written at this time she says, "Yes, Lydia, I have about come to the determination to give up all my comforts and enjoyments here, sacrifice my affection to relatives and friends and go where God in His providence shall see fit to place me. My determinations are not hasty nor formed without viewing the dangers, trials and hardships attendant on a missionary life. Nor were my determinations formed in consequence of an attachment to an earthly object; but with the sense of my obligation to God, and with a full conviction of its being a call of providence and consequently my duty."

We have not time to trace the journey of this first American foreign missionary group but we will take time here and there to catch a glimpse of their joys and sorrows which came to them in their service. See them together on the boat the last night they are in harbor of the homeland. Downcast and sad? No, indeed!! They talked together exultingly of their high hopes for a great work to be achieved in Christ's name in the needy countries in the ancient east. They sang hymns from an old singing book long since forgotten and they prayed in the "quietness and confidence which was their strength." Ann Judson sang as joyously and as victoriously as the rest.

The next picture shows us a musty old tavern made of mud and straw on the banks of the Hoogly river in India where a lonely woman waited in anxious suspense. The desolateness of her attitude might have revealed her a stranger in a strange land, even had her brown hair and fair skin not marked her as different from the richly brunette women of India. Why was she there alone with only a few rupees in her purse and only a few words of the language at her command, the old tavern her only refuge? Where was her husband? Why are they not yet settled in their work? They had been separated sixteen miles up the river when they had received the government order to leave the ship in which they had taken flight from Calcutta two days previously.

But why were they fleeing from Calcutta? Were they afraid of the work or was there none to be done? There was plenty of work but the East India Company had promptly turned its hostile eye upon them and determined to force them out of the country. This was a trading company which at that time controlled the trading policy of England in India. Its officials had no welcome for missionaries for it was feared that any attempt to interfere with the idolatrous religion of the natives would breed rebellion.

Upon landing in India the Judsons together with their companions, Mr. and Mrs. Newell and Luther Rice, spent ten happy absorbing days, observing the customs of the people and trying to decide with the help of the older missionaries where they would settle for there were a few missionaries there from England. Burma had been the land of desire of Adoniram Judson since his student days when he read Col. Symes' "Embassy to Ava", but Burma was forbidden territory to the missionaries because of the cruel despotism of its government and the brutal savagery of its people. But before they could decide they were ordered out of the country and told to return on the very ship in which they had come.

They could not and would not go back before their work was even begun. Their belief that God had meant them to stay in the foreign land was unshaken, so there was only one other thing to do. That was to seek permission to enter some other country. It was finally granted, but before they could go they were again ordered to leave and their names printed in the passenger list. By night they fled on another boat but before long government authorities told the captain that the boat would not be allowed to sail until certain passengers were taken off. Here we find Mrs. Judson alone at the tavern while Mr. Judson has gone once more to try for a passport. Their final escape lay in the dread direction of Burma for there was no boat leaving for any other port soon enough to prevent them from being arrested another time. So to this dreaded port they went where Mrs. Judson said, "Our lot is not to be cast among Christian friends but among barbarians whose tender mercies are cruel." But their dependence was on God and they went to serve Him in that dread country. It was a disagreeable voyage and a disagreeable landing for all the unpleasant adjectives in the dictionary could not do justice to describe the appearance of that harbor of Rangoon, Burma. Everything in sight was dilapidated and dirty. It was a country untouched by European civilization and it sent a stab of terror to the hearts of these two. Yet here they labored, enduring trials that are beyond our imagination, that the gospel of the Lord Jesus might be preached.

Here they studied the difficult language without an adequate dictionary or grammar and with a teacher who knew not a word of their language. Their books were dried palm leaves with obscure scratches on them. From seven in the morning until ten at night they studied, their only recreation being a walk in the garden or village, their only society being found in each other. It was two and a half years before they received the first letter from the homeland. Mrs. Judson was the only woman in the whole empire who could speak English and there were no Christians outside of the mission household in all this country of perhaps eight million people. But this is nothing compared to the things they suffered for Christ's sake. Read for yourself the story of "Ann of Ava" as written by Ethel Daniels Hubbard and your hearts will thrill at the heroism and sacrifice of Ann as she fights for the safety and life of the whole mission band. You, too, will realize that she was one of these women who truly gave herself in service to Him who had created her unto good works.

We are created in Christ Jesus unto good works. Where are we serving? It does not always mean that he who would serve must go to the foreign field. Gordon says, "A great majority of people everywhere and always are absorbed for most of the waking hours of the day in earning something to eat and something to wear and a place to sleep. Yet where there is the warm touch with Jesus there will come the yearning for purity and the life of service. With these as with all there may be the service strong and sweetly fragrant. There is always some bit of spare time with planning that can be devoted in direct service in church, or school, or mission."

"Created unto good works." Created for service. But where? Does Christ need you or me? Has He planned to use us? Let me quote again from Gordon, for he puts it so tersely. "There is a Lord to this harvest, there is a great Commander-in-Chief to this campaign. He has the whole campaign for a world carefully planned out. And each man's part in it is planned too. He knows best what needs to be done. He sees keenly the strategic points and the emergencies. If only He could but depend on our ears being trained to hear His voice; and our wills trained to simple full obedience, how much difference it would make to Him."

Yes, He has called each of us to service. Have you answered the call? Has He found you ready? Are you in touch with Jesus? It is so necessary that we keep in touch with Him for it is that touch that makes for service whether it leads to an afternoon at the missionary society with the needle and thimble service, or to an hour spent with the sick or lonely, or to the teaching of that class whom no one wants, or whether it calls you to go out to the foreign lands with the glorious gospel of the Savior, or if it calls you mothers to make the still greater sacrifice—that of letting your boys and girls go out in that privileged service. And oh, the joy that whole-hearted service gives! That alone is a happy reward for the service done. And above that there is the promised reward of the inheritance which we will receive of the Lord. Know for a surety that it pays to serve Jesus both here and later. Ask yourself, "What doth the Lord require of me?" And when He shows you go rejoicing that He still calls for servants.

CORRESPONDENCE

Bethel Church, Fortuna, Mo.—October 30, 1922. We have reason to be thankful to the Almighty God for the many blessings we have enjoyed in the past. We seemingly never have a missionary or minister visit us, but on Oct. 15-24, we had the happy privilege of having Rev. P. R. Schroeder, of Berne, Ind., with us. He conducted a series of very instructive meetings, and we have received lasting blessings. Rev. Schroeder impressed the need of Bible Study and prayer. Through these we shall gain grace to meet our needs. Our Sunday school of about 200 pupils keeps up a good interest; and our Woman's Missionary Society meets every month and keeps up an interest in the cause for missions.

On July 24, we had the privilege of hearing the Bluffton College Glee Club. We do not often have such a treat. Miss Ella B. Garber who spent the summer her with her parents has again resumed work in a woman's medical school in Philadelphia. There are ten of our church attending higher schools or college.

On Aug. 24 the Lord called Brother Thomas Lehman to his reward. He leaves a wife and three small children. Bro. Lehman was a young man of ability and was an active worker in Sunday school and church. Last week occurred the death of Effie, daughter of Claud and Mary Hunter. Little Effie, not quite six years of age, was a regular attendant of our Sunday school.

First Men. Church, Philadelphia,—On Saturday evening, Oct. 14 the Men's Bible Class of the First Mennonite church gave a class review. Many members and friends of organized classes were present. The object of the men was to show in the review or re-union in this home-coming and home-leaving season the success of organized Bible classes to other church and Sunday school workers, to give an opportunity for present, past and temporary members attending schools in the city to become acquainted and to advance the cause of organized class work. Mr. D. M. Landis had been appointed to serve as historian on this occasion.

Brother Landis, who had been the teacher from the beginning to the time when Rev. Neuenschwander entered his field of labor at the First church, took the audience in thought baek to the beginning of the organization. He showed how the class was organized with enthusiasm in Jan. 1905; he told how the class inspired classes in other churches to organize and he showed how the organization was ready to give assistance and succor to others in the past.

Mr. Nelson Weiss, the president, read letters from former members of the class some of whom are now in the ministry. One former leader wrote: "I believe the organization of the class was one of the best that ever happened in the old First church school. There was a noticeable increase in the number of men, younger men, in the school." Another former member and leader wrote: "Its reputation is established for maintaining a genuine spirit of fellowship and workingtogetherness which is always necessary if success is to be attained. A fine spirit of humility has always existed."

Rev. A. J. Neuenschwander spoke on the merits of organized class work. He also stressed the importance of the daily vacation Bible school. He told the audience how that school is supplying the need of children along religious lines in the communities in which it is active. Pointing out the need of it he stated he is hoping and praying for its success in our community.

Other speakers were: Prof. S. M. Rosenberger, E. Y. Fretz and D. Z. Hauck. Mr. Hauck narrated how the Truth Seekers Class, a ladies' organization, previously organized, inspired the men to organize.

Every one present was probably impressed with the faet that the Christians must engage aggressively in the study of God's word in order to develop a practical and saving faith. It is a well known fact that anyone desiring to attain and maintain efficiency along any line of endeavor must study and practiee along certain lines. This principle obviously applies to all church members. We have again seen that the Gospel properly taught and practiced will satisfy the desires of the human heart. The meeting showed, too, that like the unique message that the church remaining true to its mission may bring to the world it may develop an inspiring friendship and good fellowship that will endure.

The Secretary.

First Church, Philadelphia,—October 30, 1922. We are pursuing the even tenor of our way in the work of the church and the various auxiliaries. A week's program may be of interest, and since it may be taken to be indicative of the life and activity of the church, we give it to you as outlined for the week of October 29 to Nov. 3.

9:15 A. M.—Sunday school.

10:45 A. M.—Morning worship. "The Profit of Godliness." Text, I Tim. 4:8.

7:00 P. M.—Christian Endeavor meeting. This is a very important and worth-while hour. Topic, "A Saloonless World, and How to Get It." Eph. 6:10-18. The Temperance Committee of the Sunday school will have charge of the meeting. John Wieand is leader.

7:45 P. M.—Evening worship. "No Fruit in Three Years." Every one kindly invited. Bring a neighbor or friend along.

Monday evening, 8:00—Sunday school business meeting. Important matters are to be decided. Teachers, officers and adults urged to be present.

Wednesday, 7:00—Teachers' Training Class. Lesson VIII.

8:00—Bible Study and Prayer Hour. Lesson, Colossians third chapter. A hearty welcome to all. Come study and pray with us.

Friday evening, 7:00—Junior Christian Endeavor Meeting. Topic, "Better Thinking." Ephesians 4:4-8. This is consecration meeting. Let every boy and girl be ready for a response.

8:00—Choir. We had a great rehearsal last Friday evening. We not only worked on the Christ-

(Continued on page 5)

THE MENNONITE

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MISSIONARY PREPARATION

Rev. W. S. Gottshall

Digest of an address delivered at the Christian Workers' Conference in Bluffton College Chapel, Bluffton, Ohio, Jan. 30, 1922

Our subject does not designate whether this preparation is for Home Mission Work or for the Foreign Field, but as God has only one Mission Field this distinction is immaterial, and yet there is a difference in the work and there must be a difference in the preparation, but since the preparation in either case is a foregone conclusion we will discuss the subject in a general way.

The Work of the Missionary

A Missionary must be a many-sided person. He should know something of almost every trade and profession, farmer, builder, doctor, mechanic and preacher. He may be called upon to do either or all of these, and help himself and everybody else. But since his work primarily is to save souls, therefore:

a. He must have a thorough knowledge of the Word of God. The Bible is his tool and he cannot be too familiar with it and especially know and preach the kernel of the Gospel, viz., The Atonement. He should let the Bible talk and not talk about the Bible.

b. Evangelism must be the chief note in his preaching. To declare the unsearchable riches of Jesus Christ and plead with the sinner to repent and be saved. Every school that trains missionaries should have a course in Evangelism. And no missionary should be permitted to enter the field that is not an evangelist nor one that is opposed to Evangelistic efforts.

c. He should be an efficient personal worker. He is called upon to deal with individuals, perhaps more than with the crowd. Mass movements are dangerous, work with the individual is the safest. Here is where he must exercise his familiarity with the Bible. A course in Personal work for a missionary is absolutely necessary.

Natural Endowments

The missionary should have a capacity for acquiring language. Before he can get close to the people he must be able to communicate with them in their own tongue. He must be able to adapt himself to all conditions. He should have the gift of speech sufficient to deliver his message effectively. He should be able to make himself agreeable and exercise good judgment, patience and endurance. No account of training can supply these and other necessary qualifications.

The Calling

Missionaries come from God, and must have a call from above. They are sent forth by the Lord of the harvest in response to the prayer of the Church. Matt. 9:38. The first thing needed is the united, fervent, believing prayer of God's people, then we will get the right kind of Missionaries and a sufficient supply also. This is now frequently left to schools and Mission Boards, Conventions and Conferences. The result is that there are missionaries in the field who are not properly equipped and a large number who should be recalled because they are a hindrance rather than a help to the cause of Christ. The person that Christ can use in His mission field should have an inner conviction that this is his calling and an impelling power that draws him with almost irresistible force. Sometimes this call does not become clear until the person is brought face to face with the challenge of the field which comes to them through some human agency. However the earlier the call the better. Some missionaries may be called even before they are born, like Moses, and John the Baptist. The best preparation really begins with the parents. If they are filled with the spirit of missions and the home is vibrating with missionary interest, and the parents talk about, pray for, and generously support missions, then we can expect men and women to go forth from that home into the Lord's harvest field. Let the Candidates for the Mission field always be sure that it is the Lord's call and no other motive that sends them to the Field.

The Spiritual Preparation

This may not always come first in order, but it surely is first in importance.

1.—The New Birth. This is the first requisite for any worker in the Church of Jesus Christ whether at home or in the Foreign field. I am not speaking of the modern idea of social regeneration which is so much taught and recommended in schools and Conventions and have even been carried into the Mission field, but a real new creature in Christ Jesus that is able to lead others to Christ, otherwise they are blind leaders of the blind and eventually they will both fall into the ditch. At the conversion of Paul, Jesus appeared in His glory and Paul fell on his knees in adoration and asked two questions, first, "Who art thou, Lord?" and when Christ had answered that to the conviction of Paul and He had formed a thorough acquaintance with the Lord Jesus then came the other question, "Lord, what wilt Thou have me to do?" First he got acquainted with Christ and then consecrated himself to Christ. This must be the order every time, no one can prove God's will until he has the renewing of his mind. (Rom. 12: 1-2.) which comes by regeneration only.

2.—Enter God's School. God must educate His workers. This is not within the province of man, especially not unregenerated men or such whose faith is not well grounded. Human agencies may be employed by God to assist in their training but no man can mould a vessel meet for the Master's use. Moses started out to deliver his people from Egyptian slavery with the wisdom he acquired in worldly schools, and see what blunders he made because he was educated for the world. God could use no novice so He took him to the backside of the mountain and Moses went to school to God for forty years until he was ready for the great task. Paul with all his philosophy had to spend several years under God's tutorship in Arabia before he was prepared to become the great Apostle of the Gentiles. The fisher of men must get his outfit from God if he wants to catch men alive. The missionary is only the voice of God crying in the wilderness. His message is from God and he must be in fellowship with God if he is to lead others to Him, for a guide must know the way himself. The missionary will never lead his people higher than he has come himself.

3.—He must have faith in the Fundamentals of Salvation. His emphasis in all his work of preaching, living and personal work must be on Jesus Christ the Son of God crucified, His blood the price of our redemption, Repentance from sin and Regeneration. He must make much of the Cross and of the Holy Spirit. There is no substitute for any of these Truths. He must declare the whole Council of God. We have not been careful enough in these things in the past. Modern Religious Liberalism has made terrible inroads into the church and the mission field. There are many whose faith is shaky and they are causing the faith of others to be shaky also. They are giving the heathen stone for bread and a scorpion for fish. No wonder that the Buddhist regards his holy books more sacred than the Christian's mutilated Bible. Christ's name is intentionally omitted, a federation of all religions is preached, and since Christianity is regarded as one of them, ony a little better, the heathen reasons that it is not worth while to give up his if they will some day all be federated. There are missionaries who teach that Christ was as human as any man, sitting down with the woman of His choice, until His baptism changed His outlook. When other missionaries are spending their vacation on the mountains not in idleness, but in prayer and Bible study and conferences, these are spending their time in all kinds of amusements. These are wells without water, clouds that are carried with a tempest. They are the product of our modern schools of religious liberalism in the home land and should be called home. I hope we have none such in our field.

To counteract this pernicious influence the missionaries who stand for the Truth as it is in Christ Jesus, are forming themselves into unions whose standard is the faith once delivered unto the saints. Such is the Bible Union of China and the Bible League of India. Let us hope that all our missionaries have united with these movements in defense of the Fundamentals of Salvation. But the report comes that a large per cent. of the missionaries in the field (not ours) refuse to join.

4.—He must be baptized with the Holy Ghost and filled with the power from on high. Even Christ's disciples were not prepared to enter upon their mission until they had this endowment from heaven. No worker should attempt to enter the field, with all their training, unless he is annointed with the oil of the Spirit. If he goes forth without this equipment he is powerless.

5.—It requires self-abnegation and identification. Christ was fashioned in the likeness of man that He might fashion man in the likeness of God. The missionary must be able to come down to the level of the heathen to lift them up to the cross of Christ. Not in character, but in service, and in humility. Many of our educators and educational institutions are trying to convey the impression that education makes one a better person and elevates him above others who lack their training. Such education is absolutely wrong, even the heathen will resent such pride, he will not permit himself to be treated as an inferior. The idea prevails in scholastic circles that scholarship fits a man as a better interpreter of the Scriptures. To send men and women with such ideas into the mission field would be like sending a ship out to sea without the proper ballast, the first wind would turn it upside down, After Moses had been educated in all the wisdom of Egypt he had to step down and become a despised shepherd and identify himself with Israel before God could use him. The object of education is largely to refine human nature, the object of divine education is to wither human nature and set it aside.

8.—Right idea of Missions. Missionary preparation includes a correct view of the field and its needs. Missions must begin with the soul first and prepare people for Heaven, not for earth. The heathens must first be evangelized, not civilized. God always works from within out, man usually tries to work from without in. Efforts are constantly being made to civilize without evangelizing whereas civilization is the fruit of evangelization and will only stand on that basis. No one will reap the fruit before he plants the tree. Salvation is by Grace, not by the development of character, else a man would be his own savior and Christ would be superfluous. The missionary must begin at the right place, and this he must know before he begins or else he makes an enemy instead of a friend to Christ and Christianity.

7.—He must have a passion for souls. This he will not have until he has passed Peter's test. Christ said to Peter, "Simon, son of Jona, lovest thou Me?" Peter answered, "Lord Thou knowest that I love Thee." Jesus said, "Feed My sheep." "Christ said not, "Do you love My sheep?" but do you love Me? If you love Christ as a saved man should and you will love your fellow man as yourself, and, "the love of Christ will constrain you" to go out after the lost souls.

The Preparation by Man

By this I mean the training in the colleges and Theological Seminaries and Bible schools. This is usually put first, I put it last because the foregoing is of the utmost importance. This latter is by no means to be despised, it is not only valuable, but very essential. The first question asked is, "What training has he?" not what does he believe? The emphasis is put on efficiency, not on sufficiency, but the latter should be first. Only when the foundation is laid can a safe superstructure be erected. The God-given powers of mind and soul should be developed and the full capacity of a person drawn out, but if there is to be a shortage anywhere let it be here rather than in the heart. There are capable missionaries in the field that have no titles and degrees but have the faith and the Holy Spirit, many of them have come out of Bible Institutes and God is using them mightily for the salvation of souls. The prejudice that our colleges are cultivating against these Bible Schools is a great wrong and cannot be justified. Christ Himself has not chosen only educated men, and the best educated of all the Apostles said, "God hath chosen the foolish things of the world to confound the wise." I Cor. 1:2. But get the best training possible, preferably in a school where missionary training is a specialty. Our schools are too small to specialize. Then, a thorough believer, filled with the Holy Spirit, and thoroughly trained becomes a mighty power for God in the mission field.

CORRESPONDENCE

(Continued from page 3)

mas music, but prepared anthems for Sunday services. Let your voice be heard to the glory of God.

Ladies, Notice—Sewing on Wednesday all day from now on.

Your correspondent would like to say that Rev. Neuenschwander's sermon on "The Profit of Godliness" was one of power and deeply heartsearching. This is by no means exceptional. Here Sabbath after Sabbath, the gospel is preached indeed, the way of life is clearly shown, and life's responsibilities for a true follower of the Christ are presented in a masterly way. The teaching of the Word at the midweek meetings is of a high order. Entire books of the Word are being studied and made to yield their rich truths through prayerful and thoughtful consideration. There is no attempt to follow any "teaching" or to establish preconceived doctrine. The method followed appeals very strongly to those who find it possible to attend these services.

Of recent occasions, we might speak of the social given by the Men's Brotherhood Local Association on Thursday evening, Oct. 22. There were a number of musical selections and short talks by M. H. Kratz, Esq., Erwin S. Weiss, S. M. Rosenberger and the pastor. The Brotherhood is especially interested in bringing the Thankgiving Fund of the Eastern District to a successful close.

Another delightful occasion was the "Review" given by the Men's Class on Saturday evening, Oct. 14. Sharing with the class the delights of the evening were the other classes of the Adult department.

October 22 was Educational Sunday with us. On the occasion Brother M. H. Kratz spoke on the beauty and simplicity of the Mennonite faith and presented the claims of our educational institutions. The pastor followed with an historical talk on the inception and the progress of our distinctively Mennonite schools. The congregation has gone well "over the top" in contributions for the support of a chair in Witmarsum Seminary for the current year.

Corr.

THE C. E. TOPIC

Nov. 26.

Praise God!

Psalm 145:1-21.

(Thangsiving Meeing)

Thanksgiving is a duty that must express itself in praises for whatever way we look upon our lives there are always many things for which we ought to give praise and, if our hearts ring true, it will be the delight of our lives to show our appreciation of God's goodness in every possible way.

We think of our material blessings and immediately the thought comes to us that we are not worthy of these things and the only reason we enjoy them is because God is so good that, out of His grace He delights to bestow upon us all that makes for our happiness and our comfort. We could sustain our lives with very little, a handful of food, a little water, a few shreds to cover our nakedness and a small shelter under which to creep from the storm and the night are all that are absolutely necessary, but we have been accustomed to so much more that God has given us that we speak of them as necessities. Now God does not want our living to be niggardly, He wants us to have an abundance, the windows of heaven are always open pouring forth their abundance in quantities far beyond the possibilities of using them all. If this is not a reason for praising God with all our hearts, then we have no conception of what gratitude really should be.

In a particular sense the American people have been blessed above measure. Our fields, our herds, our orchards, our forests, our mines and our rivers and our oceans have been our slaves, giving of their substance to our necessities and our comforts. This has not been true everywhere in the world. Some nations are hungry and cold while their people have not the ware to protect them from the biting winter winds. Let us ask: What have we done that assures these things to us above others? We cannot answer the question except with the statement that God for some wise reason of His own has seen fit to make us the beneficiaries of His goodness. If this is not a reason for praise then we are utterly lacking in a sense of what we should render to Him.

Providence performs daily miracles for our benefits. We have crossed the street many times this day. The instruments of destruction that go rushing by have not caught us. We breathe the air, the millions of death-bearing microbes that are all about us have not left the seeds of death in our bodies. Houses fall down, wild beasts go forth to devour, lightning flashes from the skies, wind, fire and water go on their way of destruction. Is there any reason why they should go by us unless it is that the provident care of the Almighty has been jealous for our safety? Should we neglect our praise for these mercies we would indeed be among those who have eyes and see not and ears and hear not.

Being social creatures we cannot live alone. Man needs congenial company. We are happy being surrounded by our families, our dear ones and our friends. There are many friendless ones in the world. They cannot lean upon dear ones for support in times of sorrow and trouble. No one seems to exist who will come to them with the cheer and sympathy of friends and confidents. It is hardly likely that among our readers there are many such, although the world is full of them. Do we thank God enough for our friends and dear ones? Let us try and imagine what the world would be without them to us as it is to many others. The more we think of such a thing the more are we impressed with our good fortune. Above all we may rejoice and praise God with all of our faculties that He has permitted us to know and love "the

Friend that sticketh closer than a brother". If this is not a reason for praising God then we must be without a heart, selfish bengs more brute than man.

It is a mercy of God that we grew up beside Christian firesides and that the Word of God, the Christian training, the Sabbath worship that go with Christian surroundings, have been ours all our loves. There are millions of men, women and children to whom this privilege has been denied. They are God's children too, but they have not had these benefits. If this does not lead us ever to praise God for His special favors we are among those who prefer darkness to light and all the love and sacrifice that goes with Christian surroundings has been lavished upon us in vain.

The greatest of all the things that we can praise God for is the glorious gift of His Son. It was the gift of His love. It was not given because we merited it at all, but because He delights in showing His goodness to those who in no way deserve His mercy or His grace. This Christ has lived in order to show us the way of life. His words and His service came freely to all who would accept them. Then, He died for us that we might live eternally. Death, the greatest terror, means nothing to us now but a transport into another and a better life. During our earthly pilgrimage we have the assuring knowledge that He is with us in the Spirit, that the prayers we make in His name are answered and that He blesses our efforts to serve Him in an untold number of ways. Also, during our earthly life it is the sweet privilege of the children of God to live in the sweetest fellowship with one another and in the world to come we anticipate an eternal praise service with the saints of all ages in singing the songs of Moses and the Lamb. This must be our greatest occasion for praise.

THE S. S. LESSON

November 26.

Jesus, the Great Missionary.

Luke 8:1-13.

Golden Text: "The Son of Man is come to seek and to save that which was lost." Luke 19:10.

On the other side of the Sea of Galilee was the country of the Gadarenes. Gadara was a country where God was not loved or recognized by the half heathen citizens. It was a place where one would expect the devil to have full sway. The devil is active everywhere, but where there is no love for God he is in a position to do his worst. This state was not common to Gadara. In modern countries, where Christ is not loved or honored we find many terrible evidences of the devil's sway, for example, the degrading customs of priests done in the name of religion, of the fanatical and insane rites of medicine men and howling dervishes, the self tortures of the fakirs and the immoral practices that are encouraged and practiced by worshipers of heathen gods.

Before going over to Gadara, Jesus went through every city and village of Galilee. It is a wonderful thing to know that we today have a knowledge of Jesus everywhere in our country. Some countries are so unfortunate that an occasional missionary is the only agent of the Christ who comes near to them. If we are so fortunate, we should give good heed to what Jesus has to tell us. In Galilee He went preaching and bringing the glad news of the tidings of the kingdom of God. Galilee did not half appreciate what they had in Christ and His glad message. If they had, how different would have been the story of His ministry! Then we would have had the whole population changing their lives and making Jesus king of their lives. The trouble with the so-called world today is the same. They have Christ, they hear His message, but they do not heed it. The subject of Jesus' preaching was "repent and believe the gospel." This is the message that all men are asked to accept in our day as well as were those in the days of old. "The glad tidings of the kingdom." Can anything be more expressive? A glorious kingdom is at hand. We way enter into that kingdom. Jesus is the glorious king. His rule shall be one that makes men eternally happy. To reject the message, and the King it announces, is to bring upon those who reject eternal distress.

The presence of the Twelve with Christ on this journey was a privilege that enabled them to enjoy the blessing of hearing Him preach and seeing Him do wonderful works. This was a preparation for their future work for they were likewise to be preachers of the "glad news" and to do wonderful works. To be a disciple of Jesus brings with it a share in the glorious opportunity of hearing Him teach and seeing Him work, but these opportunities are a preparation for the work of evangelizing the world. A pupil is near to his master for a time so that he can be inspired by his ideals and filled with his spirit to the end that he may carry them forth to the world. We are pupils in that sense and there are those in the world who will miss the blessings of Christ if we afterwards are unfaithful.

We are not informed very much about the way the inhabitants of the country Gadara lived but what we do know leads us to believe that it was a place in which the devil seemed to have things pretty well his own way. Nearness to Galilee where God was known did not seem to have very much effect upon their lives. Indeed, the business of the country (pig raising) was such an affront to the Jews that we may be sure they avoided the place as they would avoid the devil. Not so with Jesus. If Galilee was to have the privilege of His presence, He was just as ready to extend that privilege to these outcast people, for He "came to seek and to save that which was lost." Not only was it to the lost sheep of the house of Israel, but to all lost sheep, no matter what their origin. The same thing is in force today. Wherever there are lost souls, there one will find a legitimate field for working for the salvation of lost souls.

The man possessed of devils is a pathetic case of how the evil one can gain power in the world over the bodies of men. We must not forget that he is the prince of this world and under certain conditions is in a position to so afflict. Some people ask, Has the devil such power now? Certainly, where wickedness is not resisted and it suits his purpose he can exercise such power. There is no other way of explaining the awful manifestations of wickedness that sometimes occur. The victim was dangerous to himself and to others, doing injury to both. He was possessed of a strength that seemed impossible to subdue. He gave way to howlings that made things hideous and lived among the tombs. All human efforts to control him had failed, but Jesus did not fail. This is often the case with evil. Man is hopeless and helpless in the face of it until Jesus begins His work of grace and then a regeneration is the result. So much in the power of the devil was this man that when asked his name, he could not speak except for the devils in him. In the presence of the Christ, however, they could not deny their identity. If there could be hope for a soul so completely under the devil's power there certainly is hope for any sinner. None is in a position to say that a single human life is hopeless in God's sight. It should be our effort ever to lead souls, even the worst, to the light and knowledge there is in Christ.

Here we learn something of the devil. He is able to drive a soul to despair, but in the presence of the Son of God he is cowering with fear. The evil spirits could not even enter a hog without God's permission. They had to choose between hogs and the "abyss" that is the bottomless pit (Rev. 20:3) where they will eventually be.

The hopeless man was changed. Jesus can change the worst sinner. He was calm and serene. No peace like the peace of God. He desired to be with Jesus always, but he was saved as all are to go forth and tell what great things God had done.

The people of Gadara would rather have had their hogs back. And would rather have Jesus leave them. Rather their hogs and the devils and the violent man! What a base choice! Yet such is the choice of all who reject Christ for worldly things.

Give me the money that has been spent in war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school house in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—Charles Sumner.

You are writing a Gospel,
A chapter each day,
By the things that you do
And the things that you say.
Men read what you write.
Whether worthless or true.
Say, what is the Gospel
According to YOU?

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following letters speak for themselves:

Dearly Beloved Brothers and Sisters in America:

Having taken in consideration the conditions prevailing here, we have decided to write to you. Permit us first to thank you again for your unprecedented assistance in the calamity that has come upon us. We are not able to give words to the thankfulness that fills our hearts. Thousands of adults and children are after God, thanking you and our brethren in Holland for saving them from the terrible death by hunger. May He reward you and your children and children's children for what you have done for your distressed brothers in Russia. Heavily, very heavily does the hand of God lay upon our people. He is leading us dark ways. O that we might with the Psalmist cry to Him mightily, that He could deliver us.

The future is dark before us, in consequence of the second failure of crops this year in this district—even more dark than last year. The need will be great but we will not cease to trust in God who has said, "I will never leave you nor forsake you." And that our God keeps His promise, we have experienced. Those of us who have received permission to emigrate are awaiting with ardent desire for the arrival of the ships that are to take them to America. As soon as possible they desire to go to their new home. We were deeply touched when we heard of the zeal with which our friends in America are pushing the work of making emigration possible.

Commending us to you for your further intercession we remain with brotherly greeting,

Yours in the Lord,
Jacob—Reimer, Minister, Rueckenau.
Abraham B. Peters, Minister, Halbstadt.

August 14, 1922. September 11, 1922.

Mr. A. J. Miller:

In consequence of conditions prevailing in Russia I have with my family, consisting of nine souls, come into great straits. Formerly we lived in comfortable circumstances but now have become very poor and am unable to clothe and feed my family. For the last three years I and tongue having became lame. It is difficult for me to write and I cannot lift anything. In these circumstances I earnestly ask you, if it is possible, to help us. We are without the most necessary clothing. We appeal to you in the hope that it will not be in vain. Concerning our condition you may ask Mr. Martens who knows us personally. We thank you heartily in advance.

Respectfully,
Jakob Isaak.
Moscow, Sept. 27, 1922.

To Mr. Miller:

The question which greatly agitates me is, Is my mother and brother yet alive? My second brother and wife have died of starvation and I have recently received word that my mother (widow, 74 years of age) and brother with family are hungering and may go the same way.

I would ask for help as soon as possible that their lives may be saved. If they died, I could never forgive myself. They know no way by which help may reach them, while I have such knowledge. Therefore I would ask again, if possible, to let some food packages come their way. There is need of quick work.

Kornelius Jakob Martens, Post Welikoknjasheskoje, Kubanskaja Oblast).

In view of the above appeals coming directly from our brethren in Russia, at this Thanksgiving season of the year, what will be our answer? Members of our Unit in Russia tell the same story, and state that in some of the sections conditions will be even worse than last year unless help arrives speedily. They request $25,000, as the minimum amount for December. Will we withhold our hands in the face of these appeals, or will we pour out a Thanksgiving offering that will help our starving brethren to live through this dark period? The responsibility lies with us and we must answer for the way in which we reply to this appeal.

It is expected that at least twenty or twenty-five thousand dollars per month will be required throughout the entire winter and spring. Tractor shipments are also urged by our workers. Funds for the next shipment, to be made in time for early spring plowing, are not yet on hand. Contributions during the past few months have been slowing up. It is confidently hoped that during the next few months, the joyous time of the year, our people will again rise to the occasion and pour forth such an offering as will be a real proof of gratitude for blessings enjoyed and of sympathy and love for those in need. Will we respond to the call?

Shipments of clothing are again arriving here in Scottdale from the various sewing circles over the country. As soon as a sufficient amount has accumulated it will be forwarded to Russia. Anyone desiring information as to the kind of garments to be made, how to ship, etc., should write to Orie O. Miller, Akron, Pa., who will give further information. The following may be of some interest as giving an index of what was done last month through the cutting room in Lancaster Co.

Report of goods sent out from the Cutting Room at Paradise, Pa., during September 1922.

State	No. S. C.	No. Garments	Rec.	Acs Sale	Mdse Sale	Postage
Pa.	15	738	176	63	173 25	3 38
Ohio	7	380	93	07	89 46	3 61
Ind.	6	237	55	05	51 95	3 10
Va.	1	48	15	12	14 63	49
Iowa	3	165	50	99	47 36	3 63
Mich.	1	43	9	99	9 43	56
Md.	1	128	27	43	26 92	51
Del.	1	51	10	04	9 81	23
Del.	—	—	—	—	—	—
9	37	1881	461	18	443 85	17 33

DEATHS

Uuruh—Died at her home near Dinuba, Cal. on Oct. 10th, Minnie Unruh at the age of 22 years, 2 months and 28 days. She was born at Hillsboro, Kan., and came with her parents to California in 1909.

On October 21, 1917 she was received by baptism upon confession of faith into the First Mennonite church of Reedley, Cal. From her infancy she was afflicted with poor eyesight. An infirmity over which she never complained. In February of this year she had an attack of influenza which affected her heart and brought on dropsy. Funeral services were held on Oct. 13, when Brother H. J. Krehbiel spoke at the home on Isaiah 15:9 and at the church on Zech. 14:7. She leaves her parents, 3 brothers, 2 sisters and many friends to mourn her early death.

Koop—Died at Reedley, Cal., Oct. 18 Isaac Koop at the age of 89 years, 8 months and 11 days. He was born in S. Russia, where he joined the Mennonite church in his youth. In 1881 he united in marriage with Katherine Wiens and the Lord blest them with 9 children. In 1885 he came with his family to America and resided in Kansas until 1912 when he came to Cal. Three years ago he fell in such a manner as to injure his leg so that he lost the use of it and had to sit in a chair. Funeral services were held in the First Mennonite church on Oct. 20 at which Bro. H. J. Krehbiel spoke on Psalm 90:10 and 14.

He leaves his wife, 9 children and 25 grandchildren to mourn his death.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR OCTOBER

General Treasury

Mission Box, Berne, Ind., $98.06; Senior C. E. Soc., Berne, Ind.. $54.81; Friends, Berne, Ind., $145.34; S. S. Classes, Berne, Ind., $26.89; Birthday Money, Berne, Ind., $1.22; P. E. Habegger, Berne, Ind., $45.00; S. S. Treasury, Berne, Ind., $335.73; Menn. Ch. Pretty Prairie, Kan., $92.19; S. S. Hoffnungsfeld-Eden Ch., Moundridge, Kan., $250.00; C. E. Soc., S. Dak., $47.73; Bethesda Ch., Henderson, Nebr., $147.98; Bergtal Ch., Corn, Okla., $18.39; Menn. Ch., Inman, Kan., $13.00; Sewing Soc., Langham, Sask., $290.00; Christian Ch., Moundridge, Kan., $27.65; Menn. Ch., Burrton, Kan., $10.50; Mission School Friends, Bethel College, $200.00; Menn. Ch., Goessel, Kan., $58.64; S. S. First Menn. Ch., Reedley, Calif., $265.87; Flatland Ch., Quakertown, Pa., $15.00; First Menn. Ch., Upland, Calif., $40.70; Menn. Ch., Deer Creek, Okla., $33.93; Tabor Ch., Goessel, Kan., $5.00; First Menn. Ch., Reedley, Calif., $86.85; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Mrs. Schantz's Legacy, Orrville, Ohio, $100.00; Garden Tp. Ch., Moundridge, Kan., $11.00; Bethany Ch., Freeman, So. Dak., $60.00; Bethany Ch., Marion, S. Dak., $143.28; Friend, Dolton, S. Dak., $13.00; Photos Sold, S. Dak., $63.15; S. S. & Ch., Pratum, Ore., $13.00; Menn. Ch., Bridgewater, S. Dak., $112.00; S. S. Johannestal Ch., Hillsboro, Kan., $53.80; Menn. Mission Ch., Los. Angeles, Calif., $100.81; Friend, Newton, Kan., $50.00; Tabor Ch., Goessel, Kan., $5.00; Hoffnungsau Ch., Buhler, Kan., $48.86; Swiss Ch., Whitewater, Kan., $274.33; S. S., Alsen, N. Dak., $5.01; Maria Ewert, Avon, S. Dak., $100.00; Friedensberg Ch., Avon, S. Dak., $31.00; Emmaus Ch., Whitewater, Kan., $1,227.50; Friend, Plymouth, Nebr., $100.00; P. P. Schmidt, Elbing, Kan., $5.00; Friend, Beatrice, Nebr., $10.00; Bethany Ch., Quakertown, Pa., $36.68; Katie Dettweiler, Alta Loma, Calif., $10.00; Bethel Ch., Mt. Lake, Minn., $100.00; Friend, Berne, Ind., $25.00; Birthday Money, Berne, Ind., $.37; Offering Song Service, Berne, Ind. $181.65; Mission Boxes, Berne, Ind., $28.15; Senior C. E. Soc., Berne, Ind., $15.50; Anna Abrahams, Goessel, Kan., $46.00; Menn. Ch., Escondido, Calif., $13.05; Grace Ch., Pandora, Ohio, $70.00; Menn. Ch., Pulaski, Iowa, $28.96; G. J. Voth, Inola, Okla., $50.00; Catherine Roth, Quakertown, Pa., $20.00; S. S. West Swamp Ch., Quakertown, Pa., $11.78; West Swamp Ch., Quakertown, Pa., $74.03; S. S. Class, Garden Tp. Ch., Moundridge, Kan., $28.11; Tabor Ch., Goessel, Kan., $2.00; Elise K. Regier, Elbing, Kan., $200.00; J. R. Schmidt, Goessel, Kan., $10.00; Bethel Ch., Fortuna, Mo., $25.66; Upper Milford Ch., Zionsville, Pa., $100.00; S. S. Friedensberg, Ch., Avon, S. Dak., $25.00; Jr. C. E. Soc., Halstead, Kan., $4.00; Total $5,963.16.

India's New Station: C. E. Soc., Berne, Ind., $513.79; C. E. Soc., Menno, Wash., $35.00; Tabor Ch., Goessel, Kan., $7.50; C. E. Soc., Schrag, Wash., $4.00; C. E. Soc., Philadelphia, Pa., $37.00; Friend, Freeman, S. Dak., $300.00; Friend, Freeman, S. Dak., $25.00; Friend, Freeman, S. Dak., $25.00; Friend, Freeman, S. Dak., $20.00; Friend, Freeman, S. Dak., $15.00; C. E. Soc., Halstead, Kan., $82.50; Eden Ch., Inola, Okla., $12.89; C. E. Soc., Mission Ch., Los Angeles, Calif., $23.00; Tabor Ch., Goessel, Kan., $3.00; C. E. Soc., Summerfield, Ill., $42.85; C. E. Soc., Buhler, Kan., $150.00; Jr. C. E. Soc., Bethel College Ch., Newton, Kan., $29.15; C. E. Soc., St. John, Bluffton, Ohio, $75.72; C. E. Soc., Eigenheim, Sask., $32.00; C. E. Soc., Inman, Kan., $17.44; C. E. Soc., Greensburg, Kan., $5.88; C. E. Soc., Goessel, Kan., $15; C. E. Soc., Reedley, Calif., $63.00; Tabor Ch., Goessel, Kan., $3.00; C. E. Soc., Brudertal Ch., Hillsboro, Kan., $1.50; C. E. Soc., St. John, Bluffton, Ohio, $10.50; C. E. Soc., Bergtal Ch., Pawnee Rock, Kan., $153.00; C. E. Soc., Ebenezer Ch., Mt. View, Okla., $24.60; Total $1,727.32.

Russian Bible Fund: Tabor Ch., Goesscl, Kan., $20.00; First Menn. Ch., Newton, Kansas, $102.84; Total $122.84.

Special Fund Gifts: C. E. Soc., Deer Creek, Okla., for Native Worker, China, $50.00; C. E. Soc., Deer Creek, Okla., for Native Worker, India, $50.00; S. S. First Menn. Ch., Reedley, Calif., for Orphan, $30.00; Sewing Soc., Upland, Calif., for Esther, $20.00; C. E. Soc., Souderton, Pa., for Naomi, $35.00; C. D. Epp, Henderson, Nebr., for Elizabeth, $30.00; S. S. Borneman, Norristown, Pa., for Robert, $72.00; S. S. First Menn. Ch., Reedley, Calif., for Orphan, $15.00; Mary A. Bechtel, E. Northfield, Mass., for Boy, $35.00; P. P. Quiring, Goessel, Kan., for Orphan, $40.00; Maria Ewert, Avon, S. Dak., for Worker in China, $50.00; David Goertz, Hillsboro, Kan., for Orphan, $30.00; C. E. Soc., Hanston, Kan., for Sohan, $30.00; Catherine Roth, Quakertown, Pa., for Orphans, $75.00; Y. P. C. A., Quakertown, Pa., for Orphans, $30.00; Mary C. Steiner, Pandora, Ohio, for Bibiewoman, $30.00; S. S. Mission Ch., Los Angeles, Calif., for Ducala, $30.00; Rudolf Mueller, Halstead, Kan., for Jakob, $15.00; L. F. Sprunger, Berne, Ind., for Orphan, $30.00; Total $697.00.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Balance, Oct. 1, 1922	$ 6.80
Receipts during October:	
Treasury for General Gifts	5,963.16
Treasury for Special Gifts	697.00
Treasury for Russian Bible Fund	122.84
Treasury for New Station	1,727.32
Total receipts during the Month	8,510.32
Balance and total receipts	8,517.12
Borrowed during the Month	6,000.00
	$14,517.12
Paid out during the Month	14,512.15
Balance on hand, Nov. 1, 1922	$ 4.97

On November 1,1922, our Board has a debt of $18,500.00 which amount is borrowed and owes $2,750.00 on the P. A. Kliewer Buildings which amount Bro. Kliewer has borrowed.

Gratefully acknowledged,
Gustav Harder, Treas.
Whitewater, Kansas.
J. G. Regier, Asst. Treas.
Newton, Kansas.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues etc. for Primary, Junior, Intermediate and Senior scholars. (L) 25c

Christmas Treasury No. 30—Recitations, Acrostics, Pantomimes, Dialogues and decorating suggestions 25c

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c

No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c

No. 4—Recitations, Dialogs and Drills 25c

No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. (L)..... 35c

No. 3. 30 Recitations and dialogs 50c

No. 4. Recitations, exercises and dialogs 50c

No. 5. 30 Recitations, exercises and dialogs 50c

No. 6. 34 Recitations, exercises and tableaux 50c

No. 7—36 Christmas Recitations and Dialogs 50c

No. 8—31 Recitations and Dialogs for Christmas 50c

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10

No. 309. My Soul Doth Magnify the Lord. Fcaris. (L) .. .10

No. 400. Sing to the Lord. Adams. (L) ..... .10

No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10

No. 452. Holy Night. Lorenz (L) .06

No. 529. Break Forth Into Joy. Emerson. (L) ..... .10

No. 643. Glory to God in the Highest. Ashford. (L).. .10

No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06

No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R)..... L. O. Emerson .15

1. **Hallelujah Chorus** (from "The Mcssiah") (III) (R) ..... Handel .08
Simplified so as to be available for the average church choir.

Christmas Services for Sunday School

Wonderful Tidings (L)	**The New Born King (L)**
One Starry Night (L)	**Merry Christmas (L)**
The Angels' Serenade (L)	**The Lord Is Come (L)**
Christmas Echoes (L)	**Glory, Peace Good Will (L)**
Worship the King (L)	**Festal Bells (L)**
King Divine (L)	**King Forever (L)**
When Joy-Bells Ring (L)	**Hail to the King (L)**
Starlight and Song (L)	**Gold, Frankincense and Myrrh (L)**

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Christmas Hosannas (R)	**Rosche's Christmas Classics No. 1 (R)**
Light of the World (R)	**Glad Tidings (R)**

Price 8c per copy; 80c per dozen.

Cantatas for Sunday Schools

Sons of Promise	**The Search for a King**
When the Savior Came	**The King of the World**
Thy Light is Come	**Around the Manger**
The Tree of Promise	**A Christmas Dream**
The Holy One of Israel	

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratorios

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

Glory to God	**The Prince of Peace**
Yuletide Memories	**Redeemer and King**
The Light of the World	
The Light of the World	**The Christmas Adoration**

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

1923 Daily Talks with God

A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The **Daily Inspirational Selections** are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The **Sunday School Lesson** for each Sunday is given, and the Golden Text is printed in full.

The **Christian Endeavor Topics** are an exclusive and valuable feature in this calendar. They are used by special permission of the Christian Endeavor Society. **No other calendar has these topics.**

The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. NOVEMBER 16, 1922. No. 45.

IN MENNONITE CIRCLES

The Mennonite Historical Society of Bluffton College held an interesting meeting on the evening of Nov. 10, when Prof. Quiring gave an interesting talk on the Mennonites in Germany.

At the last meeting of the Ladies Missionary Society of the Bluffton church, Mrs. Quiring gave a very interesting talk on the beginnings of missionary work among the Indians in Oklahoma, or Indian Territory as it was at that time. There was no one better qualified to speak on this subject as the story of the beginnings of missionary effort in our General Conference is the story of the early life work of her father and mother.

Alfrich Heap-of-birds, one of the faithful Indian helpers at Clinton, Okla., who died recently left a son who is also a Christian and he will take the place of his father in the work at the mission.

The (Old) Mennonite Mission reports a native membership in India for 1922 of 1177 with 730 children of Christian parents making a total of 1931 as against 558 in the beginning of 1911, showing an increase of 1380 during the past ten years.

Members of the (Old) Mennonite church to the number of 25 are planning the organization of a Mennonite congregation at Gasport, N. Y.

Rev. M. Horsch, the German Mennonite minister who recently visited a number of churches, is about to return to his home. His brother, John Horsch, of Scottdale, Pa., will accompany him in order to spend some time in historical study.

Rev. S. P. Preheim will fill the pulpit of the Bethany church, Freeman, S. D., until New-year, Rev. J. C. Peters, the pastor, having resigned.

Rev. Benj. Ewert, traveling minister of the Canadian Conference, has made Winnipeg his residence. At present he is visiting churches in Saskatchewan.

Sister Metta Lehman, one of our missionaries in China, has recently been married to David D. Dean, a Y. M. C. A. worker in Pekin.

AS A THANKSGIVING MISSION NUMBER

We wish to advertise this issue. The workers in Oklahoma have hastened the preparation of it to get it out before Thanksgiving, to make Thanksgiving a little easier. This day is usually one of the best in the whole year for our treasury, and never before were we in greater need for such a day as now.

And, comparing ourselves with those in Russia, **did we ever have more reason to be thankful than today?** A sister in Russia writes: Now we learn to be grateful again. Formerly during the good times we prayed little, and **thanksgiving we forgot entirely."**

Let us therefore with one accord say—and say it seriously:

"I am a **debtor."**

"Offer unto God the sacrifice . . . . . and pay—"

"Whoso offerth **sacrifice of thanksgiving** glorifieth Me."

"Thanks be to God for His unspeakable gift."

P. H. Richert.

THE TIME FOR OUR NEXT GENERAL CONFERENCE

is fast drawing near again. God willing, the next session will take place sometime next summer, near Freeman, S. Dak.

The Program

for this conference will soon be made up, very likely during the Christmas vacation. And the program committee herewith extends its

Last Call

to all members of the Conference to participate in the making up of the program, by sending in to the committee subjects that anyone may wish to have discussed at the conference, or suggestions for improvements along any line, etc.

Especially are all officers, boards, and committees requested to send in what they wish to have presented at the conference, in their respective lines of conference service.

There is now no more time to be lost—the time till Christmas is short. We take it for granted, that our previous "calls" were not in vain and that many have given these matters some attention before this, and will be ready to report to us at once.

Respectfully,
The Program Committee.
J. B. Epp, Sec.
428 E. 1st St., Newton, Kan.

DAY OF PRAYER FOR BLUFFTON COLLEGE

Believing that prayer has played an important part in the successes of the Christian people of the past and that it has just as important a place in the future development and strengthening of the church and Christian education, the heads of the Y. W. C. A. and Y. M. C. A. have decreed the week of November 12-18 inclusive as a week of prayer for the forward movement of Christianity.

Plans are being completed whereby the two Christian organizations of the school will participate in the week of prayer. Already the Universal Day of Prayer for Sunday, November 19, is being planned for as well as the meeting of different prayer groups throughout the week.

Since the college and the seminary which we are directly interested in are the educational factors in producing leaders for the state and church would it not be profitable to intercede in their behalf.

Thursday, November 16 has been set aside during this week of prayer to be observed by the student Christian organizations in their special meetings of the week while a special chapel service will be held where the interests of both institutions will be interceded for.

While the student body and faculty are praying for the advancement of Christian education and the best interests of the college and seminary will not every alumni, former student, friend and member of the Mennonite churches interested in the college bow before our Maker and ask Him to bless us all and to make these institutions beacon lights in the world.

The executive committee of the Alumni Association has set aside the above date on which the student body and faculty may join together in intercession and wishes that it may become a custom in the college and that Sunday, November 19, the universal day of prayer will be observed by the Mennonite churches throughout the country in behalf of the college and seminary for more leaders in the laity and the ministry and that these institutions which are dear to us will aid in bringing these forth; a zealously Christian student body; greater and better cooperation between the schools and the church; and a generous group of friends who will back up our institutions financially in the construction of the new Men's Dormitory and the increase of the endowment fund so that the college will be a first class institution better fitted to enlighten its young people.

THE USE OF NATURE MATERIAL IN THE HOME

Emma B. Dashley

The little child should make nature's acquaintance as a friend and playmate and in so doing he will store up joy and peace for his after years. Knowledge of nature makes a child realize more fully his part in the infinite conception and gives him a background of beauty. Through play the child can first be introduced to the absorbing world of nature about him.

The stringing of nature material in the fall is very fascinating to children because of the various colors and shapes available. Corn and peas, pumpkin and squash seeds may be gathered and strung with the joint-weed that is found in damp places and can be cut in inch lengths. This reed grows to a height of two feet, and has a black and white ring between the joints, which adds greatly to its appearance and beauty. Rosehips, thornapples, bitter-sweet and mountain-ash berries are very artistic strung with this joint-weed, combining one, two or three of

the red with one of the green. We string them in the fields using No. 3 Sharpe's needles, and No. 30 thread, and let the children wear their chains home.

Milkweed pods give much pleasure, and many things can be made from them. By placing two black pins near the thick end of the pod for eyes, we make a bird with a beak. Open the slit along the side, look inside, and you see a fish with scales (seeds). The children take the contents out, and use the empty pod for a boat, putting an inch stick across the center for a seat, and sailing it on the water. Out of doors it is fun to blow some of the seeds up in the air, and try to keep them up.

Mothers can make beautiful fluffy pillows from the down of the milkweed by taking off the seeds and putting the down in a case. Do this before the down becomes too dry, or it will fly all about. The pillows are very useful, as they are soft and fluffy. Even the brown seeds may be utilized if saved. In the winter, the children and even the older people can play with them in masses on the table, making circles, squares, wreathes and other flat pictures.

Still another use can be made of the pods on the branches. They can be painted blue to resemble blue-birds, or other colors such as bronze, silver, or gold. Use thin oil paints. These with bittersweet berries, sumac, cat-tails, colored teasels and grasses, make a pretty winter bouquet.

Ferns and sumac leaves, oak and maple leaves in clusters, may be pressed in books or between sheets of newspaper and pinned on the walls at Christmas time. They brighten the rooms wonderfully. Small ferns and pressed flowers may be used for place cards or favors.

Horsechestnuts afford a great deal of amusement. To make a baby-doll, use three sizes of these nuts, the small one for the head and the large one for the base. Punch a hole through the center of the middle and lower ones, and the base of the upper one. Then put a toothpick through to connect them and use half sticks for arms. Mark or pierce eyes, nose and mouth for the face. Select a large flat nut for a stool, using three pins for legs or put a row of five pins on top along the edge and weave yarn in and out for a back, and we have a chair. Both nuts and cones can be used for hiding games and nine-pins.

In gathering seeds, look for as many of their seed houses as you can; and in opening the pods, emphasize the protection afforded by each. In this way, the children come to know more of nature and her tenderness of the species. These points can be amplified when the children grow older.

THE RESULTS OF THE WASHINGTON CONFERENCE ON THE REGENERATION OF JAPAN

(By Isamu Kawakami, General Secretary of the International Service Bureau in Japan and representative in Japan of the World Alliance for International Friendship through the churches.)

Tokio, Japan, (Special).—The Washington Conference has been a step in the regeneration of Japan. No other country has experienced so complete and rapid a change in popular opinion and in the spirit of the people since the Washington Conference. I had opportunity of knowing the deeper thought of the Japanese people before the conference, and upon my return from Washington I could not help noticing the change. Now I hear clearly the voice of the new Japan.

The new Japan is a Japan of truer culture, more nearly emancipated from the chains of militarism. The change already wrought by the conference is indeed marvelous. It is the dawn of a new day. Japan has begun to realize that there is a way to protect the sovereignty of the nation and to support the nations aspirations in peace. She has learned that competition in armaments is meaningless, that a sincere seeking for justice among nations is a far better safeguard of peace and prosperity, and that the old militaristic Germany is not a good model for her to follow.

Japan has discovered a better way than she had known. The Washington Conference has shown the Japanese people that however difficult a problem may be, and however incapable may seem the mind of man solving it, a thorough discussion on a basis of reason and justice will surely discover light; and when the delegates of the world meet together in sincerity to learn the right and wrong of a thing, the unsolvable difficulty will at last find a solution. Japan has discovered the secret of true safety and will not repeat the old error of piling up armaments. In her sphere she will do everything possible to cooperate with the other nations in promoting the peace of the whole world. Such is the awakening spirit of the new Japan.

The emancipation of the new Japan from the old militarism is evidence first by the movement this spring for reducing the Japanese army, without waiting for any agreement with any power. All political parties, realizing that the people were behind them, cooperated in this move for the reduction of the army.

The motives of the various parties were different, but all alike wished to reduce the expense of the army and to follow the spirit of the new age. Only one year ago Mr. Ozaki's proposal for the reduction of the navy was defeated on the same house of Parliament by an overwhelming majority. A year ago no one dared to even propose reduction of the army. The whole nation was so under the control of the military party and the military idea that they could not get away from the military policy.

The national mind before the Washington Conference seems to have belonged to another age than this. When the news of America's proposal for bringing about reduction of armaments, thus reducing the causes of international friction, was first made known there was a feeling that it meant national disaster for Japan.

From a sense of national insecurity, and from suspicion, ignorance, misunderstanding and selfishness came confusion in the thinking of the Japanese people, and they were unable to comprehend the real meaning of the proposal. The first thoughts were: "What will Japan do without armaments? How can she compete with America and Europe? And how can she further her national aspirations as she has done in the past? Japan won the respect of the world through her military achievements in the China-Japanese and Russo-Japanese wars, and but for her armies she would not have secured the abolition of extra-territoriality and tariff autonomy. Japan disarmed is Japan ruined."

This was the militaristic idea of narrow-minded people who being satisfied with Japan as she was, that is, military Japan, could see nothing but evil in any change. They could not believe that there was not some ulterior motive in the American proposal. They suspected America of trying to trick Japan into disarming so that America might have her own way with her defenseless neighbor. The cry that disarmament might ruin had about it the odor of militarism. Japan's policy of national isolation dependent on military strength was like Germany's, and Bismarck and Moltke were almost worshipped by certain elements in Japan.

But certainly the national sentiment in Japan has changed, and this change has crystallized in the proposal in the Japanese Parliament for the reduction of the army. In this respect Parliament has represented boldly and clearly the national sentiment. It has promised the people some reduction in the army. This is evidently a national movement. It is the tendency of the times. The evidence of strong public opinoin in support of such a measure gives much hope for the future.

The movement in Japan for the limitation of armaments was started last year by Mr. Ozaki when he proposed naval limitation in Parliament. He followed this up with a nation-wide appeal to the people and later the association for the Limitation of Armaments was formed. The Association was very active during the Washington Conference, combining all peace organizations in a cooperative movement for the success of the Washington Conference as a step toward permanent peace and the reconstruction of the world. They have won the support of many business men and of religious and educational organizations, women's societies, and working people.

Since the Washington Conference, with the resultant change in national sentiment, the Association for the Limitation of Armaments has gained much in strength and influence. Its ideals are higher than the accomplishments of the Washington Conference, and it is now working for national sentiment that will demand a second disarmament conference for the advancement of world peace and the benefit of world civilization. The Association's present slogan, as expressed in the general meeting held May 23, is the scrapping of all capital ships and the reduction of the Japanese army by one-half. It thinks that for Japan army reduction is more important than navy reduction, because of the great loss to industry resulting from 250,000 able bodied men serving uselessly as soldiers in times of peace. Moreover, the economic development of Japan suffers from the ill feeling of other nations created by suspicion of her large army.

When the large army goes with it go the chief reason for hatred of Japan, the unrest of the country, and the hindrances to national economic development. Japan's best internal development demands a change in her external policy. Her real needs are industrial and educational progress, social reform and the development of social service, all of which can be much aided by saving of money now expended for armaments. And especially Japan needs the reconstruction of her government so that militarism will not be favored by putting the ministers of the army and navy on a different basis from the other ministers.

As for foreign policy, Japan should cooperate with the other nations of the world in seeking to establish permanent peace, so that all people in the world can live as friendly neighbors with good economic relations. Such are the opinions now expressed by all newspapers and magazines in Japan. The spirit which Japan showed in the agreement with China regarding Shantung at the Washington Conference, must be continued in Japan's relations with China.

PREPARATION FOR LIFE'S GREATEST BUSINESS

By Rufus M. Jones.

The true worshipper is one who rises to the positive experience of the real presence of God and who is bathed with the joy of that experience. The theologian seeks for right ideas of God; the worshipper seeks for God himself. The former speaks of God in the third person—"He is"; the latter knows God in the second person—"Thou art, and Thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting place where the finite spirit becomes aware of its Divine Companion, though it must not for a moment be supposed that He is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already there. "To arrive where God is," as St. Augustine beautifully said, is nothing else but to will to go—to will God entirely is to have Him."

The trouble is most of us do not realize that this intention to find God as a personal experience is the primary and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of Him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is absolutely essential for real worship. There will never be great meetings for worship until we come together **expecting, above all** things else, to worship, to find God, to enjoy His real presence.

It is well-nigh impossible to overemphasize the importance in these matters of attitude and intention. We have found in our generation that the mental attitude works almost like a miracle even with the body. Our physical health is strangely bound up with our mental tone and with our expectations. The neuralgias which come back at stated times, the sleeplessness which besets us because we get to expecting it, are only too well known. Our very blood discs are affected by our attitudes of joy and expectation or by our discouragements and depressions. Immeasurably more is our spiritual experience shaped by what we expect and intend. We are all the time opening or closing the gates of our inner life to God. Most often we do it, as we do so many other things of our daily life, unconsciously or subconsciously. The set of our habit does it for us—the trend of our disposition, the inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to find God is to expect to find Him; the way to be flooded with the Divine Presence is to set the will and disposition open in that direction. It is, therefore, very important to cultivate this habit in little children. They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that his heavenly Father will speak to him and become real to him. But if we older ones act as though we expected no such event, if we leave all this lofty inward experience out of our religion and give no time nor scope for it in our gatherings, the little folks will naturally adjust themselves to our practical habits, and they will find their inner gate closed up like their elders.

The child
Feels God a moment, ichors o'er the place,
Plays on and grows to be a man like us.

Another point of vast importance in the preparation for worship is the cultivation of the spirit of love and forgiveness and charity toward our fellows. It is almost impossible to open successfully the door of the soul to God if that same door is shut and barred to some human brother. Prejudices, hardness of heart, spirit of grudge, invariably close the eye of the soul and keep the inward life in the shadow of eclipse from God. If you have hard feelings toward the person who sits across the aisle from you, it will be difficult to break through the film and get the face-to-face experience with God.

The cultivation of forgiveness, the practise of charity and large-heartedness, the atmosphere of love in the inward spirit, the shunning of prejudice as a deadly plague, are as essential to true worship as physical atmosphere is essential to breathing. This is one of the ways in which we can prepare for meeting and for worship.

We can still further prepare by using as much time as possible before religious services in meditation and prayer. Some have no time to sit down, to cut away from the tasks of the morning and to collect the soul for its great ascent, but is it not possible to do this more or less well in the midst of necessary activity? To keep from being ruffled, to avoid being fussy and cumbered with cares, to hold the inner helm true even amid cross-currents, may mean more than prayer and meditation do for those who have only to fold their hands and sit in sweet peace. In any case, whether we go to our worship from states of quiet and peace, or from scenes of busy activity, let us all remember that the one essential attitude is intention to seek, to find, to meet and to enjoy the infinite Companion of our spirit.

One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpracticed spectator watching the operation thinks of water as something in which you sink if you happen to fall into it. The swimmer, on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing substance in which he finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirit of one who is bold enough to leave the material shore behind and plunge into His deeps where real life begins.

No wonder birds sing "in profuse strains of unpremeditated art!" They have found their true element. They find the air not only buoyant but invigorating. It raises life for them to its real glory. In God men find, too, their true element and atmosphere. All tired with the heavy effort of being good, suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as though by invisible wings.—American Friend.

THE PIG UNDER THE GATE

For some months, a considerable section of the American population has been "seeing red" in respect to the national dry policy and the Volstead Act, says (Pussyfoot) Johnson in the Christian Herald. Not much is said against the Eighteenth Amendment, but much is said against its enforcement. The thirsty are willing that we have a "dry" law, provided it is not enforced. It is the growing efficiency of the enforcement of the law that provokes excitement and causes the so-called wet element to squeal with all the pathetic ardor of a pig caught under a gate. The squeal is entertaining but not important. The fact that the Volstead Act gate HAS caught the alcoholic pig explains this emotional outburst of explosive speech.

Any honest statistical comparison of arrests for drunkenness invariably shows an enormous decrease of drink arrests since prohibition was adopted when compared with any of the recent "wet" years. But honesty is not and never.

Under the license system, there was developed a very lucrative business known as "jag cures," concerns established for the treatment and cure of inebriates. With the exception of a dozen or so philanthropic concerns, these establishments were on a purely commercial basis. Under the license system, there grew up 65 Neely Institutes, about 200 Keeley Institutes and enough of Oppenheimer and other institutes to make the total something above 300.

Less than three years of prohibition has resulted in closing practically every one of these. In six months of correspondence and effort, aided by the Scientific Temperance Federation of Boston, I have been able to learn of less than half a dozen remaining and these are practically denuded of patients. These 300 enterprises were not closed by law or by public opinion. They accomplished much good in their way. They were closed simply and solely because less than three years of prohibition had so reduced the number of inebriates that their operation was no longer profitable. No flood relief is needed in Sahara and no provisions are required against dust storms on the open sea.

THE MENNONITE

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EDITORIAL

The editor acknowledges the receipt from many quarters of copies of a "Proclamation" issued by the International Bible Students Association (Russellites) which has been diligently and widely scattered throughout the country. The document was drawn up at a conference recently held by this sect in Ohio and is written in a style that recalls the bombast of the late Alexander Dowie of Zion City fame. In terms that riot in generalities the paper accuses the denominational churches and clergy of being in league with governments, statesmen, and financiers to save the world from disaster! It would have it appear that the denominational churches and the denominational clergy sanction with their approval the various international and gatherings in the interest of peace, such as the League of Nations, the conferences at Washington, Genoa and the Hague. It says that leading statesmen are frantically calling upon the denominational clergy to save them from disaster. It challenges them to justify their position taken by them that they can establish peace and bring prosperity on earth and happiness to the people. The charge is also made that during the World War the denominational clergy justified the preaching of "trench salvation" in such a way that it would appear that every minister was guilty of this terrible perversion of the Christian truth. The clergy and their churches are also accused of making frantic efforts to re-establish the order of things. But the most brazen of all is the implication that clergymen and churches everywhere are in agreement to conceal the truth from the people.

No doubt many, as they read these bald assertions, made and scattered to the four winds of heaven, without the least effort to offer proof for their correctness or to cite facts and particulars, will be impressed, for it is one of the failings of humanity to give more attention to the accuser than to the accused and to listen to abuse rather than search for the exact truth. But, any one who takes the trouble to inform himself of the activities and the sentiments expressed by the so-called denominational pulpits and press must surely know that the real facts are certainly contrary to the assertions made in the "Proclamation" except in the case of earnest efforts being made everywhere to save the world from ruin. As we read our Bibles, and the International Bible Students' Association has not a monopoly on earnest Bible readers, we cannot find that it teaches anything but that it is the Christian's duty to respect Governments by rendering everything to Caesar that is Caesar's due and to witness for Christ and against unrighteousness to the end that men might be saved. One would get the impression from the "Proclamation" that this had not been done.

We would like to know who the statesmen are that are so frantically appealing to clergy to save them from disaster and who are the clergy? Strange that their names never got into print or that our church records are so silent about the matter! Statesmen do not have a way of doing such things in this age and were they to listen to the advice of the clergy their ways would show a decided improvement.

We are not in the dark concerning the newspapers reporting cases where "trench salvation" was preached by, to say the least, a few poorly balanced clergymen, to their shame and to the disgrace of the whole Christian faith, but, do the Russellites purposely close their eyes to the mighty protests arising against such a position that came everywhere from the church and clergy? We agree with the framers of the "Proclamation" that war is absolutely wrong, as do the Quakers, the Dunkards and many other bodies of Christians. Why then in the spirit of honesty has there been no distinction made and why are the peace churches and clergy assailed with the accusation of having given sympathy and support to the World War? Are the Russellites, whose young men had to share the detention barracks of the C. S.'s of other denominations, really ignorant of this or do they deliberately wish to deceive?

The challenge in the "Proclamation" calls upon "The nations of the earth, their rulers and leaders, upon all cergymen of all denominational churches, their followers and allies, big business and big politicians to bring forth proof in justification of the position taken by them that they can establish peace and prosperity upon the earth". This statement has on its face the evidence of its mischievous design. It assumes an alliance of the churches and their ministers with rulers, big businesses, and big politicians to bring peace and happiness to the people of the earth. Who ever heard of such an alliance? Before calling for proofs of any kind the International Bible Students' Association had better come before the world with clean lips and offer the proofs for the facts it claims exist. Let them name persons, places, dates in this connection and give us the text of the agreement of the unholy alliance they pretend exists. If they were to do this their cause might be pleaded with a better show of sincerity. One thing is sure to those who know the times and are familiar with the spirit of the church, and the denominational press, the church, big businesses and big politicians do not and will not get along together, the church always standing for higher standards than the others accept.

The absurdity of the whole thing is to be seen in the frequent use of the words **"denominational churches** and **denominational clergy."** Denomination means a name. It is applied to bodies of Christians in harmony among themselves in matters of faith and practice. These Russellites have given themselves a name and having a name they are a denominational body known as the International Bible Students' Association. So then in their proclamation they must include themselves among those whom they would accuse, denounce and challenge.

THE LEAVEN OF NATIVE CHRISTIAN LIVES

Dwellers in neighboring villages note the change. They ask The Way. The good news of the Kingdom of God is told to them. And it is real news over there. They have never heard of such value put on human life. Brotherhood has existed only among castes and groups. Loving kindness is a new conception. No "Extra" handed out by hurrying newsboy is more eagerly read in the United States than this news is listened to by these men and women hungry for the story of redemption through Jesus Christ.

They ask for a missionary for their own village. They camp in the missionary's yard day and night with insistent pleading. What heart-aches these representatives of ours have at such times! They cannot take on more work themselves and they know that no more missionaries are available from home.

It is at this point that the real strategy of the Kingdom manifests itself. Why not train native leaders and thus multiply the missionary's usefulness many fold? Why not indeed? That is just what is done. First, as trained laymen they go out to teach from village to village. Then schools are developed in which to train young men for the regular ministry. And finally, village after village has a teacher-preacher of its own.

This is the genius of foreign missions. It soon develops an indigenous Christian church. A church it is true that needs lots of brothering as it grows and develops, but a church nevertheless, modelled in accordance with the people's needs. A church in India shaped for India's needs and type of mind. A church in Japan that is Japanese in its psychology and policy. A church in China suited to the Chinese. And each with self-government and self-support as an objective. Not that self-support will come in our day. We have been too slow in sending out missionaries for that. But the day will arrive, when with native leadership and native consecration the churches of these nations will stand alone unaided so far as material help is concerned. This will be the missionary's glory.

BY WAY OF ILLUSTRATION

The Chinese Church is well on its way. The National Christian Conference, which met at Shanghai, China, in May, 1922, was the culmination of the work of Christian missions from 1807 to 1922. It was composed of 520 foreigners and 540 Chinese, and represented a membership of 275,000 Chinese Christians. This gathering which represented 130 denominations and other Christian bodies declared that the Christian Church of China shall be a fighter against sin, a faithful interpreter of Jesus Christ, a flaming prophet of God, an obedient disciple of the Holy Spirit and a worthy teacher of the Bible. And a Chinese, T. T. Liu, presented these objectives.

"The Truth shall make you free" is the foreign missionary's doctrine. And he is proving it with those whom he teaches the Way of Life.

OUR MISSION WORK

The Oklahoma Stations

HISTORICAL SKETCH OF OUR MISSIONS IN OKLAHOMA

In attempting to write a brief sketch of the missionary efforts of our General Conference among the Cheyenne and Arapahoe Indians in Okla. it is very necessary that the writer should have access to and time for reading records and reports covering this work and that he should have a facile pen to compile the sketch in such a way as to make it interesting, however none of these necessary qualifications are at the command of the writer; though he has taken some pains to get facts and dates together and to give a general resume. No attempt is made at following up the work in the mission schools only as the worker in charge of a school also labored with the so-called camp Indians while in charge of a school and in as far as schoolwork affected the general mission work. It would, no doubt, be very interesting to many to have a compilation of all the names of those who labored at one time or another in these schools and the positions they filled but that is beyond the present intention.

The work among the Cheyenne and Arapahoe Indians living in what was then known as the Indian Territory was the first effort of our General Conference to do independent work among a heathen people. The effort to bring the gospel of light and salvation to a people that is in darkness is actuated by Him who is the Light; and those who have seen this Light cannot rest content while others are in the darkness. Our General Conference, as soon as it was established, in fact that is the main reason for its existence, began to look towards activity according to the Master's last great command. Acting upon the proper assumption that charity should begin at home our Conference through its delegated officers, after some search, finally took up the work among Indians in the Indian Territory. This choice was facilitated by the fact that the Friends who had tentatively taken up the work among the Cheyennes and Arapahoes were willing to turn this field over to our Conference, and also to the fact that the government agent, Mr. Miles, who was then in charge of these Indians, was very favorably inclined to our workers and to our Conference. The first efforts were made with the Arapahoes at Darlington. As is quite apprehensible and as there were special inducements in that way, work in schools among the young was taken up as the best means of accomplishing the end in view. Since mission school work forms a very component and important part of missionary activity, I shall here, in anticipation, set forth the main reasons for the later discontinuance of these mission schools here in our work in Okla. The discontinuance of our mission schools in Oklahoma must by no means be construed as an admission of the failure of these schools to accomplish their intended purpose. On the contrary, now after the time of a generation has elapsed the indelible traces of the good effects of the work in these schools are to be noticed among these people. In general we find that such of our people who had more or less training in the mission schools have as a whole more of stability about them and it is upon them that the mission today has a deeper hold; though some of them have, unfortunately, drifted far away. Mission schools while generally not in a position to have the equipments that government schools with their liberal appropriations have—yet they have something in their personnel and in their method of conducting the school which no amount of available funds can supply. There are among those employed in the government schools very capable and admirable workers but the school being a government institution must be conducted on such principles as are compatible with the rules of the government: on the lines of tolerance and not within the narrower confines of any religious creed. It is in the nature of the case that certain things are tolerated in a government school which would not be tolerated in a mission school. Under such circumstances the pupil in his formative years is left—and alas, sometimes not even left—to make his choice of that which is put before him as an example: from the best even down to the very lowest, the latter often invincibly intrenched back of corrupt politics, the good influence often being at sad odds with that of the evil. The pupil of the government school has as a whole, compared with one from the mission school, more of an outward polish, is freer in his intercourse with the white man but he lacks depth and stability. This is true in a general way. The following reasons may be given for the discontinuance of the institutions which were doing efficient work and are an essential part of mission work. The discontinuance of government support; the erection of more government schools with ample capacity to take care of all the children and the unavoidable rivalry in securing the necessary number of pupils to fill both schools and the disadvantage under which the mission school would have to labor and the friction which would be apt to be engendered and which in turn would be detrimental to the mission work in general.

Our Mission Workers in Oklahoma

From the beginning the mission schools were furnished from the government rations, clothing, books and various other things necessary for the maintenance of a school. The missionary society furnished the necessary buildings, (In Darlington the government gave $5,000.00 towards the erection of the second school building, the same being then property of the government.) the corps of employes necessary and had entire control of the school subject to inspection on the part of the government. Thus the expenses of maintaining a mission school was very light. As, however, the Catholic church took undue advantage of this and began to monopolize the schools among the Indians, the agitation on the part of the Protestants brought about the cessation of government support to mission schools. This caused many mission schools to be discontinued at that time and more government schools to be erected instead.

About this time the government also built a school at Cantonment though in earlier years our people had been assured that if the mission would erect a school at that place to take care of the children the government would leave that whole field to them and would not build a government school there. As the school facilities thus created were greater than the number of pupils available more or less rivalry would be unavoidable in trying to fill both schools. The government having the control of the Indians and all their affairs is in a position to bring such pressure to bear upon them relative to the choice of schools for their children as to place the mission school at a great disadvantage, even though the Indians might otherwise prefer to place their children into the latter. While the mission school could have been continued on a smaller scale it was deemed advisable under the circumstances and in view of the rivalry and the possible friction which in turn would be detrimental to the smooth progress of the mission work and also in view of the greatly enhanced expense of keeping up the mission school since the support from the government was discontinued—all these and other considerations made it appear advisable to discontinue the school. Another point which helped greatly in bringing about the decision was the fact that liberal opportunity for religious work with the children in the government boarding schools is offered. Just how far-reaching such religious work in these schools is, depends very much upon the spirit in which the individual school is being conducted. In some schools there is a splendid cooperation and very good and effective work may be done, in others an atmosphere which is anything but help-

ful to a spiritual life pervades and the baneful influence of certain individuals is morally and spiritually detrimental to the pupils. However, it is the purpose of the government that these schools shall be helpful and uplifting to the children, but where so many are employed and where politics plays such a dominant part, it is not possible to keep undesirables out or to get them out when once in. But the fact remains that the government offers liberal opportunity for spiritual work in the boarding schools.

I have dealt somewhat at length on this point for the reason that mission schools are a very vital part of mission work and their discontinuance here therefore requires an explanation.

The So-called Camp Work.

Having disposed of the school part of our work I shall now sketch the progress of the work with the older Indians.

While mission work among heathen people had been and was being liberally supported by our people through other channels, such work on our own responsibility was a new venture and both board and workers had to feel their way, as it were. Circumstances and means were not then what they are now. So if in a review of the earlier activities any one should feel inclined to "despise the time of the beginning" he must remember that at that time it took just as much or possibly more courage to make the humble beginning than it takes now to continue the enterprise though it now be so much greater in volume and so much larger in extent.

Our work in Oklahoma among the Arapahoe Indians was taken up at Darlington in May, 1880, by S. S. Haury as our first missionary. There being no railroads as yet in that section of the country at that time much of the building material had to be prepared on the place, thus the erection of the first mission house entailed much arduous labor. The house was finally completed in August of 1881. In the month following a school was opened for the children of the people; the older people themselves were being made acquainted with the gospel as time and opportunity permitted. The study of the language was taken up and it proved to be a large undertaking, yet for effectual work especially in a spiritual line among a people, the knowledge of the language of the people is simply indispensable.

Barely had the work begun when it had to undergo a very severe test. In less than a half year after the opening of the school, in February of the following year, the building that had been built with so much labor and effort was destroyed by fire. The saddest part of the incident was that four children, among them the infant son of the mission family, perished. The government agent, Mr. Miles, did all in his power to help along and to encourage the work all along but especially at this time of trial, he and his employees kindly opened their doors to the homeless till other provisions could be made. It was through his efforts that the Indian Department allowed $5,000.00 towards the erection of a new building, however, with the stipulation that the government own the building to the extent of the amount allowed. Thus the way opened to begin the work over again and on a larger scale than before. Besides others who came from the home churches to assist in the erection of the second building was H. R. Voth who was permanently employed as a mission worker at this time. Not only was the new plant erected a larger one, thus increasing the capacity of this place, but the way was also opened for an expansion of the work itself. A number of picket houses which had been used as barracks for soldiers at Cantonment were offered to our board for the establishment of another school at that place which is about sixty miles northwest from Darlington. H. R. Voth was sent there temporarily to guard the property while definite arrangements for the transfer of the same were being made. At his own request, Haury was sent to Cantonment to open up the work at this place while Voth was given the immediate charge of the work at Darlington.

The work at Cantonment was begun in 1883, at first among the Arapahoes of that vicinity, the Cheyenne Indians being claimed yet by the Friends. In 1884 they relinquished their priority rights to this tribe also, so then the spiritual care of the Cheyennes passed into our hands. However, the training of some of the Cheyenne children in our school was for several years the extent of our influence upon this people. The conditions of this locality together with the aptitude of the people towards an occupation that would keep them in the open air and more in line with their mode of living made it seem favorable to make an attempt in connection with the school to teach their boys the proper care of stock. Any profit that would accure from the undertaking could well be applied towards the support of the school and the Indians would be trained for self-support. However, the undertaking must not have materialized in the way anticipated for the attempt was later given up again.

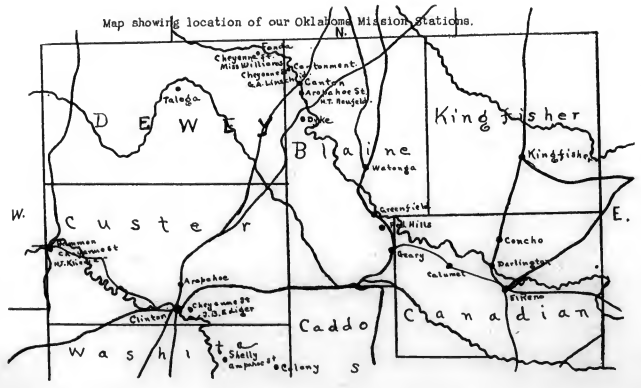
In 1886 a change of missionaries took place at Cantonment, Haury having resigned, J. J. Kliewer, who had been active as a teacher in the school for two years already, took charge of the work and at the same time taking up the study of the Arapahoe language. In 1889 he, however, left Cantonment to take up work among the Arapahoe Indians on the Washita river at a place named Shelly, about sixty miles west and somewhat south from Darlington. He located with a large group of Arapahoes making his home right in their midst, brought them not only the gospel but by example taught them how to maintain a Christian home, how to raise necessary supplies in garden and field and how to care properly for poultry and stock. The work here was continued for about ten years, the gospel seed being sown. This and two other places established later and conducted in a similar manner were abandoned by our Conference in 1896 due to an adverse sentiment in the supporting churches to this method of doing mission work.

At Cantonment J. J. Kliewer was succeeded in 1889 by D. B. Hirschler, but the labors of the latter were cut short by an untimely death the very next year, 1890. The writer has been told that some Indians claimed his early death was due to a disregard of their sacred ceremonies, in that he passed over a forbidden path which leads from their ceremonial tepee to a buffalo skull a little distance away. It is their claim that such transgression is punished by death. However it was typhoid through which he was called so soon from his labors.

After the death of Hirschler there was no regularly appointed missionary at Cantonment for a while; although the superintendents in charge of the school had in their dealing with the parents of the children more or less occasion to do mission work. In 1893 A. S. Voth who had taught in the school the year before became missionary to the Arapahoes of this vicinity and later established himself at a place about 12 miles from Cantonment called Dyke, where he continued his labors until in 1896 when this place was abandoned.

In 1891 R. Petter came to take up the work among the Cheyenne Indians in the Cantonment district. He at once undertook a thorough and systematic study of the language of these people. It was about this time that the missionary was relieved of any responsibility in the care of the school so that both missionaries, the one to the Arapahoes and the one to the Cheyennes at this place, could devote their entire time to the study of the language and a pursuance of their particular work. Petter has reduced the Cheyenne language to writing, analyzing and systematizing the

Map showing location of our Oklahoma Mission Stations.



same. He has translated quite extensively of the Scriptures, the Pilgrim's Progress and besides much other linquistic work has compiled a voluminous English-Cheyenne dictionary and is still actively engaged in the work, now since 1916 among the Northern Cheyennes in Montana.

At Darlington H. R. Voth, having asked for a furlough after ten years of labor and being later assigned to a new field in Arizona, was succeeded by J. S. Krehbiel who divided his time between the work in Darlington and a new field taken up among the Arapahoes near the Red Hills and was in charge of all the work in Oklahoma. The work at the Red Hills ceased to be under the care of the board in 1896 at the same time that Shelly and Dyke were given up, and for the similar reason.

In 1893 another severe test was imposed: fire destroyed the fine brick school building at Cantonment. Through the indefatigable efforts of the president of the mission board by November of the same year a new frame building was erected and ready for use. This test was followed by a further expansion of the work among the Cheyennes in 1894. The new place was taken up on the Washita about twenty-five miles northwest from Shelly and about 6 miles south from a small place called Arapahoe, although there were no Arapahoe Indians at that place. M. M. Horsch, who had been active as teacher for two years both at Darlington and Cantonment was appointed to take up the work in this new field. He at first lived in a small house in Arapahoe but finding it a great handicap not to be living right among the people with whom he was to labor, a small mission house was erected for him at the place where our present Clinton station is, in 1897. The year following also an adequate chapel was built there. This station was at first called Haoenaom, a Cheyenne word meaning a house or a place of prayer or worship. As this name was rather difficult of correct pronunciation it was later changed to its present name, according to the nearby town, Clinton.

In 1898 a new field still farther up the Washita was taken up. The Cheyennes living there are known as the Redmoon Indians, because of the name of their chief man, Redmoon. This place is about thirty-two miles northwest from the Clinton station, and as the latter was then about 80 miles from the nearest railroad point the new place was about 112 miles distant. H. J. Kliewer who had been active as teacher at Cantonment from 1893 to 1895 re-entered the work and was assigned to this field. As it would have been very expensive and also quite difficult to haul building material out such a long distance it was decided to cut native rock for the erection of a mission house. During the time the rock was being cut and the house built the missionary lived in a dugout laboring with the old Indians in camp and the young government school near by.

In 1897 J. A. Funk, who had been active in the school at Cantonment during the previous year, took charge of the Arapahoe work at that place, there having been no missionary to the Arapahoes in this vicinity since the abandonment of the work at Dyke the year previous. Funk took up the study of the language and with the help of interpreters made translations of portions of the Scripture. Just how much language work had been done in the Arapahoe language previous to this the writer is not in a position to know.

Camp Meeeting

In 1898 D. J. Auernheimer, who had been active in the work for a number of years as teacher both at Darlington and later at Cantonment, was sent to take charge of the school at Darlington and as it was decided to discontinue this school he was instructed to make proper disposal of the mission property at that place. On Nov. 2, 1898, he disposed of the property in a public auction and the following day turned the keys of the school building over to the government authorities, our rights to the building ceasing with the discontinuance of the school. In 1900 M. M. Horsch, who had been obliged on account of failing health of his wife, to give up his work on the Washita, was sent to Darlington to minister to the spiritual welfare of the pupils in the two government schools; one right at and the other near Darlington, as well as to the few Cheyenne Indians who were living near there. And as by the changed conditions prevailing it was quite evident that the work here on our part would have to be discontinued entirely, Horsch's main duty while here now, was to close off, as it were, our interests at this place, which he did and our work at the first station which had been built up came to a close in 1902. Horsch, who had by this time acquired a fair use of the Cheyenne language, was obliged to leave the work altogether on account of the complete breakdown of his wife's health.

At the Haoenaom or Clinton station Horsch had been succeeded by G. A. Linscheid. The latter had been active in the school at Cantonment from 1895 to 1898 and now in 1900 re-entered to take charge of the work at this place.

The school at Cantonment was discontinued in 1901 after which the buildings were used for a time as an old home for sick and indigent Indians. This undertaking, too, had to be abandoned due to the aversion of the Indian to being separated from his own people and familiar environments. Now, a generation later, such an undertaking might meet with greater success. As no other suitable disposition of the main building at Cantonment could be made it was decided to take it down and with the material erect a number of other buildings which were needed. From this material there were built in 1907 a missionary dwelling for the Arapahoe missionary about two miles south of Canton to which place also the Arapahoe chapel which had been at Cantonment was moved and there is where now the sole surviving Arapahoe station is located. With material from the school building there was also erected a home for the sisters Kinsinger and Williams at Cantonment. Of some of this material a chapel was built at Fonda, about nine miles northwest from Cantonment to serve as an outstation for the benefit of many of the Indians who had moved farther up the North Canadian river. This outstation was established in 1907 at the urgent request of Mower, the chief man of the Indians living in that vicinity. Some of the material from the school house was used in still other places in the mission. Thus this material continued in its consecrated purpose.

In 1904 G. A. Linscheid was sent by the board to Montana to open the work for our Conference there among the Northern Cheyenne Indians. He was succeeded at the Clinton station by J. H. Epp. The latter's health, however, did not permit him to continue in the work, being obliged to leave again in 1906. This place was then temporarily occupied by the Sisters Kinsinger and Williams until in 1907 J. B. Ediger came to take up the work there. Soon after the change had been made the dwelling was destroyed by fire, and a new one was at once erected.

In 1913 Petter asked for a temporary relief from direct mission work to compile and print his English-Cheyenne dictionary and to rewrite and reprint certain parts of Scripture. In 1915 he completed this work and returned to Cantonment. During his absence H. A. Claassen was in charge of the work as missionary. The following year, 1916, Petter was given the important station at Lame Deer in Montana, as health conditions required a change to a northern climate. Claassen was now permanently placed in charge of the work at Cantonment, while the outstation at Fonda was given in charge of H. T. Neufeld, who had been transferred here from Montana. The outstation, Fonda, thus became, for the time being, a separate station.

In 1920 Claassen having resigned, Linscheid was asked to take charge of Cantonment; as this change would offer the necessary school facilities, which had been lacking in Montana, the offer was accepted. Besides the Cheyenne work at Cantonment he was given the supervision of the work among the Arapahoe Indians at the Canton station, Funk having resigned at this time, Wm. Meeks, a capable Arapahoe Indian, having the immediate charge of the work there. However, in 1921 it was found advisable to make another change. Neufeld was given charge of the work among the Arapahoes with Meeks as assistant and Fonda was once more added as an outstation to Cantonment. In the following year Miss Williams moved to and is now located at this outstation to be of more immediate assistance to the Indians of that vicinity.

Resume

Following are the stations we have in the Oklahoma field together with the mission workers and the number of members:

Among the Arapahoe Indians one station, near Canton, Mr. and Mrs. H. T. Neufeld and William Meeks as assistant; the number

of members is about 75.

Among the Cheyenne Indians there are three stations and an outstation:

1. Cantonment, together with Fonda as an outstation, both places have Canton for post-office. Mr. and Mrs. G. A. Linscheid at Cantonment and Miss Agnes Williams at Fonda. Total membership, 82.

2. Clinton, formerly called Haoenaom, and sometimes Arapahoe, as Arapahoe was for many years the post-office for the missionary who was stationed at this place. Mr. and Mrs. J. B. Ediger with Alfrich Heap-of-Birds and his son, John Heap-of-Birds, as native helpers. Membership, 29. (On Sept. 12th Alfrich Heap-of-Birds passed away rather suddenly.)

3. Hammon, or the Red Moon mission station. Mr. and Mrs. H. J. Kliewer, with Homer Hart as native helper. Membership, 40.

There have been in all nine mission stations or places where for shorter or longer period mission work was carried on by our Conference in Oklahoma. Of these five were among the Arapahoe Indians and four among the Cheyennes. Of the missionaries who had charge of these places and who were engaged in the work for any period of time there were 15, (not including such who were engaged solely in school work). Of these there were thirteen who labored five years or more; five who labored ten years or more, and three who labored twenty years or more in this field. Their combined service aggregates one hundred forty-five years. Of those in the service in this field there have died while connected with the work, one missionary, three missionaries' wives and five missionaries' children.

There are at present on the various mission stations 226 living members. In all there have been received about 400. This does, however, not represent the total visible result of the labors of our workers, for many sheaves were gathered by others on the fields that we worked for a while and later abandoned. In Darlington the first fruits were gathered in 1888 and at Cantonment in 1890. According to the statement of H. R. Voth there were twenty souls (mostly Arapahoes) received during the first ten years from 1880 to 1890. This includes the accessions in the field and also those at the Halstead Contract school for that period of time. Unfortunately there is no record to be found of these early accessions on the church books now in the field. According to the present available record two Arapahoe school girls are given as the first accession at Cantonment in 1896, followed by both school children and camp Indians of the Cheyenne tribe in the next year. It was about this time also that Haoenaom could report its first accessions, and Hammon followed with its first-fruits in 1906.

Many and varied have been the experiences on this field; there have been painful disappointments, especially along the lines of native workers who failed to be steadfast, but there have been many and glad ownings of the Lord. We may truly say and say it gladly: His grace has not been in vain.

They that sow in tears shall reap in joy. He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:5, 6.

G. A. Linscheid.

OUR MISSION STATION AMONG THE ARAPAHOE INDIANS

Jogging out of Canton south and east and then continuing south you will soon come to a small church building standing

Arapahoe Mission Station (Canton)

very near to the road. This is the Chapel of our Mission Station among the Arapahoe Indians, where Brother and Sister Funk have labored a good many years. The parsonage stands back a little and is surrounded by trees. Another small house stands a little to one side. It is the home of the native helper Willie Meeks. The location of this Station is a nice one.

When we were requested to take charge of the work here last fall, we did so with mixed feelings. For it meant to change from one tribe of Indians to another; and the differences between tribes are often very great. In this case the differences are quite marked too. And our impression was that the Cheyennes were standing on a much higher plane. Yet aside from personal inconveniences always connected with a move we did not find the change as difficult as anticipated. (Though we found this station rather dilapidated and the repairs needed as many as the station is old. But we are used to building and repair work by this time; for it seems that God has used us to a great extent in this kind of work. And if He wants to use us thus we want to try and do the work gladly, though it is not always easy.) While we have not been here long enough to draw final conclusions of the work and the people here, our experiences so far have changed our views of these people considerably; and we believe that this field compares favorably with our other fields here. The work has been encouraging; and we feel thankful to God, who has given us His help and guidance.

Now let us take a look at these people as they are today. One of the first things you will notice is that so many speak the English language; in fact most of them. From the earliest time they have made good use of the opportunities given them to school their children. That the language barrier has been removed to such a large extent makes the work so much easier. With the Cheyennes we so often found it difficult to start a conversation, partly because of the language and partly because of their disinclination to talk. We find that these people are very willing to talk with you about their homes, family affairs and many other topics. They too are ready listeners when you read or talk to them from the Bible. All this makes you feel welcome when you visit them; and frequently they express their joy at your coming. In their mode of life you will find that things have been improving. Practically all of our people are now living in houses; and they are also using furniture in their homes, the ground or floor is no longer satisfactory to serve as table and chairs. As to cleanliness the homes vary a great deal, but some are a good example.

As to their being industrious we find much is lacking. There are those who do considerable farming. A good number of the young men were busy as harvest hands. As most of these people do not have much money this may urge them on to be more industrious. From this viewpoint I am glad that they are not a well-to-do people, for to have to work may prove their salvation. And I hope that the shiftless class among them will find themselves forced to work. On the other hand having so little money makes it hard for them in many ways. They often are not able to buy the necessary farm implements, or get the things they would like to have in their home. Yet if they in spite of this shortage, work out their salvation financially; and then buy things with money they have earned, they will value them all the more. Of course it is not altogether out of the question that some of these people may actually suffer for the necessities of life in the near future.

All these things show that these people have been willing to learn and accept the white man's ways. The same thing also is true in religious matters. And here the influence of the Mission School is still living.

Let us turn our thoughts to the Mission Work among these people. We found a nice congregation here with about seventy-five members. As these have all come out of heathendom, we must expect that many things are lacking. There are such who are not much more than name Christians. Some of them may at one time have been more sincere and true but have gone back, others never yet advanced farther. But a number are true and sincere Christians, some of whom would not compare unfavorably with members of our own churches. Yes, there are true Christians here who are trying to follow their Master in their daily life and they are a power for Him. This we can see in more ways than one.

We know that the old heathen religions are rooted very deep. But the Arapahoes as a whole are turning away from them. When one of the old chiefs recently decided to have the Ghost Dance there were only about eight tents in the camp though a few more people came in the evening of the dance. But what is that compared to what it used to be! I asked Willie Meeks about their old religious ceremonies and whether his people still believed in them. He said that there were only a few that did. Another difficulty of the Missionary is the power of the Medicine Men. Here their power is broken and they are only called occasionally. In case of sickness the white man's doctor is generally called, this is also true in confinement cases.

The peyote evil is another thing we Missionaries among the Indians have to face again and again. It at times has been so bad, that it threatened to draw in all of our Christians at some of our stations. How bad it has been here in the past I do not know. But the people seem to have realized where it was leading them to and they turned away from it. At present there are only a small number who still believe in it or who are habitual users of it.

But we do find evils here too. One of the great difficulties is gambling and there is a great real of this. There is also some drinking. As to the moral side of their lives, I have been unable to find out much so far. I fear there is quite a little immorality among them. Another evil, and one that causes considerable ill-feeling among the members, is the habit of gossiping. We also have to contend with the modern spirit of indifferences, and thoughtlessness is spiritual matters.

Yes, this indifference I notice especially in my pastoral work. I have worked with a number of our unfaithful members trying to encourage them to a true and more active Christian life. It is encouraging to find that they are willing to have you talk with them about their errors; and in some cases the results have been gratifying. In one case where one of our members had become a peyote user, I talked things over with him. At first he seemed to resent it, when I started about peyote; but later he thanked me for talking to him, and since then that family has been in church almost every Sunday. But not all cases have worked out so encouraging. Some of those with whom we talked, and who were willing to speak frankly about their Christian life, or rather lack of it, have shown no change. They continue to go on in their careless way. We have failed to arouse them out of their indifference and get them to begin to think. A number of our young men seem to be especially given to this careless way of living. All these need our prayers in a special manner. Pray for them! And also pray for us, that we may be able to do our work as God would have us do it!

Just a few words in closing. As I have already said, this work is encouraging. That there are strong members in the congregation here, we know from the way they carried on the work for about two years without having a Missionary, Brother Willie Meeks having charge of the work. I believe they did well. And while the board decided that it would be better to give them a Missionary for sometime yet, I do not believe that this ought to be construed as a failure for these members. The feeling was that there were so many young members here who needed special care and guidance. Then too this work here is in a critical period just now in that the people are letting go of the old and will take some things else in its place. While a large number of these people are Christians, to lead them into a deeper experience and guide them into a more active Christian life, so that those who are still outside will be drawn in, is the great need here at present. Pray with us that this may be accomplished!!

Heinrich T. and Anna Neufeld.

THE MISSIONARY AS PASTOR

The mission work in Oklahoma has entered the stage where the missionary not only by word and deed brings the gospel to the heathen but where we have organized congregations and the members of these claim a part of his time. This is as it should be. This is what the churches at home and the workers in the field have been praying and working for. But the fact that the missionary has a number of native Christians now changes his work somewhat, or if possible adds to his work.

After a Service (Clinton)

For some reason many of us have or at least had the idea that the converts on a mission field are at once Christians who stand among the waves of temptations like beacon lights. Where is the reason for this view? We do not consider the new members in the home churches as such. We know they are "children" and expect them to grow. How much more so our new members on the mission field. They have given up heathendom. They have been taught the principles of Christianity. But heathendom with its allurements, temptations, derisions, yes even persecutions still surrounds these "children".

Here is the duty of the missionary as pastor to lead, guide, and teach these children and also the older members, so that they yield not but grow in Christ. This requires time, patience, wisdom and special guidance from the Holy Spirit. Many cannot read the Word of God themselves. Others can, but like some of their white brethren seldom do. In our visits we read to them pray with them, explain, encourage, warn.

Our Christians expect us to visit them and have a right to do so. Circumstances have made our Indians wards of the government. Our Indians are so now that they expect the government to do everything for them. Our Indians are by nature great thinkers. But now they leave even this to the government. And when they become Christians it is only natural that they let the missionary do for them spiritually what they expect the government to do for them temporally. Our Christians must learn to "stand" and "walk" without the presence of the missionary. But how to accomplish this is in many cases an unsolved problem.

As a general rule the attendance of our regular Sunday services is a good barometer of the individual Christian's inner life. Whenever we find that they do not try any more to attend the services regularly we have reason to believe there is something wrong. And the hardest work is to deal with a backslider. Most questions that come up have to be considered from so many different angles. "At home" the pastor presents the case to the congregation. The congregation discusses, acts and takes the responsibility. But here we cannot do that yet. The missionary as pastor has the responsibility here though we have in a way organized congregations on every station in Oklahoma.

Years ago, I could not understand why a missionary who under many difficulties had done pioneer work in a mission field turned the work over to the other worker and gladly went to a new field again. Today I can understand. But we cannot all "plant". Some must also "water". And so God gives the "increase". On every station we have some noble Christians who really are beacon lights. But every station also has members who are "weak", yes, some of them very weak. The missionary as pastor learns to understand and appreciate many passages in the epistles of the apostle Paul in a practical way.

J. B. Ediger.

MISSION WORK IN THE GOVERNMENT SCHOOLS

It is undoubtedly known to our readers that the U. S. Government maintains schools on the various Indian reserves for the educating of the Indian children. Before saying anything in particular about the work we as missionaries may do in these schools I should like to say a little in general about these schools for the information of many of our readers.

These Government schools maintained for the educating of the young Indians are of three kinds, the dayschool, the boarding-school and the so-called non-reservation school. The first who are upon Indian reservations, or what once upon a time were Indian reservations. The so-called nonreservation schools are away from the Indian reservations, take in the older children of different tribes and do more advanced work.

The dayschools differ but little from our public schools, with the exception that the children are given their noon meal at the school. The Government employs a teacher and also a matron. The latter with the help of a few of the larger girls prepares the noon meals and the children go home for the night and return the next morning.

In the boarding-schools the children are housed, clothed and fed during the school year, usually going home only during a short Christmas vacation. There are of necessity more employes required in such a school than in a mere dayschool, such as principal, teachers, matron, seamstress, cook, laundress, farmer, engineer and disciplinarian. Then the larger ones of the children are detailed to help in one or the other of the departments, being in the school room but one-half of the day and working during the other half, the pupils being divided into two shifts.

According to government regulations a missionary or missionaries, as the case may be, may

arrange with the Superintendent for one or two hours per week for religious instruction. In the case of the dayschool there is no such provision and it depends altogether upon the good will of the teacher whether or not the missionary can have a half hour per week for work in a religious line. At times there may be a teacher who will be glad, indeed, to have the missionary come in at a stated time each week to bring a religious influence to bear upon the pupils, while again there may be one who will not allow any such instruction. Not so in the boarding school, there the missionary is entitled to two hours per week.

Usually our missionaries residing near one of these boarding schools maintain a Sunday school on Sunday mornings, have a religious service on Sunday evening, and on a certain evening during the week use another hour for Bible study. As far as the Sunday school is concerned the employees at the school are really supposed to conduct the same, but where there is a missionary near he usually acts as superintendent of the Sunday school, and where any of the employees are interested in Sunday school work, they are drawn in as teachers of some of the classes.

Here at Cantonment we had about 90 pupils in Sunday school during the last year who were divided into 5 classes. The two Government teachers were faithful in each taking a class, then Miss Williams, Mr. Linscheid and I each had a class to instruct.

The Sunday evenings at these schools are given to the Supt. or the principal of the school for general non-denominational exercises for both employes and children. According to regulations laid down by the department the Supt. is to either conduct these meetings himself or appoint some one else to do this. In our 18 years experience of religious work in boarding schools (16 in Mont. and now 2 here) it was only during one school term that we were not given the Sunday evenings entirely for religions services. And even during that time very frequently one or the other of the mission workers was called upon to give the main talk of the evening. At times the principal himself would speak to the children and then again he would call on one of the employes to do so. As the Sunday evenings have practically all the time been turned over to us for religious services we have asked but for one more hour per week with the children, this has usually been on Thursday evening.

On these week day evenings we have divided the pupils into two or three groups according to the number of mission workers; each group was taken into a separate room for a half-hour of Bible study, after which all were brought together in the assembly room for the practice of Gospel songs. The reason we do not employ the whole hour for Bible study is because we find that it would be too long a period, especially for the very young folks who become restless, a good many of them being beginners and not able to understand the English; and since they enjoy singing very much they always greet this change after a period of Bible study. During the last school year we had the pupils divided into but two groups as only the first four grades were being taught in this school. Mr. Linscheid took the 3rd and 4th grades while I had the 1st and 2nd. To my group I told New Testament stories using Foster's "First Steps for Little Feet" as a guide and pictures from the S. S. picture rolls to illustrate the stories. The little folks aso memorized appropriate Bible verses, The Lord's Prayer and a few special songs. A dear mission friend kindly gave me her translation of "Gott ist die Liebe" and "Müde bin ich geh zur Ruh" into the English. These songs I deemed especially appropriate for our Cheyenne children as we have them also in the Cheyenne language, and the children of other tribes enjoyed them just as much. I told them to use the latter not only as a song but also as an evening prayer. During the two years we have worked in the school here at Cantonment Mr. Linscheid has covered the whole Bible story with the older pupils using Old Testament stories one year and New Testament the next. He touched upon all the main characters and events, all the while bringing out the plan of salvation, so that the pupils got the whole story in a connected form. He finds now that baptismal candidates who have attended this school, where they get regular Bible instructions, are much more at home in the Bible than such who attended other schools.

It is a great privilege thus to be able to work with the little ones when their minds are plastic and surely it cannot be in vain. A good many of them give their hearts to Jesus while they are yet in school and even such that do not care, later in life, often reminded of what they heard when they attended school. So, recently, a young man who was lately baptized at Lame Deer Mont. confessed that he had not forgotten the Bible Instructions which had been given by Mr. Linscheid while this young man, then but a boy, was attending the Busby boarding school. It is a great pity though that the atmosphere in these Government schools is not always conducive to best results, often destroying good impressions made; but on the other hand one must think how much worse it might be without the good influence of the Gospel.

Cantonment Mission Station

Towards the end of the last school year twelve pupils at this school handed in their names as candidates for baptism, but as most of them were but 9 or 10 years old we considered them too young to fully understand the meaning of the step. The three oldest ones happened to be of other tribes brought here to attend this school and we deemed it but proper to refer them to their own missionaries at their homes. Other six were Arapahoes and as they, too, now have a missionary, their names were handed to Mr. Neufeld for further action, but these also were very young. Of the three Cheyennes one is 12 years old and we are waiting a little while longer hoping to be able to further instruct and receive her a little later. A good many of the Cheyenne children attended the public schools last year for the first time and while it was to their advantage in a good many respects we deplored the fact that they did not get the religious instructions they would have received had they been here in the Gov't. boarding school.

I have in this article dwelt mainly upon the mission work we have been doing here at the Cantonment Gov't. boarding school the last two years, as an illustration of our topic, Mission Work in the Government schools. Other missionaries may work on a little different lines or use somewhat different methods but all hope to attain to the same end—to bring the Word of God to the children, to acquaint them with the same and, if possible, to win them for Christ.

During the 16 years that we were stationed at Busby Mont. we also had this privilege of doing mission work with the children in the Boarding school 9 or 10 months during the year and followed very much the same program as we did here and truly enjoyed that part of the work at all times. About 30 of the older pupils were baptized during that time at Busby some while yet in school and others after they had quit school, and still others who attended the Busby school were baptized by their missionaries in their home districts, showing that the Lord is able to bless and does bless our feeble efforts put forth in the work of His kingdom.

Anna H. Linscheid.

MY WORK AS A MISSIONARY

Many have asked "Just what is your work? I do not know." In I Cor. 12:28 we find that God has appointed "helps". It may be that I am a "helper". Perhaps the best way to make it clear will be to tell some experiences.

The camp work has been considered the first of importance. We say "camp" from habit. When I came to the Mission the Indians lived in large camps. One could easily spend a whole day in one camp visiting from tent to tent. But that was a good many years ago and circumstances have changed. The Indians live in houses largely now, and are expected to stay each on their own land. Some do not have houses, but put up stationary tents. So camp visitation is not often literally true. During the summer it may be. All the Indians gather once or twice, and spend a week or two and sometimes longer in a very large camp. That is a good opportunity to see many, but their minds are often on the details of the gathering and we do not have the best visits then as a rule. In the scattered homes or camp, their doors are always open. Of course we would not go in if they were not. I recall years ago when I could speak only a little Cheyenne of a few instances where I was not wanted. I accepted the situation, but set about it to win an invitation in. It did not take long. Our Cheyennes are a courteous people.

Our first purpose in visiting them, as in all other branches of our work, is to give them the Word and to speak to them of the Saviour, to encourage and strengthen the Christians. It is natural that these opportunities usually come best in unhurried visits. They are good entertainers. It is pleasant to sit and listen to what they have to tell and so find what is on their minds, and lead on from that. They are a religious people and it is easy to lead the conversation that way if they do not before you. I have felt that my work was mainly among the women. But there are many opportunities with the men when they are at home. If working near they usually come in to share in entertaining and listening. The women are free when alone but usually quiet when their husbands are present.

There is a great difference in the homes. Some are clean and orderly. Not all Christians are model housekeepers, nor all non-Christians the opposite. In some cases it is the reverse. But on the whole the putting away of the old makes room for better things in the homes as well as the hearts. One feels the difference between a Christian home and one where they may say that they "believe in Jesus" but He has not been accepted as Savior and Lord. In some we find true fellowship. Let us go to one. It is not long after there has been special prayer for them. One and another tell of complete relief from pain of long standing. Now they eat well, sleep well, and are free from headaches and rheumatism. This means a good deal for they have been asking for medicines for these afflictions for years. But one in the family is still not well, and another has just taken the flu. They are still burdened. We read His message and then earnestly come to Him in prayer for a better knowledge of His will and a closer walk with Him, bringing these burdens with thanksgiving for the many blessings. "Give us strong hearts and protect us from the Evil One" is the prayer of the Host.

Not all of the so-called "heathen" are any longer ignorant of the Word of God. One woman told me one after another of the Old Testament stories not losing the lesson. In answer to a question I read the story of the Fall. She said: "It is true. I know it is true. Because when we see a snake we always hit it on the head, and they are always trying to bite our heels." She tells me she gets very angry and fears she could not live a Christian life. There is a longing there for the Savior from sin and its punishment, and we will not give her up. Will we?

But not everywhere do we find true seekers after the truth. One tells us he is "afraid to go to that church for fear he might get like those who go there," leading to an opportunity to complain of the Christians. But he does not go further when told that we read in the Word that, "every one shall give an account of himself to God."

We try to visit any who are sick. Those who are well appreciate it as much as the sick. Often a little simple medicine with the Lord's blessing brings relief. If this is not to be, the comfort and relief of heart He gives is beautiful and wonderful. What a contrast to the heathen darkness! In the way of nursing we can do only a little unless the patient is near so we can see him once or twice a day. Some have come to the Mission and had continual care. These were mostly such who had no hope of recovery, yet some did recover. Others were given comfort of body and confidence of heart which made the last days hours of triumph and restful expectation. Some of the readers will recall the woman who was with us three months with such a large sore. She improved a while and then suddenly went down with the flu. She had confessed her Savior while with us and was received into the church. Her husband who had drawn back came nearer again, and her son-in-law has since become a Christian. Your prayers helped win this victory. Be not weary.

We have weekly Women's Meetings which in other words might be called Sewing Societies. We are making Christmas presents for next Christmas. This is the second year we have had it at Cantonment. There the women who attend are nearly all Christians. The purpose is not alone for work, but a Christian social gathering, and then the short Gospel service at the close. Mrs. Linscheid and I share the responsibilities of these meetings. The interest seems to be growing and we trust it is also a part of His plan.

Along with other work there seems always to be need and time for the Sunday-school. For years I have had an interesting class of boys or girls at the Government School. Some years a section of the mid-week meeting there. Most of the children become Christians and are received into the church when old enough.

Sometimes it happens that there is need of a supply for a church service. Then I help out cheerfully. Since we have had from time to time, and now permanently, two churches for one missionary, such occasions come more often. I am glad not to take the responsibility regularly.

Then, too, we are called to the open grave to bring the word of comfort, the message of life, the assurance of the blessed hope, and sometimes the word of warning. Formerly the nearest relatives went alone to the burial. Now there are more, but usually few.

A few weeks ago an old man came with his wife's body on his wagon ready for burial. He asked where he could make the grave. Said his son would soon come to help him. They were from another district. He said that both he and his wife were Christians and he wished prayer at the grave. So when all was ready he came to tell us. By that time there were eight men present, only one of whom I was sure was a Christian. With reverence they waited in the hot sun and listened to the precious Word of Life. This word which the Lord of Earth and Heaven has promised "shall not return unto Him void." What a grand promise this is to those whose life's work is to give it!

These are some of the ministries which I think of as "my work." Then there come also some more ordinary tasks which have their place. The Indians come often to the home, and are always welcome no matter what we have to drop to have them realize it. They would like to have a letter written to the Agent, or to some friend in Montana or elsewhere. Or they want medicine for some sick one. Or a new school dress is needed. They have the cloth but do not know how to make it. Some have learned to do very nice work independently at home. Others need help and encouragement. Another may want a picture framed, or to store some possessions while they go on a district visit. One brought thirty little chickens for me to look after six days. Now and then one is taken to a hospital for thorough examination and possibly an operation. Last winter I was two weeks in Bethel Hospital with a dear Christian girl and after it she was six weeks with me in the home. Others have come to stay a few days or a week. Again our homes become a refuge for women and children fleeing from drunken sons and husbands. Doors open quickly day or night to let them slip in out of sight until the fury is past. This does not happen with many but with few repeatedly. Some come to the house asking for work. "Got a job?" was often the brief speech of one young man at Cantonment. Here at Fonda one comes and sits and waits for me to guess his errand. At first he came several times and it took me nearly a week to guess it. But now we make quick work of it. I find him also an attentive listener to the message.

Most of these experiences are the experiences of every missionary. Some we meet together, for we are working together continually, "workers together with Him." Just which influence, or was it all together, that brought the soul into closer touch with the Savior, who may know but He who "gives the increase." And what does it matter while He is glorified?

Is there any work more full of opportunity? more interesting? with more variety? that gives more joy and satisfaction? that promises more in the beyond? And there is room for every one in this blessed Master's vineyard. Pray for us that "our hearts be strong and that we may overcome the Evil One."

Agnes Williams.

Fonda Mission, Canton, Okla.

ALFRICH HEAP-OF-BIRDS†

Alfrich Heap-Of-Birds was born in March, 1869 and died September 12, 1922. The records show that he was baptized by Rev. H. A. Sims (Methodist). The date is not given, but when the congregation here was organized by Bro. Horsch, February 19, 1899, Heap-Of-Birds' name is among the "charter members." He has been a mission worker under every missionary on this station. He had been in school 2 years and 6 months. He enjoyed reading his Bible. Many times when I came there I found him reading his Bible. He did not only read but remembered what he read. His Bible knowledge was simply remarkable. His last years were not easy. His decided stand for his Redeemer Jesus Christ and against "peyote" often made it hard for him. But he stood firm.

He was sick only a short time (acute diabetes). He knew that he was seriously sick but he did not complain. As text for the funeral sermon I took his favorite chapter, St. John 14.

J. B. Ediger.

A DREAM (?)

Vehoze (War-Path-Woman) was the wife of a Cheyenne priest or medicine man. As such she knew all the heathen customs and religious ceremonies of her tribe. The sun dance with its symbolism, the sacred arrow worship and the interesting legend of the prophet, Mozeeoéve, its founder, were all very familiar to her. She was now sixty years old and for a period of perhaps forty years she had accompanied her husband in his "treatments" of the sick and, therefore, had quite an extensive knowledge of the different herbs used by the Indians, as well as the many songs, ceremonies and rattles used in their heathen practices. Did she really have faith in all these things, or did her experience prove to her the vanity of them? Who knows? After repeatedly, though very fragmentarily, hearing the glad tidings of the gospel of salvation through Jesus Christ, did she still have faith in her heathen religion, or did she merely adhere to it because it was distinctively Indian and therefore was held in higher esteem than the teachings of the Lord Jesus Christ? Or, did she perhaps reason that it was more profitable to her materially, if she and her people remained in the superstition and darkness of heathendom, rather than to accept the truth and the light of the Gospel? To a heathen priest or priestess the heathen religion has indeed many charming attractions, as it involves many feasts, gifts and honors, filthy, worthless and vain as these may be.—Sickness came to Vehoze. All heathen efforts to restore health and strength were in vain. Many times the medicine men bled her by cutting small openings in the skin of her head to relieve head-ache or the fever. Over her body could be seen the red and blue spots where these men had tried to suck out the sickness or the evil spirits that caused it. If one medicine man failed with all his herbs, rattles, songs, prayers and ceremonies, another would be called to try his luck, or they would put forth their efforts unitedly. The limbs would be pulled and stretched in every direction, the muscles vigorously rubbed and kneaded. The medicine was not only administered through the mouth and nose, but was often used externally by spitting, sprinkling or rubbing on the affected parts. By a very graceful motion of the hands over the sick body it was indicated what course the medicine should follow and where the sickness or evil spirit should be expelled. Whether in her case red hot irons were used to burn out the sickness, as is usually done in cases of apoplexy, we are not able to tell. However, it is often a miracle that in spite of the treatment the patient recovers. In such instances the medicine men receive all the honor and are liberally remembered by feasts and other gifts. On the other hand, if the patient succumbs, the excuse is usually given, that all would have gone well, if only one certain thing had not happened long before the medicine men were called and which finally caused the death. Or, sometimes the remark is made, that it was God's will that the person should die and therefore it was best so.—As in other cases, so also during the sickness of Vehoze, the medicine men, after working themselves and their patient to a state of exhaustion, would sometimes turn to the missionaries (if they happened to be present) with the remark: "Now you go ahead with your doctoring, we have done all we could do". One could see the look of disappointment on their faces when they were told that the missionaries do not work that way. Though they bring food and medicine to the sick to help them physically, their main object in coming is to tell the sick the glad story of the gospel, that through Jesus Christ God forgives sin and promises everlasting life to all who repent of their sins and believe in Christ as their Saviour and that whoever accepts this salvation has the peace of God in his heart and trusts in Him in sickness and in health, knowing that all things work together for good to them that love God. An Indian, like many whites, lays much more stress on the temporal things than on the spiritual. He prays, and asks the missionary to pray, for health, long life and an abundance of food. Spiritual things and the life hereafter are matters of secondary importance to him.—We had frequently visited Vehoze and she had heard portions of God's Word read to her in her own tongue, but she gave little response to these things. As is usually the case, so she too seemed to think that the main duty of the missionary is to furnish material aid, such as food, clothing and medicine. Often the missionary is their friend only to the extent that these things are furnished.

But one morning she sent a young Christian woman to the mission with the message that the missionaries should come at once, as she had something very important to tell them. On our arrival we were surprised to find that all was so quiet and that the medicine men had all left. When we entered the tepee, we found Vehoze sitting on her bed, looking at us very pleasantly and stretching out her hand to greet us. Also her husband greeted us very cordially and said: "Vehoze called for you and it is good that you have come. She will now tell you her story". The woman spoke about as follows: "I have been sick a long time. You have often come to see me and have brought me some food and medicine, and even some clothing that good white friends send to the Indians. I thank you for all these things. But you have also read God's Word to me, for which I never thanked you, but I want to thank you now. I always thought that the Indians go to heaven when they die, but I have found out differently. Last night my spirit left my body and I came to the door of heaven, but it was locked. I knocked and asked for admission. A voice from the inside spoke to me and said, "Who are you and what do you want?" I answered that I was an Indian woman and wanted to be admitted into heaven. But the voice said "you are not ready to enter here, you must go back to earth and find out from the missionary what is necessary for you to do that you may be prepared to enter here." So here I am again in this body, that I may learn from you about the way that leads to heaven".—How eagerly she listened to the story that Jesus is the Way, the Truth and the Life and that God so loved the world that He gave His only begotten Son, etc. She seemed to be somewhat surprised when we told her that repentance of sin and personal faith in Christ were of more importance than baptism. She said: "I am so glad to hear that if I repent of my sins and believe in Jesus and trust Him as my Saviour, I can get to heaven, even without being baptized. If I should become stronger in body, I want to be baptized, but if not, I have no fear of death any more."—Vehoze lived on this earth only a few days longer, but during that time she was a constant witness for the Master and a shining light among her people. All the Indians talked about her "vision" and did not seem to doubt the hand of God in the matter. Some asked us whether we believed in dreams and visions. Our answer was that if God uses them to teach the same thing that He teaches through His Word, we do believe in them.—What a change we found during our visits in these few days. No medicine men were to be found with their rattles and ceremonies. They had voluntarily left, as if conscious of the fact that they had no business to meddle with affairs in which God's hand was so plainly seen. With the quiet surroundings and a longing to hear more of God's Word, it gave us joy to read to Vehoze daily some of His many promises. She frequently spoke of her coming death, but without fear, knowing that the door to heaven was now open for her. Soon the day of her deliverance came and she calmly passed away with the assurance that her spirit would be admitted into the heavenly home, not because she was an Indian, but because she had accepted the Christ, who is the Way, the Truth and the Life. The Indians said: "Vehoze has died as a Christian and she shall be buried as a Christian." Her face was not painted and her personal property was not burned or given away, as is usually the custom. At the burial there was a short and simple Christian service. The loud heathen wailing was not heard. None cut any gashes into their flesh or cut their hair to show their grief. No spirits of the dead were called and no Indian pony was killed that its spirit might accompany the spirit of the dead into the "happy hunting grounds". All the Indians seemed to be convinced that God has proven to them in such a wonderful manner, that Christ is the Way to heaven and that the "Indian way" is a false way.—The body of Vehoze rests in the mission cemetery, awaiting the great resurrection morning, when the dead in Christ shall rise. Her spirit, we are confident has returned to the One who gave it. Near her grave are also those of her husband, son and grandson, all four in a small enclosure. So near to each other in body and yet what a great gulf there may be between the abodes of the spirits. The whole family of Vehoze is now extinct, but her "dream" is still remembered and spoken of by the Indians, but, alas, too little heeded.

H. J. Kliewer.

"MY THOUGHTS ARE NOT YOUR THOUGHTS."

"For my thoughts are not your thoughts, neither are your ways my ways, said the Lord." Isaiah 55:8. If this was not a verse from the Bible, we would at times be apt to object to the ways that we are led. And though we are directed into different ways from what we plan; if we left the Lord have His way, everything will turn out well. We at times failed to understand the guiding hand of our Master, but if we look back now we must say: "All the Way my Saviour leads me." Yes we have learned to understand the above verse in the years that we have been in the Mission Work.

Our plan was to spend the winter of 1912-13 in Gretna, Manitoba, where my husband had again accepted a position as teacher in the Mennonite Collegiate Institute. We are almost ready to leave, when a call from the Mission Board changed these our plans. We were asked to come to Cantonment, Oklahoma, to study the Cheyenne language under Missionary Petter and enter the work among the Indians. So the fall of 1912 found us in Oklahoma studying instead of teaching in Manitoba. Brother and Sister Claassen were our co-students and we all enjoyed the study very much. Not all the workers among the Cheyennes have had the privilege of studying for six months before taking up actual work. Yet, we, the privileged ones, after some years of work with the Cheyenne tribe, do not now use that language. Brother and Sister Claassen have been led other ways. And we too, though still with the Indians, have been transferred to another tribe, the Arapahoes. At that time we each had a Sunday school class with the Indian children in the Government school. I was asked to teach the class of little girls, mostly Arapahoes. Now after nine years these same girls are in our care again.

In the fall of 1913 we were sent to Busby, Montana, to help Brother and Sister Linscheid in the Busby field with its outlying districts. The winter we mostly spent in getting settled and in the language work, taking up actual work when they left for vacation in the spring of 1914. That fall the board found a change among the workers necessary, and we were asked to go back to Oklahoma at once. So we disposed of some of our belongings and began to pack. But this was not the Lord's way, and He also removed the causes on account of what this transfer had been planned. Then too Brother Wiebe at Lame Deer taking sick just at this time seemed to point to our staying in Montana. So when the board reconsidered the matter, we could all see that it was the Lord's will to keep us there for the present. We stayed with Brother and Sister Wiebe till he was on his way of recovery, then unpacked and made ourselves at home again at Busby; helping out at Lame Deer through the winter. In the spring of 1915 we opened the Muddy district as an Outstation. Then as Brother Wiebe did not fully recover and regain his strength they went on furlough that fall. We moved to Lame Deer temporarily to take their place. But as the three months of rest did not restore Brother Wiebe, and they were not able to return, our lot was to settle down for good and dig into the work. We harvested many a blessing from the work that Brother and Sister Wiebe had done. But it seemed as if we were to be in Oklahoma. It was His way, not ours; and we found it hard to submit to His leading. Having enjoyed our work at Lame Deer for one year, the Board found it necessary to transfer Brother and Sister Petter to Montana and us to Oklahoma. On August 30, 1916 we and our two children bade Montana goodbye. The trip to Oklahoma per auto, a distance of 1400 miles was very interesting.

In Oklahoma we were glad to meet with Brother and Sister Claassen, with whom we had started out together, as well as Sister Williams. They were to continue in the work at Cantonment and we were to go to Fonda. This latter had so far been an outstation and some building was necessary. But as the large camps were no longer located along the river as in earlier years, the Indians having scattered more to their allotments; the location of the church which formerly was very desirable was now out of place. After studying the conditions over winter a nice location was chosen and the board purchased the necessary land. Building preparations were then begun and the cornerstone for the new parsonage was laid October 19, 1917, exactly one year after we reached Oklahoma. The repairing or building up of a station takes much of a missionary's time, and the language work has to suffer a great deal. We found Fonda a field with many discouragements and few visible results. After having worked there for five years we were again called to another station. Why and how we came to the Arapahoes is written in another part of the supplement.

"My thoughts are not your thoughts, neither are your ways, my ways, said the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." Isaiah 55: 8, 9.

Heinrich T. and Anna Neufeld.
Canton, Okla.

A WORD FROM WILLIAM MEEKS, OUR ARAPAHOE NATIVE HELPER

The story of my life is as follows: In the beginning I will say that when I was old enough to understand what was said to me, my father gave me a strong lecture. He said: "Now my boy you see that I am getting old and I cannot be with you all the time. You are big enough to go to school and to understand what is said to you. You must always be good and kind to your playmates and to your teachers and you must always listen to what is being said to you and to obey all orders given you."

My father also said to me that there was a Creator in heaven, and he said that I should always pray to Him and not to worship nothing else, (anything else). He told me: "There are many things our people worship; but they never get no (any) success out of it. Keep away from these things and do not join them. I joined most of them, but they never helped me. I used to believe in spirits, they used to talk to me. Sometimes I seemed to see them; at other times I just heard them. If they talk to you, don't believe them. They deceive you. It will not be right what they say to you. Because what they say to me, did not come true at all." Now while my father had all this, he must have been looking for something else. For he told me not to listen to such. He said: "There is a great Being who created all things. And if you wish to succeed in your living you must always talk and pray to this Creator which is in heaven. If you cannot say many words, say two or three words. Say, help me! He is everywhere. He is in here while I talk to you and is listening."

And today I am thinking about what my father said, I wonder where he got this. And it is through my father's talk that I came into contact with the Creator. I saw that in many things he was right. And I think it is this that brought me to the truth. I believe man by nature is unclean until redeemed by Christ the Lamb. Now that we are clean through Him, He invites us to be yoked up side by side with Him in fellowship and service. I have worked at different trades and I finally struck the work I like very well. And to this day I am still clinging to it.

William Meek.

REMEMBER

—that the mission work of the General Conference had its beginning among the Cheyenne and Arapahoe Indians in Oklahoma (Indian territory).

—that this work has been a stepping stone to our churches for larger activities at home and abroad.

—that much labor, time and money has been spent here.

—that Christ says: "It is more blessed to give than to receive."

—that the outward results have not been great, but the Lord looks at the heart.

—that the Indians are the original owners of this land, we call ours and look upon the whites as intruders, who try to force upon them their civilization and religion.

—that we all have found a home in the Indian country and should aid them to find an eternal home with God.

—that the Indians have reason to look with suspicion upon the white man and his religion.

—that the Indians have no idols, but have a much higher conception of the deity and stand morally higher than most other heathen.

—that what they especially need, is the saving knowledge of the Lord Jesus Christ.

—that the Indians are close observers and judge a man's religion by his behavior. They watch YOU.

—that there are about three hundred Indian tribes in the United States, mostly in Oklahoma, where we do mission work among two tribes.

—that each tribe has its own unwritten language which is very difficult for the missionaries to acquire and for the Indians to read.

—that the Indians live very much scattered and it requires many workers among comparatively few people.

—that is is almost impossible to obtain efficient and faithful native helpers.

—that these native helpers, the Christians and the mission workers need your special prayers.

—that the Master's cause is your cause.

THE S. S. LESSON

Dec. 3.

Jesus Sending Out Missionaries.
Luke 10: 1-11.

Golden Text:—"The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2. The time for the ministry of the Lord was coming to a rapid close and there was a great territory yet to be covered. There was nothing that so hung upon the mind of our Lord as the sight of the great masses, hungering for the bread of life, with so few to bring it to them. Those who think that God is a being far off who hardly concerns Himself about the needs of

men should here note how that His son proved His concern for them. In every age God has been exercising Himself about those who are without the life that He brings and, in this age in which we live as in no other age, have the agencies of God been active for the salvation of all those who will accept Him. And yet there are masses and masses who are ignorant of the Love of God and strangers to Him.

Jesus appointed seventy to be sent forth. What a glorious honor that was! They were to be doing the work that He was doing and they were to have a part in the task of winning for Him a following out of the world of sin. It is no small thing to be trusted of God with a responsibility in which the eternal happiness of souls is concerned. We who are called to such a work should be happy in it knowing that we are doing the best thing in the world for men, but we also should not forget that our unfaithfulness to the task may bring an eternal loss to those whom we should reach.

Seventy was a considerable number, but, in the presence of the work they were but a handful, nevertheless, the number seventy is the number of perfection. They had a part in a perfect work. They were selected two by two. This is the Bible method. They could be of encouragement and assistance to one another, they could pray together, one could supply what there was lacking in the other and they could bear witness to one another's testimonies. God seldom appoints a man to work alone. The best work we do is when we work together, not always in large companies, but in company with one another. Perhaps few of us think just how needful we are to those with whom we labor until the time comes when we must stand alone. Then it is that we realize how gracious God is in giving us intimate associates.

Another great honor the seventy enjoyed was that they were to make ready for the coming of Jesus. The country was full of little towns and cities and they were to enjoy the rare privilege of making them acquainted with the Lord. There are many pleasures in the Christian life and among them not the least is the joy of knowing that there are those who know Jesus because of our efforts. You may do many good things for people but the best thing to do for them is to lead them to know the Lord Jesus Christ as their Saviour and to make ready for His coming. In doing them this favor you contribute to their present and eternal happiness in a way that could not otherwise be done.

Jesus compared their field of operation to a harvest field in which they were to do their best and at the same time pray for more laborers. They were to recognize the importance of doing their work immediately, before the harvest would spoil. Work and pray, was to be their motto. Some think that all to be done is the praying, others try to work without sanctifying their efforts with prayer. Only as we engage in the work can we realize how much we need to continue in the exercise of prayer and if we pray rightly we surely will work all the harder. The harvest field calls for faith. It takes faith to prepare it for the crop, it takes faith to undertake the task of reaping, it takes faith to continue when the task seems too great for one's efforts, but God, in His love will send help to those who depend upon Him and the results of the labors will be precious souls garnered in His heavenly garner.

The instructions given should have our careful consideration for they will be helpful to us in our efforts. They were to go as lambs among wolves. The child of God is always in the face of dangerous enemies and persecutors, yet the power of God is so exercised that the lamb accomplished the will of his heavenly Father and the wolf is the defeated power. They were not to carry unnecessary baggage. Theirs was to a mission of faith and God would take good care of them. Do we try God to that extent in our day, as we should? They were not to waste time in useless salutations. Their business was serious and requires haste and the ideal gossip by the way would only hinder the Gospel's progress. Do we waste too much time in idle talk when we should be hard at work?

Every house that received them was to have the blessing of peace upon it. "Peace, sweet peace, the gift of God's love" is the offering that the messenger of God alone can bring into the home. They were to accept reasonable entertainment as the right of those doing God's work, but they were not to be gadding about in search of entertainment. It was all serious business for them in which their great Father was supplying all their needs as He does for all His workers. The city and the home that refused them brought a curse upon themselves. It was not the curse of the messengers nor the curse of Christ, but their own curses that they brought upon themselves. Every soul that hears the Gospel and is lost in spite of all that Christ and His Ministers have done to save that soul.

The return of the seventy was one of joy. It is always a joy to be engaged in God's work. The results bring Joy to the heart. Here the very devils were subjected, but every good work for Christ means that a victory has been won over devils.

THE C. E. TOPIC

Dec. 3,

Better Speaking.

Prov. 10: 10-21.

Speech is one of the things that makes man different from the rest of the creature world. Not only are we thereby able to express our emotions and our desires, but in it the most abstract ideas that ever possessed the human mind may be expressed in terms that others can perfectly understand. Were it not for speech it would be impossible for us to know or tell about God. Like the desire for communion with God, the desire for immortality and for righteousness must be closely related with the ability to express one's self in articulate sound. Man may sometimes be lacking in the things that go for making him a cultured and effective being but the use of speech is never lacking. Try as they will, unbelievers have yet successfully to demonstrate that there was a time when man, like even the most intelligent of creatures, was without the means of communication with fellowman through the spoken word.

As with all the superior gifts that God confers on man, the gift of speech brings with it a responsibility that may not be avoided. Certain duties related to religion are wrapped up in our ability to speak. We are to Pray, to Praise and to Worship God. We are to speak truthfully and justly, our speech is to be clean. We, as Christians have a mighty task in the ability to witness for God, against sin and in the interest of righteousness. To be silent along these lines only marks one as an exceedingly undutiful child of God who will one day be called to account for every idle word and for every idle silence.

They say that silence is sometimes golden. This must be true if we use our speech for that which does harm either to ourselves or others. The wisest man is always cautious with his best gifts. He will neither waste them or abuse them. The wasted words of our lives are like so many ghosts that haunt us day and night and make us feel that we have not been diligent or faithful in the use of the most remarkable talent that God has given us. Nothing is so pitiful as a spendthrift, not only in money, but in other valuable abilities. When the time comes that God will call to account for all that has been said there will be multitudes who must confess to having wasted words that should have been devoted to worthwhile purposes. Do we realize the wonder of being able to speak to God? He has made it possible for the creature to unburden his soul before Him. This talking with God we speak of as prayer. It is a glorious privilege. It offers opportunities in which our present and eternal welfare are concerned. It is a duty for all His children. Imagine the kind of a child it would be who would not speak to his earthly father. How much more then is talking with God a duty? In talking with God, however, we must be able to speak the language that is His language—the language of love. We can hardly conceive of a prayer being made in any other spirit than the spirit of love. God hears the cry for mercy, for forgiveness, for help, and for other kinds of blessing, but behind then there must be, if the prayer is effective, the feeling of love to Him.

The better kind of speech must be pure speech. It dare not be marked with the taking of the name of God in vain. Of the many offenses of our day the sin of profanity seems to be on the increase so that some would hold it to be merely a little sin or a slip of the tongue. In answer to this, God says, "I will not hold him guiltless that taketh My name in vain." All useless and purposeless uses of the name of the Deity is sinful profanity.

The better form of speech is a gentle way of speaking. The user of harsh language makes himself as harsh as his words and it tends to make those around him harsh and bitter. A thing is best said when it is spoken in the simplest language with all the courtesy that can be commanded. Jesus was in His dealings with those who were dear to Him the gentlest of beings and the true follower of Jesus will soon be marked as His follower if, like his Master, he punctuates his speech with gentleness. Paul advises that speech be seasoned with salt. What did he mean but its flavor should be brought out. The speech that is kind, that shows that it thinketh no evil by speaking no evil comes nearest in character to the speech of our Lord.

Better speech is truthful speech. Some lie to deceive, others exaggerate because they will not be accurate and want things to appear what they are not. The one who deliberately lies should be reminded that we are taught that, "without are liars." A liar shall not enter the Kingdom of God. Let the one guilty of the so-called **white lie,** remember this. Overstating a truth is as much of a lie as misstating one. In this connection we might mention the flatterer. He is neither sincere nor honest and what he says is for an evil purpose. Beware of the flatterer. He comes with no good in his mind and surely love cannot be the motive of his speeches.

The clean speech is the only one that a clean heart can utter. Smut and impurity and immoral mockery are the children of filthy hearts that go forth on a devilish mission of adding to the filth that is already poisoning the world to the extent of sending souls to their doom. In their hearts men every where despise the filthy talker and, if men so despise them, what must be the contempt in which God holds them?

friends who deeply mourn his loss. Funeral services were held on Friday, August 25. Interment was made in the Bethel cemetery, his pastor speaking words of comfort on John 11:28 b.

Hunter—Effie Elizabeth, daughter of Mary and Claude Hunter, was born near Versailles, Mo., January 10, 1917. She was the oldest child of a family of four children, of whom one little brother preceded her on the day of his birth. The little girl contracted the scarlet fever while attending school. She had never been sick a day and was unusually active and strong. It was hoped that because of her physical strength she might be spared but it was not to be; her end came peacefully Friday morning, October 20, her earthly pilgrimage being 5 years, 9 months and 10 days.

She is survived by her sorrowing parents, one brother, Carl, one sister, Bernice, her grandmothers Hunter and Kauffmann and many other relatives and friends who deeply mourn her loss.

Interment at Freedom church, October 21, Rev. P. P. Hilty speaking on Ps. 16:6.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

DEATHS

Lehman: Thomas W. Lehman, son of Rev. and Mrs. P. P. Lehman was born near Fortuna, Mo., March 19, 1887. He grew to manhood on his father's farm, and with the exception of one year, when he attended Bluffton College, had always resided in the community where he was born. When 19 years of age he became a member of Bethel Mennonite church and has always been an active and faithful member. On March 28, 1912 he was united in marriage with Miss Alpha Loganbill of near Excelsior, Mo. This union was blessed with three children, all of whom are living. Mr. Lehman had been somewhat indisposed during the first part of August. About three weeks later it became evident that he had contracted typhoid fever. The fever was seemingly held under check at first, but later it took a sudden turn for the worse and he finally succumbed on the morning of August 24, bringing his age to 35 years, 5 months and 5 days.

Mr. Lehman was a highly respected, an energetic and a useful man. He was greatly devoted to his happy family. He was public spirited and enterprising. But what could be said of him in the immediate circle in which he moved also be said of him in his church. He had been the Sunday-school Supt. during the previous year; the teacher of the young men's class and a member of the board of trustees at the time of his death. In him his loved ones, the community and the church loses a faithful husband and father, a good citizen and a dear Christian brother. But our loss is his gain. The departed is mourned by his loving wife, Mrs. Alpha Lehman, his children, Tilman, Ruth Elizabeth and Eldon W. Lehman, his brothers, John, of Fortuna, Mo.; and Joe, of Versailles, Mo.; and many relatives and

CONTRIBUTIONS

RECEIPTS AT THE EMERGENCY RELIEF TREASURY

October, 1922.

Wm. Andreas, Beatrice, Nebraska, $100.00; John J. Schrag, Moundridge, Kan., $130.00; Mrs. J. J. Warkentin's S. S. Cl., Kan., $2.45; Jak. Bogoslawsky, Newton, Kansas, $30.00; K. A. Richert, Newton, Kansas, $10.00; J. H. Franz, Goessel, Kan., $10.00; Jun. C. E. Soc., Beatrice, Nebr., $10.00; Bruderthal Men. Ch., Hillsboro, Kan., $170.17; Bergthal Men. Ch., Corn, Okla., $42.00; Pacific Dist. Conf., San Marcos, Calif., $59.10; Zion Men. Ch., Donnellson, Iowa, $52.10; New-Hope-Dale Men. Ch., Meno, Okla., $60.03; North West Men. Ch., Meno, Okla., $13.92; D. J. Falk, Mountain Lake, Minn., $10.00; Bergfeld Men. Ch., Bingham Lake, $102.52; Goessel Sew. Soc., Kansas, $10.00; P. R. Dyck, Walton, Kansas, $10.00; Arlington Men. Ch., Kansas, $15.12; Friedensfeld Men. Ch., Lorena, Okla., $19.74; Ebenezer Men. Ch., Mt. View, Okla., $26.75; Gnadenberg Men. Ch., Whitewater, $48.10; Anonymous, Pretty Prairie, Kan., $1.00; Flora L. Fellman, Quakertown, Pa., $5.00; Ebenezer Jun. Soc., Mt. View, Okla., $15.35; Brother from Hoffnungsau Men. Ch., $25.00; Didsbury Men. Ch., Alta., Canada, $27.81; H. and M. Dyck, Schrag, Wash., $25.00; C. W. Claassen, Newton, Kansas, $10.00; Gerh. G. Wiens, Newton, Kan., $10.00; Mrs. P. C. Wedel, Moundridge, Kan., $20.00; Rev. J. B. Epp, Newton, Kansas, $50.00; Abr. Stauffer, Summerfield, Ill., $51.00; Abrahami Toevs, Alta Loma Cal., $1.00; Zions Men. Ch., Dallas, Ore., $32.00; Peter H. Bergen, Goessel, Kan., $30.00; Eden Men. Ch., Inola, Okla., $13.07; Mrs. Magdalene Landis, Upland, Cal., $1.00; John Hiebert, Upland, Calif., $10.00; Young Lad. S. S. Cl., Men. Ch., Upland, Cal., $20.00; Friend, Upland, Calif., $3.00; Mrs. D. Goertz, Upland, Calif., $25.00; Mrs. Johannes Bartsch, Newton, Kan., $20.00; Mrs. Maria Ewert, Avon, S. Dakota, $50.00; Peter Nachtigal, Hydro, Okla., $10.00; Abraham Becker, Goessel, Kan., $10.00; J. J. Schmidt, Goessel, Kan., $10.00; John F. Janzen, Newton, Kan., $20.00; John J. Unruh, Hillsboro, Kan., $110.00; Tabor Men. Ch., Goessel, Kan., $25.00; Tabor Sew. Soc., Goessel, Kan., $20.00; Cornelius Frey, Newton, Kan., $8.00; Friend of First Men. Ch., Phila., Pa., $3.00; Meno Men. Ch., Watava, Okla., $50.00; West Zion Men. Ch., Moundr. Kan., $75.00; First Men. Ch., Mt. Lake, Minn., $127.51; Bergthal Men. Ch., Pawnee Rock, Kan., $45.05; Bergthal Men. Mis. S. S. Cl., Kan., $20.00; Hebron Men. Ch., Buhler, Kan., $182.00; Kidron Men. Ch., Taloga, Okla., $11.65; Emanuels Men. Ch., Aberdeen, Idaho, $60.35; Widow T. Ratzlaff, Springfield, S. D., $20.00; Abraham B. Boese, Springfield, S. D., $20.50; Salem Men. Ch., Marion, S. Dakota, $60.00; H. K. Janzen, Hydro, Okla., $10.00; Bethel Jun. Soc., Inman, Kansas, $14.03; Anonymous, Beatrice, Nebr., $20.00; Hoffnungsfeld-Eden Men. Ch., Kan., $1000.00; Abraham Richert, Newton, Kan., $5.00; Men. S. S. Class 33, Berne, Ind., $52.69; Peter Miller, Marion, S. Dakota, $40.00; John P. Claassen, Newton, Kan., $10.00; Jakob Kuehny, Upland, Calif., $10.00; John P. Unruh, Goessel, Kan., $30.00; Tabor Men. Ch., Goessel, Kan., $158.00; Bethesda Men. Ch., Henderson, Neb., $247.74; Bethel Men. Ch., Mt. Lake, Minn., $170.80; David Thiessen, Goessel, Kan., $20.00; W. D. Schroeder, Drake, Sask., Can., $10.50; Rosenort Men. Ch., Laird, Sask., $50.00; Buhler Men. Ch., Buhler, Kan., $61.50; Mrs. Gustav Andres, Newton, Kansas, $10.00; H. J. A. Voth, Goessel, Kan., $10.00; Jakob Abrahams, Goessel, Kansas, $10.00; P. A. Schwartz, Pretty Prairie, Kan., $10.00; Mrs. A. J. Schrag, Pretty Prairie, Kan., $10.00; P. J. Albrecht, Pretty Prairie, Kansas, $10.00; P. J. Waltner, Pretty Prairie, Kansas, $20.00; P. A. Graber, Pretty Prairie, Kansas, $10.00; Christ P. Graber, Pretty Prairie, Kan., $30.00; H. D. Graber, Pretty Prairie, Kansas, $10.00; R. J. Stucky, Pretty Prairie, Kan., $10.00; John Goering, Pretty Prairie, Kan., $30.00; Joseph Schrag, Pretty Prairie, Kan., $30.00; J. K. Graber, Pretty Prairie, Kan., $30.00; Mrs. G. A. Entz, Newton, Kansas, $10.00; Alexanderwohl Men. Ch., Goessel, Kan., $467.36; G. J. Voth, Chateau, Okla., $75.00; P. P. Ratzlaff, Meno, Okla., $15.00; Halstead Men. Ch., Kan., $85.35; Miss Marie Leisy, Wisner, Neb., $1.20; Goessel Men. Ch., Kansas, $132.36; G. J. Nikkel, Goessel, Kan., $15.00; Bethesda Men. Ch., Marion, S. Dak., $145.00; From "Auf zum Werk", Moundridge, Kan., $15.00; Misses K. & C. Miller, Halstead, Kan., $5.00; Zions Men. Ch., Elbing, Kan., $262.35; Eastern Dist. Conf., Souderton, Pa., $1000.00; Wm. Andreas, Beatrice, Nebr., $100.00; Sichar Men. Ch., Cordell, Okla., $30.65; Escondido Men. Ch., Calif., $21.25; Rev. Peter Lohrentz, Moundridge, Kan., $10.00; King's Daughters of G. B. Ch., Lorain, $20.00; Anonymous, Janjgir, C. P. India, $50.00; Johannesthal Men. Ch., Hillsboro, $100.00; Gruenfeld Men. Ch., Ft. Cobb, Okla., $11.60; Ed. J. B. Waltner, Freeman, S. Dak., $5.00; S. F. Sprunger, Berne, Indiana, $10.00; Friedensberg Men. Ch., Avon, S. Dak., $51.31; Herold Men. Ch., Bessie, Okla., $52.22; Tabor Men. Ch., Goessel, Kansas, $129.49; John P. Regier, Newton, Kan., $5.00; P. H. Eck, Ringwood, Okla., $10.00; P. H. Klassen, Harlington, Texas, $13.00; Lehigh Men. Ch., Kansas, $36.81; Hillsboro Men. Ch., Kan., $98.50; Goessel Men. Ch., Kan., $12.00; Rudy H. Gehman, Adamstown, Pa., $5.00; Burrton Men. Ch., Kan., $33.00; Hoffnungsau Men. Ch., Kan., $41.00; Mrs. E. K., Moundridge, Kan., $25.00; D. P. Enns, Newton, Kansas, $20.00; First Men. Ch., Upland, Cal., $63.30; First Men. Ch., Inman, Kan., $22.00; Bethel Men. Ch., Inman, Kansas, $36.92; Collection from West. Dist. Conf., $504.95; Emmaus Men. Ch., Whitewater, Kan., $422.77; Lostwood Men. Ch., N. Dakota, $95.15; Lostwood Men. S. S., $17.74; Harrison Landes, Philadelphia, Pa., $100.00; Geary Men. Ch., Okla., $28.50; Mrs. Magd. S. Landis, Phila., Pa., $5.00; Abraham Siemens, Buhler, Kan., $10.00; Peter S. Neufeld, Inman, Kansas, $10.00; Anonymous, Moundridge, Kan., $50.00; P. C. Wedel, Moundridge, Kan., $20.00; Zoar Men. Ch., Goltry, Okla., $40.00; H. R. Voth, Goltry, Okla., $10.00; Derk D. Thieszen, Marion, S. Dakota, $20.00; P. C. Jantz, Ruff, Wash., $10.00; Isaak Dyck, Dallas, Oregon, $20.00; Fairmead S. S., Calif., $16.10; Gerh. G. Wiens, Newton, Kansas, $10.00; Benj. P. Waltner, Freeman, S. Dakota, $15.00; John P. Unruh, Goessel, Kansas, $10.00; Rev. J. K. Penner, Beatrice, Nebr., $5.00; Bethania Men. Church, Lost River, Sask., $14.75; Rudolf T. Unruh, Goessel, Kansas, $3.00; W. F. Unruh, Goessel, Kan., $2.00; From "Auf zum Werk", Moundridge, Kan., $5.00; John J. Schmidt, Pawnee Rock, Kan., $20.25; Eastern District conference, by Isaak K. Freed, Souderton, Pa., $52.00; First Men. S. S., Aberdeen, Idaho, $19.70; Dr. S. S. Haury, Upland, Calif., $10.00; Bethel Sew. Soc., Hydro, Okla., $10.00; Goessel Sew. Soc., Kansas, $3.00; Mis. D. A. Vogt, Pratum, Ore., $10.00; Mission Soc., Halstead, Kan., $5.00; Mission Soc., Halstead, Kan., $15.00; Friedensthal Men. Ch., Tampa, Kan., $68.84; Deer Creek Men. Ch., Okla., $29.00; Jos. C. Graber, Pretty Prairie, Kan., $50.00; Johannesthal Men. Ch., Hillsboro, Kan., $50.00; Hillsboro Men. Ch., Kan., $101.68; Hebron Men. Ch., Buhler, Kansas, $70.80; Bethel Men. Ch., Newton, Kansas, $125.70; Total $9733.75.

Summary

For Russia Relief	$8940.95
For Russian Clothing to Canada	572.73
For Germany	68.07
Near East, incl. Smyrna	152.00
Total	$9,733.75
Oct. 1st. Bal. on hand	$ 81.73
Received in October	9733.15
	$9814.88
During Oct. paid out	$9301.15
Nov. 1st. Bal. on hand	513.73

Respectfully submitted,

C. F. Claassen, Treas.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues etc. for Primary, Junior, Intermediate and Senior scholars. (L) 25c

Christmas Treasury No. 30—Recitations, Acrostics, Pantomimes, Dialogues and decorating suggestions 25c

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c

No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c

No. 4—Recitations, Dialogs and Drills 25c

No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

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These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10

No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. .10

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No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10

No. 452. Holy Night. Lorenz (L) .06

No. 529. Break Forth Into Joy. Emerson. (L) ..... .10

No. 643. Glory to God in the Highest. Ashford. (L).. .10

No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06

No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R)..... L. O. Emerson .15

1. **Hallelujah Chorus** (from "The Messiah") (III) (R) ..... Handel .08
Simplified so as to be available for the average church choir.

Christmas Services for Sunday School

Wonderful Tidings (L)	The New Born King (L)
One Starry Night (L)	Merry Christmas (L)
The Angels' Serenade (L)	The Lord Is Come (L)
Christmas Echoes (L)	Glory, Peace Good Will (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	King Forever (L)
When Joy-Bells Ring (L)	Hail to the King (L)
Starlight and Song (L)	Gold, Frankincense and Myrrh (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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Sons of Promise	The Search for a King
When the Savior Came	The King of the World
Thy Light is Come	Around the Manger
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The Holy One of Israel	

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These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

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A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

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Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The Daily Inspirational Selections are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

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The Home Daily Bible Reading references, as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

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THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

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TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. NOVEMBER 23, 1922. No. 46.

IN MENNONITE CIRCLES

The Mennonite Insurance Society will hold its annual meeting in Mt. Lake, Minn., on Dec. 2.

Another shipment of clothing for Russian sufferers is to be made. Parcels should be in Scottdale, pa., before December 1, if they are to be included in this shipment.

The brethren of the Eden church, Schwenksville, Pa., are holding regular services in the Union Chapel in Harleysville, a village several miles distant where a number of the Schwenksville brethren reside.

The Editor is grateful to Bro. D. Woelinga, of Leeuwarden, Holland, for a parcel of printed matter, relating to the work of Mennonites in Holland, especially missionary and Gemeentedag interests.

Prof. P. C. Hiebert of Tabor College, chairman of Mennonite Central Committee, has been quite busy since his return from Russia, visiting churches in the interest of Relief Work. Calls sometimes come to him from quarters outside of Mennonite circles. Recently he spoke in the First Baptist Church of McPherson, Kansas.

The members of the Second Church, Philadelphia, just completed an interesting campaign for raising funds for improvements to the building. Six months ago little bags were distributed among the members with the request that a penny be placed in them every time it rained. As there were seventy-five days when there was rain-fall (more or less), quite a respectable sum was realized.

Special Thanksgiving services will be held in the Second Church, Philadelphia. Since its organization, this congregation has always devoted the evening of Thanksgiving Day to religious service. The First Church, as is its custom, will unite with several neighboring congregations in a special service.

The Annual Bible Lectures and Christian Workers' Conference to be held at Witmarsum Seminary promises one of the richest programs ever offered and large audiences are expected.

The regular services for the winter have been transferred from Bertolett's Meeting-House to the Mennonite Home for the Aged. This is the usual arrangement for winter. Owing to the condition of the roads the Home is more accessible for the worshippers and the arrangement gives the old folks an opportunity to be in service regularly.

The Immigration Committee held a meeting at Newton, Kansas, on November 7 and 8. The matters considered related to the bringing out of Russia the 3,000 Mennonites who are waiting to sail for Canada, permission to leave the country having been received by them from the Russian authorities.

CANADIAN MENNONITE BOARD OF COLONIZATION

Rosthern, Sask., Nov. 10, 1922

Our immigration work is developing and it is noteworthy that the hand of God is so evident in the fact that when all hopes have to be given up for the time being a new way opens.

Our original contract gives the route as from Odessa to Saskatoon. Cholera and war troubles blocked the way, and a new way opened by way of Libau on the Baltic Sea. Our last message received on November 4th from Col. Dennis of the C. P. R. reads as follows: "Present expectation is first party will leave Libau about 24th. Am arranging to send clothing on first trip of ship and will describe as economically as possible. You should provide further supply at Southampton earliest possible date." We had already a few weeks ago bought through Bro. A. Warkentin of the "Mennonitenhilfe" 1500 suits of underwear for 1500.00, of which we have ordered 500 suits to Southampton. We have received information that to buy a complete outfit for one person—suit, shoes, underwear, stockings and cap—would cost about $8.00. Now since we had received information that not all prospective immigrants were in need of clothing in an equal measure we thought that by sending $800.00 for complete outfits with 500 suits of underwear this might possibly cover the greatest need. The first group will likely be from 500 to 700, and since other groups are expected to come in intervals of about 8 weeks, we will have to keep some funds to provide for them also trying to cover the greatest need.

We have tried to secure winter-quarters for the first group and are meeting with good response on the part of our brethren here. It is our plan to attempt to house the first group in the Rosthern district. If, however, there are near relatives in other districts an attempt might be made to place the immigrants with relatives even in other districts.

We have a long list of names who have their permission to leave Russia and wish to come to Canada. But since considerable time has passed there will probably be some changes and we cannot tell who will be in the first group of from 500-700. We would again ask people who are able and willing to receive these people for the winter to report to us.

Into the Herbert, Drake and Manitoba districts later groups will be brought. Persons who have this matter in hand in these districts are the following brethren: Rev. P. P. Epp, Altona, Man., P. H. Wiebe, Steinbach, Man., G. J. Andreas of Herbert, Sask., and Rev. Johann Gerbrandt of Drake, Sask.

From New Samara we received yesterday the following cablegrams: "Seventy families, five hundred twenty-three persons, New Samara, have official permission. All ready for immediate departure". The work is extending, may we prove worthy of the great task entrusted to us.

I would not like to figure out how much it will cost us here in Canada to try and bring these our bereaved brethren through the winter, but I would exhort our brethren in the U. S. A. further to remember us with contributions and prayer. Let us all remember the exhortation in God's Word, Hebrews 13: 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares".

With fraternal greetings,
David Toews.

NOTES AND COMMENTS

The total area of Japan proper is about 160,000 square-miles, containing a population of nearly 56,000,000—350 to the square-mile; in many places it runs 2,000 to the square-mile! The two great religions of China are Shintoism and Buddhism. Japan needs a moral and religious basis for national life. She has our ideas, she needs our ideals. Christian principles must take the place of the material principles upon which her life has been based.

America cleaned up the cities, built schools and covered the Philippines with roads. With the American flag came the American missionary who climbed the mountain trails, won the confidence of the savage untutored tribes, brought new ideals to the civilized natives and carried Christianity even to the Mohammendans.

Alaska is a land of exploitation. In some form or another the greed of man has been rampant ever since the purchase from Russia. And where things material have a tendency to predominate there you will find the greatest of needs for things spiritual. What would have become of the Yukon Indians were it not for the fight against the fish canneries by Archdeacon Stuck and Bishop Rowe. Alaska is still on the frontier.

A great change took place in the Indian's life when he passed from the freedom and hardihood of his original state to the restriction of the government reservations. Not only was most of his occupation removed but harmful influences were introduced by the white man which undermined health, induced lethargy and gradually resulted in the Indian problems of today.

During the last ten years the 150 remaining tribes have increased by 10 per cent. and we have now more than 330,000 Indians on 147 reservations. Of these, 40,000 are unreached by any Christian agency; less than 40 per cent. are identified with any Christian body; more than half cannot read or write English. The government desires to allow the reservation life to pass, and to absorb these Indians gradually, by citizenship, into normal life. They must therefore be trained for citizenship.

According to a report issued by the Phelps-Stakes Fund there are four main misconceptions in regard to Africa.

"Africa is not the 'Great Dark Continent', but the 'Content of Great Misunderstandings'", is the opening sentence of the Commission's report which continues: "The popular presentation of Africa has been too frequently in the form of journalistic accounts of 'Darkest Africa'. What a difference between the news stories of a Stanley and the interpretations of a Livingstone! Stanley, a vigorous administrator, a rushing explorer, compelled to satisfy the demands of a reading world by dramatic accounts of a wild country and a savage people. Livingstone an observing scientist, a patient explorer, a missionary, eager to know the country and the people. How different would be the present conceptions of Africa if the continent had been more largely interpreted to the world by the sympathetic Livingstone rather than by the brilliant and journalistic Stanley. African travelers seem still to be controlled by the desire to exploit the thrills of wild life on the 'Last Frontier' rather than to describe the realities of economic resources, the inspiring scenery and the human possibilities.

"Of the many misconceptions that still tend to limit the investment of capital in African industry and agriculture, to hamper the efforts of colonial governments, and discourage the support of missions, there are four of such importance as to require consideration in any effort to evaluate the educational possibilities. The first of these misunderstandings relates to the wealth of resources and natural scenery; the second is concerned with the healthfulness of the continent and the promising possibilities of sanitary improvement; the third has to do with the improvability of the African people; the fourth with European and American influences. Every section visited offered convincing evidences of the injustice of current misconceptions on these important matters."

Nov. 11.—About two hundred delegates assembled in Washington, D. C., October 17th and 18th, in a conference which, those who participated are agreed, carried more of a significance than any similar gathering in many months. They represent not only all the societies directly related to the Christian churches engaged in community service, but also many of the major organizations conducting philanthropic and welfare movements in the cities and towns throughout the entire nation. A total of twenty-eight national societies were officially represented.

The central theme, the absorbing purpose, and the persistent objective, was: "A common united program by all, for the good of all the men and boys, women and girls of the country and the world."

The fact most frequently commented upon at the close was that throughout the conference not one address or comment was heard which manifested any peculiar anxiety for the prerogatives of any special organization or scheme. Maximum anxiety for the cause of good in the world, minimum for the methods seemed to be the dominating spirit.

CORRESPONDENCE

Emmaus Church, Whitewater, Kansas, Nov. 13, 1922.—Dear Editor and Readers: As it is getting quite a problem for one church alone to accommodate the Western District Conference, on account of the great interest shown by its patrons in the matter of upbuilding the Lord's kingdom, it has been suggested that several neighboring churches should go together for this purpose. So when the question arose in one of our neighboring churches: could we hold the conference together? the four churches in the vicinity responded in a friendly way, and as it was getting late in the season, we had no time to lose, and every church appointed a man for each of the different committees necessary for the affairs. Each of the committees then took up their special work, holding some sessions separate and also together, arranging for the purpose and where to hold the sessions, and decided to hold it at our church, which was considered the most appropriate place. A tent was hired for the sessions from the Mennonite Brethren at Hillsboro, Kan., to seat about 1200 people, but because of the more comfortable benches that were made, it only seated some over 1000. For the boarding accommodations a temporary building was planned, 36x80 feet, for a dining room with a kitchen added on one side, 20x32, which was arranged to seat and feed 288 persons at one time. It was erected in two days, overseen by the building committee and the work done by men from the churches, and everyone acted as if it were a joy to do something for the Lord's cause and it was a pleasure to see the harmonizing spirit in the force of the four churches in all the work rendered for the conference. According to the announcements in our church papers, the conference then convened Oct. 18 to 20, three full days and while rain was needed according to human thoughts nearly all over the district of the western conference, the Lord who knows better, granted us the most beautiful weather for the occasion, which permitted a large attendance from far and near, and the Lord's Spirit prevailed all through the sessions. As it is natural when so many eager workers for the Lord get together, that they do not all have the same ideas, (and different ways must be considered) about how to prolong the work of our Master Jesus Christ; nevertheless, with the effort of the capable president all the work was done in a harmonizing way and all were of one accord. One somewhat lacking feature might be mentioned, that when a series of short prayers were asked, hardly enough response was given, but in all we can say, the Lord's presence was felt at all times. The speakers for the evenings were P. P. Wedel and J. W. Kliewer the first night, and Prof. D. Harder, at present of Bethel college, and Prof. Hiebert of Tabor college the second night, all talked with authority, inspired by the Holy Spirit, the latter giving a report of the situation and relief work done in Russia. A collection was taken at this occasion for the needy in Russia, which amounted to $500.00.

The 4 churches all appreciated having the privilege to accommodate the conference, which was shown the next day by the many friendly faces of the willing helpers of both sexes, to remove the accommodations for the occasion. The large platform and benches were removed from within the tent, taken down and loaded, and the borrowed lumber returned in a very short time. Then a lunch was served from part of the remains of the eatables and part were sold. The dining house and kitchen were then taken down and the nails removed from the lumber and piled up in an orderly way in about two and one-half hours. All the eatables had been bought except pies and cakes which were baked and donated by the sisters of the four churches. To partly cover the different expenditures 25c was charged for each meal and at the final committee meeting we discovered a small balance to our surprise, which was gladly donated to the Russian suffering. We now humbly acknowledge to our heavenly Father, the answering of the various prayers uttered for the blessing in this special work for Him, which was so plainly seen, that only through the presence and guidance of His Spirit such a harmonizing cooperation in His work could be obtained, and may He have all the praise and honor for these special blessings. A few special songs had been rendered by a choir of about fifty voices, also from a Bethel College quartet to help improve the occasion.

We now had planty of rain to moisten our dry fields, for which we are thankful to our dear Lord who knows all our needs, and may we let Him have His way with us at all times, that we might be more acceptable for His blessings, especially in the sacrifice of all the means that we can possibly spare in this time of deep needs for His mission, and the relief of the sufferers in Russia.

Chr. Thierstein.

Wisner Neb.—Dear Editor and Readers: Some time has elapsed since a report from here has appeared in this column, so will endeavor to write.

Rev. B. J. Kauffman has served as pastor in our church during the summer months. Through the ministration of Rev. B. J. Kaufman a class of ten was instructed in the catechism and on Sunday, October 6th, Rev. D. J. Brand of Moundridge, Kan., was here and delivered an inspiring sermon, after which he administered baptism to ten souls. Also four others were taken up as members.

On Sunday, August 13th, Rev. D. J. Brand held communion with the congregation.

On Monday evening, Aug. 21st, a farewell party was given in honor of Rev. B. J. Kaufman and on the 22nd of August they departed for their home at Marion, S. Dak.

On Sunday evening, Sept. 17th, Rev. Steger of Blattsmouth, Neb., was here and delivered a message to us.

On Sunday morning, Oct. 22nd, the Congregational Sunday school of Beemer, Neb., came to visit our Sunday school.

On Monday, Oct. 23, quite a a number of our Sunday school members attended the county Sunday school convention at Bancroft, Neb.

May we not cease to work in the Master's vineyard.

With best wishes to the Editor and all the readers of the Mennonite.

Mrs. F. W. Risser, Cor.

CHRISTIAN STEWARDSHIP

By the Rev. B. T. Kemerer

A beautiful legend is told concerning the enthronement of our Lord. At His ascension He was met by the same angels who announced His coming to the shepherds. Then they had sung "For unto you is born this day in the City of David a Savior which is Christ the Lord." Now they sang "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

The angels desired that He relate to them the story of His swift triumph in the hearts of all men. But He said:

"Not so. I have but left My witnesses who will go into all places and preach My gospel."

"Then tell us how Thou didst win the allegiance of these millions of witnesses," the angels begged.

"I left no millions of witnesses—only a hundred and twenty—My church," He replied.

"What hope is there that so few can accomplish so mighty a task?"

"Because," He answered, "I gave them their message, and I can depend upon every one of them to deliver it."

The same responsibility rests upon every member of Christ's church today. He has given us His message. Can He depend upon every one of us to deliver it?

He certainly cannot unless we recognize ourselves as His stewards, His agents for carrying on His work. Not unless we set apart a worthy proportion of our time, talents or money to relay His message, nor until we consider the extension of His kingdom as our first business. "My business," said a cobbler, "is to make Jesus Christ known to the world. I make my living while doing it by mending shoes."

It will be a wonderful day when the same Christian will describe a man's chief business, not as the occupation by which he makes a living, but the King's business which requires haste.

This is the essence of stewardship. When a trust has been imposed a man's first business is to discharge it. He is not a free man until he does. Christian stewardship defines this prior obligation, and suggests provision for its fulfilment.

Characteristics of Stewardship

1. Simplicity. Christ gives to us that we may give to others.

2. Honesty. Discharging a trust.

3. Fairness. "The laborer is worthy of his hire." The profits belong to God.

4. Dignity. "Now are we the sons of God,"—not furtive embezzlers of God's bounty.

5. Reward. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth the gospel of peace."

6. Victory. The coming of Christ's kingdom awaits the reasonable participation of His every member in "Making His way known upon earth, His saving health to all nations."

Surely, to the church which enjoys the priceless heritage of the Christian year there can be no question of the value of system and order in the religious life. Each recurring season brings its special message and assures a balanced presentation of every article in the Christian faith.

Christian Stewardship is the introduction of order on the Christian life. It takes the component parts of life and gives them their proper setting. Worship, work, service, education, rest, recreation, are made into a mosaic of intelligent pattern instead of a crazy quilt. It puts first things first and builds other things around them. It allows single minded pursuit of the thing in hand without confusion and distraction. As a scientific principle Christian stewardship is unassailable.

And when we come back to the thought that Jesus Christ is depending upon us to make this world His world and all people His people, we realize anew that this enterprise must be set in the very center of our scheme of Christian stewardship and be the point of departure for apportioning our life.

Stewardship Involves Sacrifice

This world can never be won to Christ without sacrifice. Sacrifice prompted by love is the keynote of His plan of salvation. He instituted it that way and offered Himself. His cause has always been sustained by sacrifice. Whenever people have sacrificed enough His cause has always triumphed. It must be carried through to final victory through sacrifice. Our leftovers will never do. Something far greater than anything we have ever offered must be the norm of our stewardship beginnings.

That is what our trusteeship implies—not what we can spare after selfishness has taken its toll of our time and money. We are to relay the message according to our ability, as God has prospered us. "To whom much is given from him shall be much required." Until we have sacrificed we have given nothing. The test of a satisfied trust is not how much we have given, but how much we have left.

Proportionate Giving.

In the light of the above let us consider the subject of proportionate giving. It is one phase of Christian stewardship. It simply means setting aside a proportion of one's gross income for the church's mission, and out of this part paying pledges at regular intervals.

Opposed to it is the current custom of simply subscribing so much without reference to the proportion the pledge bears to the total income, or else giving in response to a moving appeal.

Stewardship is a question of ability. The moral principle that underlies it is that we belong to God and all we have is a trust from God, who trusts us to make right decisions in the fulfilment of our trust. This makes the disposition of our wealth a serious matter. It is one that requires a great deal more thought than discharging a trusteeship whose terms are in fixed figures. In the latter case all we have to do is prescribed and set down in concrete terms. In the former we have to scrutinize our whole manner of life to see how far we are morally justified in spending money upon ourselves, and what part we ought to set aside for God.

The haphazard practise of giving as the spirit moves, or in arbitrary amounts as we are influenced by a more or less skillful solicitor does not begin to touch the fringes of our moral obligation.

There are three things that must assist our judgment in the matter of proportionate giving.

The first thing is prayer. Surely God has a right to be consulted in a matter that so vitally touches our relationships to Him. "If any man lack wisdom let him ask of God," and if there is anything in which we can expect His wisdom to guide us it is when we seek to make a right use of that which He has entrusted to our care. Perhaps our reluctance to ask God's guidance in this is indicated by the man who said, "I am not afraid that God will not answer my prayer, but that He will." But the candid man who has a real regard for his highest moral obligations must seek the highest court for judgment and he will get it.

The second thing is knowledge. No one can possibly know what proportion of his income he ought to give until and unless he knows the need of the world for what he has to give through the church. Careless or wilful ignorance of the church's work is the devil's most powerful instrument for damning souls—the souls of both him who should give and him who should receive. This is the secret of the church's great effort to inform her people of the needs of the field. She is trying to put into the minds of her people the ability to make right decisions respecting their gifts. It is an inescapable obligation for churchmen to inform themselves.

The third thing is careful thought. The issues are great enough to justify it—that of fidelity to a sacred trust. Here are some of the questions:

Am I mistaking luxury for necessity?

Am I confusing wants with needs?

Am I satisfying myself by being generous instead of just?

Am I honest inside or outside?

Am I giving on appeal or on principle?

What proportion of my income ought I give back to God?—The Church at Work.

CHRIST IS KNOCKING ON THE CHURCH DOOR

By A. J. Gordon

"What we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How little dependence is there on supernatural power as all-sufficient for our work! How much we are coming to lean on mere human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians now-a-days is what new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartet? What fresh novelty in the way of social attraction can we introduce; or what new curruscation can be let off from the pulpit to dazzle and captivate the people? Oh, for a faith to abandon utterly these devices to naturalism, and to throw the Church without reserve upon the power of the supernatural!"

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EDITORIAL

It is one of the marks by which we may know that this is a nominal Christian nation when, from the beginning of its history, it has been the custom to set apart one day in the year in which there is to be general thanksgiving. The fact that the law makes provision for this and the President sets apart a special day by proclamation calling upon all together in their homes and places of worship all the more goes to prove that the contention of unbelievers, that Christianity has no recognition, is not so. We are well aware that the law cannot make a Christian of any one and that it does not compel any one to perform religious rites and ceremonies, if he prefers not to do so, but the idea of a Christian nation does not include a nation in which all are Christians. The idea can only mean that the prevailing sentiment of the country is Christian as against any other form of religion,

Many good people are of the opinion that when it comes to a personal matter between the individual and his Creator the Government has little or nothing to do. Very well. But it is a matter of gratification that the great majority of our American leaders are, and have been, professing Christians and that the motive under which they act, and have acted, are prompted by a desire to the right thing in God's sight. Among the many things for which we may be especially thankful we may include the fact that sincere Christians in so large numbers have always had control of the helm of state. It is not our purpose to pronounce a eulogy upon any, but we feel that it has been the high Christian principles of our rulers and leaders that have kept us out of the excesses that have cursed other peoples. We, at least, have never gone to war to compel a backward nation to permit the importation and use of opium. We have never been guilty of the exploitation of weaker people for financial gain and now, that we have made an advance upon the policy of nations by abolishing strong drink, we may feel that, under God, we have been called to lead the world in the war to banish the damning curse of strong drink from the earth. It should be an occasion of thanks to us to realize that the law has been put on the side of temperance and moderation, so that those best in a position to judge can say, without reservation, that liquor has been banished for good from the American life. We know that there is "bootlegging" carried on in a gigantic scale. We know that thievery and thuggery has followed the war to an alarming extent, but we are sure that when normal conditions once again are established these things will be brought under control and nothing will lead us ever to admit that the nation will soften its laws against theft with the idea of reducing crime and in the same way we are persuaded that with all the violation of the liquor laws that exist, the only thing possible is the increased vigilance of the officers of the law and the rigid application of the law to those who break it. It took nearly a century to have the nation take prohibition seriously but, now that it has come to stay, it will defy the fighting of centuries, if this be necessary, to maintain its place. Liquor interests the world over are becoming alarmed at the thought of the world-wide prohibition, which is a good sign, for we have known from our school boy days that "the fellow who gets scared is licked already". Among the many other things for which to be thankful the prospect of a "dry" world should have our sincerest gratitude.

THANKSGIVING

A Little Child's Gratitude

By Mary Collins Terry

As the Thanksgiving season approaches, it behooves us to think about our children. Shall we let them look forward to that day as one in which physical and social indulgence alone will be the outstanding feature—a big dinner, lots of fun and company, or shall we make an effort to instil in them gratitude, a real thankfulness for the things which come to them day by day? A child is not a grateful little animal by nature, and the mother must by untiring guidance and care form this virtue in him if she would have him be a useful and happy member of society.

"Muvver, where milk tum from?" asks three-year-old Danny, stopping in the midst of his cooling drink on a warm August day. "Why, Mrs. Moore's black and white cow gave you the milk, dear. You remember we watched her going down the road last night. Tom brought the milk over and put it on our porch."

"What do you say to him for bringing your milk?"

"T'ank you," said Danny triumphantly.

"And what shall we say to the good old cow?"

"T'ank you." He waved happily in the direction of the Moore's barn and lane where he had spent many blissful evenings watching Tom drive in the cows.

Little by little our children can be led in this simple way to see the chain of workers behind the food they eat, the clothes they wear, and in fact any and all of their material blessings.

It is only one step more to the loving Father who gives the rain and sun, who causes all growth, to whom our gratitude must go out for His care.

Let Thanksgiving day, then, be a day when our children remember in thought all those who have helped in gathering together the fine dinner for the day, and further still express this gratitude. No virtue is worthy if not outwardly expressed.

Perhaps there is a needy family who will not have so much for Thanksgiving day, and the children can help pack a basket and deliver it to them. The mother can sum up her little lessons and say, "So many people have helped us to have Thanksgiving dinner, now we must help someone else to have one." Thus she will turn the little one's spoken gratitude into service.

"Tom has brought our milk every day, let us save this big red apple to give him to show him how thankful we are."

Thanksgiving is a fitting preparation for the beautiful festival day which follows so soon, Christmas. It is when a child truly feels and expresses gratitude that he in turn is ready to give and do for others "LOVING and GIVING"—will make sunshine in our world. "God so loved—that He gave."

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

CALL FOR INTERNATIONAL ACTION

By Dr. Ernest H. Cherrington, General Secretary, World League Against Alcoholism.

International treaties and trade agreements between nations must protect and respect Prohibition ideals as well as the other ideals represented in general National policies of all countries. Just as the principle of popular government insisted upon by the American people in the Constitution of the United States more than one hundred and thirty years ago and opposed at that time by most of the countries of the world, has now become the great fundamental and foundation stone upon which have been builded the governments that control 85 per cent. of the population of the globe, so will the time come when that principle of government now represented in the Eighteenth Amendment to the Federal Constitution of the United States and opposed by most of the other countries of the world, be a part of the fundamental law of all nations. This consummation, however, must of necessity come from the practical application of the Gospel of civic righteousness.

Prior to the adoption of Prohibition as a part of the fundamental law of the United States, the liquor traffic against which the temperance forces of America were battling, was a National organization. The development of the temperance movement from local to National proportions had followed the development of the organized liquor traffic of the United States form local to state and National proportions.

Before the victory for National Prohibition in America became assured, there was no particular reason for cooperation or united activity on the part of the organized liquor interests of the United States with similar interests in any other part of the world. With the coming of National Prohibition, that condition has entirely changed.

As a result of the wholesale abolition of saloons, breweries, distilleries and wineries in the United States by the provisions of the National Prohibition code under the Eighteenth Amendment, a large portion of the liquor traffic which formerly operated in the several states of this Nation has been transplanted to other countries which still recognize and legalize various phases of the traffic. Numerous breweries have moved across the border line into Mexico. Many have been transplanted to Canadian soil. Wholesale and retail liquor interests in great force have crossed into Cuba and other islands of the West Indies group. Brewing, distilling and wholesale establishments of practically every character have penetrated into South and Central America, into Japan and China, and into sections of the Orient.

The effect of Prohibition in the United States in curtailing the vast wine trade of France, Spain, Portugal, Italy and Austria has resulted in the great interests of the wine and vine-yard industries of those countries uniting in common cause to combat the havoc wrought in their American export trade, and to stem the tide of Prohibition legislation in other countries.

The ale and stout industries of England, moreover, have become thoroughly alarmed at the agitation of the Prohibition question in the British Isles as a result of National Prohibition in America, and have consequently sought close alliance with what remain of the National liquor interests of the United States, as well as with the National liquor organizations of other countries interested in the same end, for the same purpose.

Vast beer interests of Germany, Austria and the Balkans, as well as the vodka industry of old Russia, have all been compelled to seek a relationship of cooperation with similar interests of other countries to promote their so-called business interests, to provide for the necessary campaign of propaganda in the interest of intoxicants, and to entrench themselves against the alarming and enlarging crusade for absolute Prohibition of the liquor traffic.

This rapidly growing international liquor organization has found it easy to do its most effective work by fostering and promoting anti-American sentiment in other countries. In this respect the liquor traffic in its world activities is running true to form, by always avoiding the facing of the question upon its merits and always attempting to win its way by appeals to prejudice and ignorance.

The object of the world liquor traffic, frankly stated, is two-fold: first, to prevent the spread of Prohibition throughout the world; and, second, to secure the repeal or the nullification of Prohibition in the United States and wherever else the policy has been attempted.

Thus the world liquor organization presents anew the main issue involved in the Holy Alliance of 1814, the spirit of greed, and it is to be hoped that during the century to come the autocracy of this strongly organized world liquor traffic will be no more successful, at least, than the efforts of the autocracy of Russia, Prussia, and Austria through the Holy Alliance have been, in perpetuating the institution of the divine right of kings during the century past.

Immediate and aggressive action by the united moral forces of all the nations of the world against the evil of alcoholism is more than justified by the significant and alarming fact that the liquor interests of all the leading countries of the world are today organized and operating on an international basis, and that they are more aroused and more aggressive than ever before in the history of the temperance warfare, seeking in every possible way not only to stop the spread of Prohibition in other countries, but also to turn back the tide in Prohibition countries.

STURDINESS OF CHARACTER

One characteristic of this age is the evident flimsiness of character. Men seem not to be gripped by any controlling conviction. The future goal which reaches back to the present and influences men may have personal uprightness and general helpfulness as its chief traits, but the average man does not seem to be set on such achievement. Long ago a man of special wisdom wrote, "Set your affection on things above, not on things on the earth." No character can be firm, and true, and steadfast which does not rise in aspiration above things which are perishable. When one's highest goal is subject to decay, he himself has no standing place after the period of decay. He whose heart is set on riches in themselves will be disappointed in one of two ways. Either he will not obtain the riches, or they will be unsatisfactory after being secured. The spiritual nature which outlives things of time is not supposed to find satisfaction in temporal things. Character is that which endures. That character which is formed by association with things destructible never can become sturdy, for the very object of its pursuit fails.

Men make two mistakes. Sometimes they have a goal in life which is altogether unworthy. Sometimes they have no goal whatever.

In the first instance, anything which is vitally related to perishable things is unworthy. If our highest ambition is to possess, or to occupy a large place in the public eye, or to wield an influence over men, or to be independent of other people for selfish advantage, we are spending force for naught. We may achieve all of these, but the game is not worth the candle. When this success is obtained, if in any sense it can be called success, we are no better off than before. There is nothing in all of this which persists along with the continuing soul. Evidently, anything that is to be of permanent value must itself have permanency.

In the second place, many men make a greater mistake than the suppositional case in the preceding paragraph. They have no goal at all. Their plans may not reach beyond the next meal, or the next night's sleep. These are the dangerous citizens. All the propelling force they have is natural inclination. One thing is as good to them as another, and this lack of distinction in values makes it easy to live without any exertion. Why should they become active in any thing when nothing is to be gained by it? So they seem to reason. A tree is coaxed upward by the sunshine; but nothing coaxes these men. A tree is strengthened when it sets itself against the storm; but these are not strengthened because they drift with the storm. A tree fulfills its purpose in life, the part assigned it by its Creator. But some men, supposed to be immeasurably higher than trees even deny that any purpose exists for them which they should fulfil. They are nothing for character, although developing character of certain type day by day. They lack the power of any great conviction. Martin Luther said he had one passion, only one, and that was Jesus Christ. The world understands how the great reformer was gripped by the conviction of that passion, and how it made a man of him who was dependable to the last hour. Huss and Zwingli and Melancthon and the other reformers had convictions which were dearer to them than life itself. Any man so gripped, so mastered, so driven, is an outstanding man. Other people are more or less clay on the wheel of daily circumstances. They are fashioned by circumstances, rather than becoming masters of conditions, and changing conditions to guarantee achievement. A character of the right sort requires vision, and energy, and self-mastery, and self-direction. A man so possessed will do certain things, though forbidden by every potentate. A man thus possessed will refuse to do certain things, though urged by every inducement of the flesh, and by every appeal of human kind.

Character is not formed in the drift. It is not stablished by going with the wind. It requires first, a conviction of the right, and an inflexible purpose to stand for the right. It spurns the channel of least resistance. It laughs at obstacles. It desipses compromise. It takes a position not to the peculiar, but because a sensitive conscience and a clear judgment so dictates. And these two no man dare despise or injure.

The man who does not feel under obligation to live in any particular way, or to govern his conversation, or to control his thoughts, may be above the animal plane in form, and in common reputation, but not in actual fact. The horse or the cow is as good as he unless he is higher than mere animal inclinations.

"Unless above himself man can erect himself,
How poor a thing is man!"
In intellect, almost divine!
In aspiration, a fit companion for the Lord!
In worship, above the angelic host!
In privilege, next to the Lord himself!

In character, dependent upon how he uses his privileges, and how he responds to the call from the world above himself.

The character of man or woman which can be calculated by measuring the sordid influences of mere human existence is not worthy the forming. The character which defies human explanation, which rises above all calculation, which transcends thought and is formed in large part by association with God himself, such a character is the one that has promise of good and assurance of hope for the world.
—Editorial—Religious Telescope.

WORLD-WIDE SUNDAY SCHOOL NEWS

"S. O. S."—Bible Picture Rolls Needed on Every Mission Field

Now that the International Uniform Lessons are again being taken from the gospels the urgent appeals of multitudes of foreign missionaries can be honored with just a little thought and a very small expenditure of money. These picture rolls are wanted on every mission field and while any picture roll is useful those which depict the Life of Christ are especially valued. Beginning with October the lessons are taken from Luke for six months and a "S. O. S.," "Save Our Scrolls," is broadcasted that every Sunday-school which uses these scrolls may know how to place them in the outstretched hand of a missionary. The go-between is the Surplus Material Department of the World's Sunday School Asso-

ciation, 216 Metropolitan Tower, New York City. Samuel D. Price, D. D., the superintendent of that Department, knows of many things which the missionaries are appealing for in addition to the picture rolls. Write for a card of introduction to a missionary and you will receive all needed information. Indicate your denomination in writing and you will receive the name of a worker in your own church. Mail your package when you are through with the roll at the end of each quarter. Picture cards, however old, are also desired. This Department has placed more than 40,000 introductions since 1909 when it began this specialized work.

A letter just received from a missionary in Korea tells a story of helpfulness in a graphic manner and is quoted: "I have been sent a lot of exceedingly useful material for which I am very grateful, indeed. The Sunday-school in this land and this Province seems to be able to swallow up any amount and I am sure that it all does good. Last year I put some rolls to very good use. I had a number of duplicates and so instead of sending out my usual printed card of greetings to the churches under my charge (about sixty), I cut these duplicate rolls. Removing the English texts, I had my secretary write as well as he could the Korean text with a Christmas greeting to the church. These I sent all around and wherever I go I find hanging in the poor little dingy country churches these bright and beautiful pictures. As I come to each church, I am asked to tell the story of the picture. As some of them are from little-known and read parts of the Bible, it is often a means of opening up quite a new part of God's Word. Some time ago I arrived at one little church where I had told the story. It was before the usual time for the service, but I found a bright little child surrounded by a score of grubby little village children to whom she was telling the story of the picture. With it all before them, they seemed to understand so well.

"Often as I have sat in these churches, some unbeliever has come out of the darkness outside into the bright light inside and as his eye has caught the picture, there has been quite a catch in his breath. This is not to say that many of these ignorant people are artistic in any sense or for that matter in any sort of way understand what the picture means, but the bright colors catch the eye and often they then for the first time understand that the message that perhaps they have often heard and not believed in is about a real Person who lived and died and Who, as their friends around seem so freely to speak to, must be alive still."

THE S. S. LESSON

Dec. 10, 1922.

Story of the Good Samaritan.

Luke 10: 25-37.

Golden Text: "Thou shalt love thy neighbor as thyself." Lev. 19:18.

It is interesting to know the relation of the Samaritans to the Jews. They had in them a large measure of the same blood as the Jews. They had a smattering of the revelation that God had given to Israel. They lived closest to them. But they were not forgiven of what had transpired centuries before between Jew and Samaritan. Moreover their religion was a mixture of truth and error. If a Jew could do a Samaritan a mean trick he would not let the opportunity pass and if a Samaritan could annoy a Jew in any was he would be only too quick to do so to the extent of his ability. In a word both Jew and Samaritan were bad neighbors and were determined to remain so.

Jesus had several contacts with the Samaritans and they showed Him a spirit of respect that was, under the circumstances, amazing, as we see in the cases of woman at the well and the one of the ten lepers that were cleansed.

Jesus came into contact with people of all classes, but among none was He so shabbily treated as among the Pharisees who numbered among themselves the teachers of the law or "the lawyers, as they are spoken of in the New Testament. They hated Him because He exposed their hypocrisy and because His life was a living rebuke to theirs. In every way they could they endeavored to discredit Him with the hope that He might do or say something that would enable them to use to His injury. It was no crime for the lawyer in our lesson to ask a question that seemed to have behind it a sincere desire to learn the way of eternal life, but the insincere motive, behind the question shows Him to have been a very contemptible character. He asked "tempting Him," seeking no lead Him into a statement that could be called into question. He called Him "Master" which was a title of respect and involved the idea that Jesus could teach him something, but it was not learning he was after.

The question "what must I do to enherit eternal life?" is the all-important question of every man's life. Unless one finds the answer eternal life will not be his. Every person should settle this matter at once because it involves a future that will be what our present life makes it through all eternity.

The lawyer went to the right source for his information for there is no one who can so clearly show us the way of life. He himself is the way and the truth and the life. Again we must think how near the lawyer came to the source of all that eternal life means without benefitting by it. Some people are "not far from the kingdom", indeed they are near to the King, but all this will do them no good unless there is a true heart that seeks from the Lord with a true motive.

Jesus answered the lawyer by referring him to his law. He already knew what was expected of him. God demands entire affection from His children and when they really love Him they will obey all of His commands and love all others because they are brethren and children of God. In true love to God nothing can be withheld from Him and fellowman has all the claim upon the service and affection that one would give one's self.

The lawyer thought he had asked a fair question and therefore thought to justify himself by asking who was his neighbor. The answer Jesus gave in a parable is remarkable because of the one He made the subject of it—a Samaritan, the last man on earth that a Jew would admit to be his neighbor in the sense that he owed anything to him. It was a rebuke to the narrowness and the meanness of the Jew. It pointed out the only sensible way by which the law could be explained for if men only regarded as neighbors those of their own kind the situation would narrow down to individuals choosing only their own near ones as those to whom they owe anything.

We have a picture of hopelessness in the unfortunate man. He went down. The sinner is always going down. From Jerusalem to Jericho. From the city of blessing to the city of curses, for Jericho was under a curse. It is a vivid picture of mankind in general going to destruction, hopeless, helpless and lost. From life to death.

As the thieves caught him, took all that he had and left him to his doom, so mankind at the hands of satan has suffered loss, pain and is left over to utter destruction. All that they have is gone, their strength, the respectability and their character. If the life of man is to be preserved some one must come in pity and love and give help. Two did come, the Levite and the priest, representing law. Law cannot save a man. The Levite did look upon him but that was all. All the pity in the world can do nothing for the sinner unless there is action. The Priest also represented the Law, but he did not pity. There is no grace in law.

The Samaritan was worthy of comment because he had compassion. Pity was in his heart. He forgot that the sufferer was a Jew and only saw in him a fellowman in distress. True pity knows no casts or nationality or condition in life. It is the compassion that brother man has for brotherman, forgetting all the artificial differences that separate men in ordinary life.

He went to him. Reminding us of the Christ who seeing our miserable state left His heavenly glory to come to us and save us. He ministered to him easing his wounds. This was the real proof of his interest in the unfortunate one. He generously gave him his beast and provided for his further needs at the inn. All the goodness we enjoy is ours because of the unselfish generosity of our Saviour.

As we read the story we cannot but think of how our Lord has a friendly interest in all men, especially distressed ones, how that in His sympathy He desires to serve them and how he became the willing sacrifice.

THE C. E. TOPIC

Dec. 10.

Some Things I Believe and Why

John 11: 17-27; 14-46.

The Scripture lesson set before us as a suggestion to the way we should believe certain things is one of those statements we must either accept or reject. There is no way of explaining away the resurrection of Lazarus. Either we must believe that Christ actually called a dead man out of his grave alive or we must deny the whole story and in so doing we deny the power and divinity of Jesus. There can be no middle way. As we read Scripture we find that our whole hope rests on the resurrection, not only of Lazarus but of Jesus. Very positively does St. Paul say "If Christ be not risen from the dead then is our faith vain". The whole structure of Christianity rises or falls with the doctrine of the Resurrection.

In our day there are a great many who would like to put the miracles out of the way. They are without faith and yet they see the social value of Christianity that they do not like to see sacrificed. Miracles cannot be explained away if ones relation to the truth as it is in Jesus is right. They have a place in the Revelation of God and in the lives of His inspired servants whom He sent to declare His revelation. It should not be difficult from a scientific point of view to accept the statement that iron did float at the command of a man of God, it floats today at the command of those who do not make any professions at being God's prophets, neither should it be hard to believe that sick people regained their health by an act of faith and at the command of a divinely inspired being. Even medical science today now admits that faith has more to do with the recovery of the patient than the cure prescribed. Faith of a certain kind has even removed mountains in modern times. But it is not to the point to explain all miracles in this way. The miracle of miracles is the Resurrection. If ones faith is strong enough to accept that there surely can be no difficulties with other lesser miracles.

We say we accept the inspiration of the Bible. This means that that which was written was written as God would have it written. Unless we look upon this wonderful book as something different and infinitely better than any other book it won't help us much. It is not a question whether it is correct in its history, its science, its ethics, its law, it is a matter of whether it is God's book that we accept as our final rule of faith and life. I might believe many excellent things about the Bible, I might give it a superior place above all other writings and still it would be a useless book to me unless it made me wise unto salvation.

Some one once began a book that was to portray the life of Christ by citing the opinions of statesmen, generals, philosophers and writers concerning Christ, all of them favorable, but he laid emphasis upon the wrong thing. The question is: "What think ye of Christ?" Here in answer to this all-important question one will find great differences. Jesus is great along many lines as a teacher, a healer, a laborer, a friend, a martyr and an ideal. Many excellent things might be said of Him in these connections. But why consider Him this way until one has settled the matter of one's salvation with Him? We may believe almost anything about Jesus, but if we do not believe that He by the shedding of His blood upon the cross has saved us to eternal life all the other things will do us no good. Like Peter expressed in his answer, we can go to none other for He has the words of eternal life.

The person of Christ has always been a matter of discussion. To some he was a prophet, a leader, a reformer, a good man, the best man, the ideal man. He sets Himself forth as divine. This is what His Apostles preached. It is what the saints of all ages believed. To deny His divinity is to deny Him. It makes Him an impostor for He claimed to be one with the Father and declared to one of His followers that having seem Him he had seen the Father. Not to accept Him as the Divine Lord, the Son of God, the Saviour of the World and the One who is coming again is to cut one's self off hopelessly from the salvation that He freely offers to all who will accept.

RELIEF NOTES

(Conducted by Vernon Smucker)

Attention is again called to the great need for funds at the present time. Our unit in Russia earnestly requested an allowance of $25,000 for the month of December, but the amount of funds on hand was such that only $20,000 could be supplied. In some sections conditions during the winter and spring will again be very serious and much help is needed. The one prayer of the Russian brethren is that we Americans may not become tired of giving and cease our support. The hope of life for thousands depends on what we do in this matter.

How about a special Thanksgiving offering? Do we appreciate the blessings we have enjoyed during this past year? We may not have been able to lay up as much money as in former years, but how does our lot compare with that of our brethren in Russia? Let us share our blessings and help those who are in need, and we shall receive greater blessings for it.

Another shipment of clothing is to be sent to Russia probably in December. Those who wish to contribute articles for this shipment should get them together at once and send them on to Stottdale, Pa., so they may arrive here by December 1. Clothing will be one of the great needs in Russia during the cold winter months.

The following is from a news release sent out by the American Relief Administration:

Americans who have been in Russia for several months helping to carry on the work of American relief to the famine sufferers often comment upon the willingness of the Russian people to share what little food and shelter they have with others who may be in even more desperate circumstances.

Two of the most recent instances of this generosity that have come to the attention of the American Relief Administration workers in the Moscow District are these:

A large class of medical students from the first Moscow University voted to give their Government "piock" (monthly food ration) to one of the orphanages of this city. The ration was so small that it was insufficient for an adult but when all these rations were thrown together they made a great difference in the feeding of the sixty boys and girls in the orphanage. Recently this students' ration was either withdrawn or greatly retarded in delivery, so they had nothing to contribute to the orphans. Then they came to the A. R. A. asking help for these children, for whom they felt personal responsibility.

A soldier from an engineering battalion of the Red Army came to the A. R. A. today, asking them to help provide food for eight refugee orphans from the famine district, which the battalion had "adopted." They took these children from the Pokrovski Priemnik,—the largest refugee collection home in Moscow,—and provided them with food. But recently their own ration has been cut so low that they have nothing which they can possibly spare to feed these children. He asked if any help could be given to them, and Donald Renshaw, Moscow District Supervisor told him to send the children of the Hermitage for medical examination and if they complied with the requirements, they could be admitted to one of the A. R. A. kitchens in the city.

Nov. 10, 1922.

CONTRIBUTIONS

HOME MISSION RECEIPTS FOR OCTOBER

General Fund, Zion ch., Donnellson, Ia., $40.00; Mrs. Katie Dettweiler, Alta Loma, Calif., $10.00; Sichar ch., Cordell, Okla., $12.64; Zions ch., Polk's Station, Oregon, $6.70; Salem church, Freeman, S. Dak., $150.00; Mission Boxes, Berne, Ind., $8.70; Oklahoma Friend, $5.00; Buhler, Kan. ch., $47.83; Pac. Dist. Conf. Coll., Paso Robles, Calif., $53.90; Second German S. S. Bible Class, Reedley, Calif., $15.25; West Zion ch., Moundridge, Kan., $30; Los Angeles Mission S. S., $20.00; Salem ch., Wisner, Nebr., $34.10; Christian ch., Moundridge, Kan., $26.10; West Swamp ch., Quakertown, Pa., $33.72; Reedley, Calif., S. S., $41.77; Upland, Calif., ch., $75.50; Upland, Calif., S. S., $42.53; Grace ch., Pandora, Ohio, $24.20; Beatrice, Nebr., ch., $193.35; Brudertal ch., Hillsboro, Kan., $68.52; Upland, Calif., Intermediate C. E., $5.80; Upland, Calif., Young People's C. E., $25.77; Herold ch., Bessie, Okla., $13.16; San Marcos ch., Paso Robles, Calif., $30.00.

City Mission: Salem ch., Wisner, Nebr., $17.00; Anon., Berne, Ind., for Los Angeles, $25.00; Pratum, Oregon, S. S., & ch., for Los Angeles, $21.60.

Jewish Mission: Alexanderwohl ch., Goessel, Kan., $88.70.

Total Receipts, $1196.59. Cash on hand, October 1st, $17.44. Paid out during October, $1125. Cash on hand, November 1st, $89.03. Unpaid orders on hand, November 1st $4623.38.

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES

During October 1922

Sew. Soc., Henderson, Nebr., Girls School, China, $15.00; Sisters of Salems Zion Congregation, Marion, S. D., do., $134.00; Sew. Soc., Drake, Sask., do., $29.00; Sew. Soc. Ebenezer, Gotebo, Okla., Evangelist, India, $25.00; Upper Milford Men. Ladies Aid of Zionsville, Pa., Gen. Mission Treas., $10.00; do. Rev. H. J. Kliewer's Station, Okla., for Christmas, $10.00; do. Postage Expenses of Ex. Com., $2.00; Bethel Sew. Soc., Hydro, Okla., Food Draft, Russia, $10.00; do. General Fund Russian Relief Work, $3.00; Mrs. D. A. Vogt, Pratum, Oregon, do., $10.00; Sew. Soc., Laird, Sask., Orphan, Rachel No. 390, India, $30.00; Sew. Soc., Beatrice, Nebr., Biblewoman, India, $30.00; do. Two Orphans, India, $60.00; Mission Soc., Upland, Calif., Lepers, India, $15.00; do. Orphans, Sukhalu, No. 247, Rucy No. 318, India, $45.00; do. Biblewomen, Bertha No. 110, Dulara No. 352, India, $38.00; do. for Mr. and Mrs. Fred Johnson, Native Helpers, Moen Copi, Arizona, $10.00; do. Rest Home, India, $166.50; do, four Montana Stations for Christmas, $20.00; do. Okla. Stations for Christmas, $15.00; do. Los Angeles Mission for Christmas, $5.00; Jr. Mission Soc., Halstead, Kans., General Treas. Home Missions, $50.00; do. New Station, India, $20.00; do. Orphan, Argamatti No. 139, India, $30.00; do. Okla. Stations for Christmas, $5.00; do. Clothing for Russia, $5.00; do. Jewish Mission, $5.00; Sew. Soc., Reedley, Calif., Okla. Stations for Christmas, $25.00; do. Furnishing of Los Angeles Mission Home, $25.00; Collection at Meeting of Mission Sewing Societies at Pacific District Conference, do., $38.75; Bethel Mission Soc., Mt. Lake, Minn., India for Christmas, $25.00; do. China for Christmas, $25.00; do. Altoona, Pa. for Christmas, $5.00; do. Okla. for Christmas, $5.00; do. Arizona for Christmas, $5.00; do. Los Angeles Mission for Christmas, $5.00; do. Mountain Mission, $5.00; Sr. Mission Soc., Halstead, Kans., General Treas. Foreign Missions, $50.00; do. General Treas., Home Missions, $50.00; do. Okla. Stations for Christmas, $5.00; do. Furnishing of Los Angeles Mission Home, $10.00; do. Russian Immigrants, coming to Canada, $15.00; do. Debt on Rev. P. A. Kliewer's House, $10.00; Sew. Soc. Christian, Moundridge, Kans., Postal Expenses of Ex. Com., $1.00; do. Moving Chapel, Ashland, Montana, $10.00; do. Okla., Stations for Christmas, $10 00; Sew. Soc., Hillsboro, Kan., do., $7.00; Sew. Soc., N. E. Alexanderwohl, do., $5.00; Sew. Soc., First Men. Church, Newton, Kan., do., $30.00; Mrs. D. A. Vogt, Pratum, Oregon, do., $5.00; Grace Men., Ladies Aid, Pandora, O., Hutchinson, Kans., Mission, Christmas, $5.00; do. Rev. E. B. Steiner, Station, India, Christmas, $25.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

Received for Publication

Offering made at the Rally of the three Mennonite Sunday schools of Philadelphia, Pa., $10.03.

Gratefully acknowledged,
Mennonite Book Concern.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
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Per Copy, 35c.

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The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God

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The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
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Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy 15c
Pastime. 32 pages, cut flush. Single copy 15c
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Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¾ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
Pleasant Paths
Evening Cheer
Joy Land
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Limp Edition
Happy Hours
Always Happy
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Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

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The Life of Our Savior

With pictures by Schnorr von Carolsfeld. Picture and story on opposite pages. The pictures are reproduced in beautiful colored lithography. Six different numbers. Fine colored cover.

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The same. All six numbers together bound in cloth. Beautiful cover in gold and colors.

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Old Testament Bible A B C Book

Thirteen pages—twenty-six four-colored illustrations. Size of book, 8¼x10½.

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A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The **Daily Inspirational Selections** are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The **Sunday School Lesson** for each Sunday is given, and the Golden Text is printed in full.

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The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. NOVEMBER 30, 1922. No. 47.

IN MENNONITE CIRCLES

Rev. P. R. Schroeder of Berne, Ind., is conducting a two-weeks' service in the Chicago mission.

A vesper service, conducted in the First church, Philadelphia, was addressed by Mr. Harry E. Paisley, an official of the Philadelphia and Reading R. R.

The program of the Ministerial Conference, to be held in the Souderton, Pa., church, will discuss the topics: The Minister and His Relation to the Parishioners, Frequency and Object of Calls; Church Organization; What Program of Evangelism Is Best Suited to the Mennonite church?; How to Develop the Spiritual Life of Church Members. Ministers and deacons are expected to attend. The conference is called for Dec. 5.

Fourteen new members were recently added to the Souderton, Pa., church, twelve by baptism and two by the right hand of fellowship.

Prof. D. E. Harder of Bethel College, who recently held a series of meetings in Goessel, Kan., has left for Freeman, S. D., where he will deliver a number of Bible lectures in Freeman College and church.

Rev. J. W. Kliewer of Newton, Kan., has been visiting churches in Oklahoma. During his absence Dr. J. H. Langenwalter preached in the college church.

Rev. P. H. Unruh of the Alexanderwohl, Kan., church, held a farewell service with his people on Sunday, the 19th. He is undertaking a visit to Russia.

In honor of the approaching 30th anniversary of the Mission Society of the Pulaski, Ia., Mennonite church a program was rendered on Sunday evening, Nov. 19. A report of the activities of the society during the past year was rendered followed by a pageant, "The Two Masters" given by eight young women. A historical survey of the work of this society appears in another column.

PHULJAR RAJ MISSION STATION

Dear Friends in the Home Churches: We are not so long away from the home land, as to forget the point of view or the work of the home churches. We do believe that a word of appreciation is entirely in order. This is in reference to some of the work of the home churches as shown by the report of the foreign mission board as given in the Mennonite of July 15th. When we note, according to the report, that a conference of about one hundred twenty-four churches, all told, are supporting 62 foreign workers; when we realize that in addition to this, this same church is supporting much other denominational work of greater or lesser magnitude; when we see that although the foreign work is young, that nevertheless it is now approaching a stage when for every ten church members at home, there is one convert; when we note all these things, we are proud of the home church; we rejoice in the work which is being done through its various agencies including her foreign board. And after being in India two years, we again are happy to be ambassadors of this home church, and rejoice that we are affiliated with the work here in India.

But may we turn to the work of the new station in Phuljar Raj. This year the rains lasted six weeks longer than last year. This means that only at this date are the roads and hollows beginning to be passable. It has been almost next to impossible to push the work of opening this new station, prior to this date. After the fall conference of all missionaries, held at Korba, November 8th and 9th, the road conditions will be very much improved, the weather conditions far more ideal. Then all plans are laid to push this work to the limit. As these plans come to pass, I promise the readers of the papers of the church, that they shall be better informed of developments.

But as to present plans: We hope to get started as soon as possible after the buying of the land, and move into this territory, sixty miles south of Janjgir. We will have to live in a tent at first. A house of sun-burnt brick with grass thatched roof may be hurriedly built as a temporary residence. A well will have to be dug, and permanent buildings erected as soon as possible.

This will mean the buying of tents, of oxcarts, of oxen, of other carts, of buffaloes. The buildings will necessitate the preparing of doors and windows, of door and window frames, of rafters, purloins, bresumvers, and other timbers. Lumber yards and planing mills are as scarce in this section as snowballs. It will necessitate the quarrying of stone for foundations, the burning of thousands of bricks, and tiles. To begin with, we hope to have some furniture, at least a table to eat from and a few chairs to sit upon.

If we are going to be ready to go down and possess the land directly after New-year's, as we plan, it is necessary to order weeks ahead of time. Things move slowly in the Orient. India is no exception. If this is not done, much valuable time is lost. To have a bullock cart, the makers ask two or three months time. The order for this has to be placed now. And being without funds, we are called upon to make an advance from our own pocket. A large living tent ought to be ordered now, but we cannot. May I say parenthetically, that we plan to use the Ford, the money for which was given with such a fine spirit, by the C. E. societies of the Eastern District, for extensive touring over the district 20 miles long and 12 miles wide, and especially for conveyance to the railroad station seventy-five miles distant, a base of supplies. And that the bullock cart will be used between the villages, where it is impossible for even a Ford to go.

These are the plans and the prospects. We feel as never before, the business of the Lord requires haste. And why? Because down there are hundreds of Christians, so situated that the missionary can only visit them once or twice a year. When the devil has departed out of a man, unless the Lord Jesus fully comes into the swept and garnished heart, the last stages of that man are going to be worse than the first, when the devil returns.

These four hundred Christians have truly been baptized. But if a U. S. A. Christian was backed by generations of idol worshipers, instead of by God-fearing parents, grandparents and ancestors—if he was now fresh, raw, out of heathendom—if he would be surrounded by all sorts of idolatry, immorality, ignorance, Christlessness, how many U. S. A. Christians would thrive if they were visited only once or twice per year by an ordained minister?

With all the above work of building, will go side by side, the work of building up a church invisible, which will know her Lord Jesus as a living Savior from sin, which will know intimately the inspired word of God. Side by side with the above will be the opening of schools, the gathering of groups of Christians, their development into small churches.

This is the task the C. E. societies have been called to do. It is a real call—rescue the perishing. It is a real Macedonian call. Our hearts rejoiced when we learned that the C. E. socleties of the church were backing the enterprise of raising the funds for the opening of the Phuljar station. We feel that with the help of God it will be a success.

Your co-workers,
Mr. and Mrs. Samuel T. Moyer.
Janjgir, C. P., India.
October 17, 1922.

REPORT OF THE S. S. CONVENTION

Of the Pacific Conference at Paso Robles, Cal., Sept. 26, 1922.

The session was opened by Brother A. P. Wedel with a song service. Brother J. H. Langenwalter read and commented on a Scripture lesson, Phil 4: 4-6, and led in prayer. The choir followed with a song.

The chairman, Brother C. F. Mueller, being prevented by sickness from being present, Brother H. P. Goertz presided. By motion the secretary for the conference was asked to serve as secre-

tary. After a song by the choir and the reading of the minutes, Brother M. J. Galle spoke on the theme, "A Lesson-Study outline and a program of activities for pupils of Intermediate and Senior age." He pointed out to us the characteristic of the intermediate age. There is generally day-dreaming of aspirations and ideals filling the soul which largely occupy the thoughts of the young people during this time. Consequently the teacher of the Sunday school should attempt to meet this characteristic with proper teaching material. This is also a time of decisions, giving ample opportunity to present the claims of Christ to the soul. This is furthermore a period of rapid physical development, which frequently tempts the child and interferes in the work of the teacher. Consequently the teacher should take cognizances of these facts in the outline of his study-program. This should contain stories, representing deeds, manliness, courage, holiness. Doubts should be met sympathetically. The study of Acts is specially suited to furnish teaching material at this time.

Ideals should be pointed out in the law of love, the heroes and characters of the Bible-stories. Duty should be emphasized to stimulate prayer, resist temptation, respond to calls of God in baptism, church-membership, and service. Activities in class-organizations, exercises of friendship, fellowship, etc., should be given proper attention by the teacher.

In all this the aim should be to engender love and faith in Christ in the hearts of the young people.

During the senior age the outstanding opportunities are that faith is confirmed, Christ is to become the companion. The fundamentals of Christianity are to be made the possession of the students. The study-program should contain lessons from Paul's life, conversion, consecration and service. Christian doctrine, the meaning of the person, the life and the cross of Christ, become vital subjects. Prayer, Christian conduct, character and service should be pressed by the teacher upon the Sunday school students of this age with special emphasis.

The discussion which followed this ably presented subject revealed the interest and need of many Sunday school teachers and scholars. And it was difficult to break off and give time for the following themes.

Brother D. D. Krehbiel read an equally interesting paper on the theme: "Can the Sunday School Promote a Fourfold Program, Aiming to Develop the Physical Mental, Social and Spiritual Phases of Life?"

The paper is to appear in the Mennonite.

The next topic on the program was very briefly taken under consideration, since Brother Mueller on account of his illness could not be present. The theme being, "Is the Present Lesson Material Adequate to Meet the Needs of Our Sunday School?" One book was suggested as offering special help along these lines, "Stories of the Olden Time."

The session was concluded by prayer and song.

Albert Claassen.

C. E. CONVENTION OF THE PACIFIC DISTRICT CONFERENCE

On Sept. 26 in the afternoon the C. E. Convention was held in connection with the Pacific District Conference. Mrs. Herman Claassen was asked to preside and the secretary of the conference to act as secretary.

The praise service conducted by Brother Wedel. Sister H. Claassen read a paper, prepared by Brother D. J. Dahlem, on the theme, "Graded Christian Endeavor in Our Churches." The paper will appear in the Mennonite. The brief discussion which followed upon this theme centered largely about the question of how the various grades of the young people in the church could most effectively be brought into harmonious relationship with the church. It was expressed that the children should receive more attention by the church than they have received.

Brother Hess spoke on the question: "Are we making use of the Quiet Hour and the Tenth Legion Departments to the best advantage of our Societies? There is a lack of prayer life in our young people. A pledge to spend 15 minutes daily in reading of God's Word should stimulate the desire to meet our God.

The motto of the tenth legion, "Render unto God the things which belong to God", needs large emphasis. Upon the tithing of Christian people depends the church, the Sunday school, Missions, Temperance, etc.

The discussion was quite lively on the latter part of the subject in particular. And while tithing may seem impractical to some vocations, as farmers it was thought that it nevertheless is the least we are asked to give to God.

Sister Talitha Neufeld read a paper, prepared by Brother Herman Neufeld, on the theme: "An efficient program committee in our societies."

The writer emphasized the need of the personal work in the work of the committee as well as the assigning ahead of time the work asked to be delivered by the members of the society.

Sister M. J. Galle read a paper on the topic: "The Intermediates' Social Activities." The paper was prepared by Sister Elizabeth Funk, and will appear in the Mennonite.

The discussion on this paper emphasized the need of leading the social cravings of our young people into such channels as will be helpful and uplifting. The need of supervision by the church of all these requirements of our young people should be recognized and provided so that the church may fulfill her obligation to the coming generations and win them for the ideals of faith for which the church lives.

Brother S. S. Haury took a few moments to speak on the financial needs of the Home Mission Treasury. This was followed by a motion to refer this matter to the committee on resolutions.

With singing No. 111 from the book "Joy to the World," and prayer the convention was brought to a close.—Albert Claassen, Secretary.

OUR WOMAN'S WORK

NURSES' WORK IN INDIA

I am very glad for the opportunity to speak to you tonight about a work that is very near to my heart. Since conditions in India are so different from those in America, I think the topic is worthy of consideration. Some nurses may differ with what I have to say. I merely wish to give my own experiences and observations.

When I went to India I took with me all my ideals of nursing as given to us in the training schools. In practical work at our station in India I soon found that many of those ideals could not be realized. First, because we have no hospital. Second, because we have no doctor. Third, because we have people to deal with that observe caste and have such a vastly different way of living than Europeans. It is impossible to introduce our way of nursing into the average Indian home. The large cities of India and the different hill stations have large hospitals. These hospitals have European doctors and a staff of English or American nurses. As far as we know, all these hospitals train Anglo-India and Indian nurses. The ward patients and even some private patients are taken care of by these native nurses. During our stay in India, we have learned to know many of the different missions working all over India. With a very few exceptions, all have trained nurses from home in their hospitals. Some of the hospitals have had a very small beginning, I admit, but they have at least a small building with a few rooms set aside for the special purpose of caring for the very needy sick that come to every mission station. The great majority of these hospitals are superintended by a mission doctor. There are a few exceptions, however, where nurses have the sole charge of such hospitals. The mission hospitals have the same practice of training Indian Christian girls as nurses as the city hospitals. Reason for this is economy. It stands to reason that it is less expensive to employ native talent than to have nurses from America or England.

Now as to the work that is being done in our own mission. As many of you may know there is a dispensary or clinic at each of our main stations. The number of patients that receive medicine daily is very large, in Champa alone the registered patients during 1921 were over 2000. At this place I looked after this part of the work. In this very work, I have had my very hardest, but also my most blessed experiences. The only person whom I could, in serious cases, consult, was my husband. That Jesus, the great physician was consulted I hardly need to say. He never disappointed us. You all know that I am only a nurse and still took the work and the responsibility of a doctor. The only way I could do this is simply to trust and take Jesus by His word: **"Whatsoever ye shall ask in My name that will I do."** Many of our patients recovered, because He put His healing hand upon them in answer to prayer. I often, very often promised the Lord that I was willing to do all that I could and the result I left with Him. We have good medical books. Many an hour have I spent in prayerfully reading up about my cases. I can mention many where He guided me in the selections of the proper medicines. We have regular dispensing hours. Usually from 8 A. M. till noon, varying a little according to the season of the year. Each patient receives a pamphlet or leaflet containing a Bible lesson; this leaflet bears the register number of the patient and must

be brought for reference in case a refill of medicine is wanted. We have no separate building for dispensing medicines, so we use one room of our school for this purpose. In case of absolute necessity we take the second room for inpatients. This is not very desirable. In the first place it is not private enough. In the second place, the patient has not the quiet restful place for best results.

You may ask what diseases we find in India. All diseases prevalent in America are found in India, such as measles, small-pox, tonsilitis, whooping-cough, etc. etc. Then we have all the different kinds of fevers especially malaria in many forms. Eye diseases and various kinds of infectious skin diseases are very prevalent. And last, but not least, plagues and cholera. These last two seem to me to be the most dreadful of all.

If I relate of a few patients here that we had the opportunity to care for and that regained their health, we wish you to understand that we do not claim the credit, but give all the glory to God. One day a man brought his wife to us carrying her on his back. When he put this poor woman before me on the ground and exposed her wounds I could not restrain my tears. This poor woman had been very sick and unconscious for some days. Since she did not receive the care that she needed she got a very bad sloughing bed sore on her back and on both of her legs a few inches above her ankles. The latter were caused by the bed being too short and her legs resting continuously on the edge of the bed. After reading up about the case, I used medicines given for gangrene and soon the unhealthy tissue fell away leaving part of the backbone bare. At the legs the unhealthy tissue fell away leaving the bones and the large flat tendons exposed, and what I marveled at most was that the arteries were exposed also. We were so afraid that these arteries would break, thus cutting off the blood supply to the feet and resulting in amputation. But they did not break and the wounds all healed in a comparatively short time. These people had two children, a two-year-old girl and a wee little baby. They were very poor and lived, as we say, from hand to mouth, so we had to feed the whole family and nurse the baby with cow's milk until the husband could leave his wife in order to earn their daily bread.

Another patient. A boy was brought to us one day who had been mauled by a bear. A father and his son went through a forest. The boy seeing a bear cub tried to catch it and before he realized it, the mother bear pounced down upon him, nearly killing him. The parents brought the boy to us. We did not wish to take the case, tried to persuade them to go to a mission hospital of a neighboring mission. This they would not do. So we went to work. The skull was fractured. After removing dirt and splinters of bone, the brain was exposed about a square inch. Since the membrane covering the brain was not injured, the boy recovered, It took a long time, however, for the cartilage to form so as to close up the skull.

We have a teacher and his family 22 miles from Champa in a village called Beladula at one of our village schools. This family is there all alone among heathen. One of their little girls took sick. The father came to us for medicine. We gave medicine according to his description of the disease, but the child refused to improve, so we asked them to come to us with the child. When they arrived we found that the little girl was very sick indeed. Her feet and legs were swollen, her heart very weak, her lungs filled up and other signs that are found in the last stages of almost dying people. I told the parents: **"Humanly speaking, your child is near death's door, but with the Lord all things are possible and He can heal even this child."** We prayed, gave medicine to the best of our knowledge and the result was that this child recovered. I could go on to tell you many more experiences, but let this suffice to show you the great need of a doctor. We cannot tell in words how hard it is for us to assume these great responsibilities not being doctors. There are many cases where we are entirely helpless, especially in the line of surgery.

We most sincerely solicit your prayers for a doctor and a hospital, and if we cannot have a doctor at once, then at least a small hospital.

Martha R. Penner.

PACIFIC DISTRICT CONFERENCE REPORT

The delegates and visitors of the conference gathered in the chapel of the San Marcos congregation on Sunday morning, Sept. 24, for a mission festival. Bro. F. F. Jantzen welcomed the conference guests into their midst, and opened that service with prayer and reading of the Scripture lesson, found in Acts 1:1-11. The church choir served with well selected and splendidly rendered songs many times during this day and throughout the time of the conference. The brethren Albert Claassen and C. Hege spoke in the morning. The former on the theme, Our Testimony of Jesus, Its Content, Witnesses and Result. Text Isa. 43:9 and Rev. 12:11. The latter on the theme, Well-doing According to Gal. 6:9, 10. In his original interesting manner he made us see our opportunities for well-doing.

The kind hospitality of the brethren of the San Marcos church was very manifest to everyone attending the conference. For meals and lodging we were cordially invited and served in the individual homes throughout the time of the conference.

On Sunday afternoon the children of the church rendered an interesting program. The well rendered recitations, readings and songs by the children testified to the high esteem the children enjoy in the church. The brethren D. C. Krehbiel, J. C. Mehl, A. P. Wedel and Sister Talitha Neufeld interspersed the children's program with short but inspiring addresses for all present.

Brother H. P. Goertz led in a refreshing praise and song service, opening thereby the evening service. Bro. M. M. Horsch followed with a sermon based on Luke 24:49, in which he emphasized the important part the Holy Spirit must be given in all Christian service.

Monday the conference work proper was taken up. Bro. D. B. Hess opened the session with a Scripture lesson selected for the occasion, Psa. 2, and prayer. The chairman of the conference, Bro. M. J. Galle, delivered the conference sermon, in which he illustrated the work of the church by the parable of the sower, according to Mark 4:24-26. Like as the earth by her inherent forces brings about the growth and fruitage of the seed sown, when sunshine and rain render these operatives, so will the church of Jesus Christ be built and her work become effective only by the inherent power of the Holy Spirit within her. And ours as ministers and servants in the church will be the joys and hopes, akin to those of the sower, if we be faithful in sowing the seed of the divine Word of God.

Brother Hess led in a brief season of prayer following the sermon by Bro. Galle.

Since the secretary of the conference was absent, the undersigned was asked to serve as secretary. The arrangement for the time of the sessions being agreed upon, the credentials of the delegates were being read. Fourteen congregations representing 145 votes were represented as follows:

1. San Marcos church, 7 votes, represented by Rev. F. F. Jantzen, the brethren J. J. Dyck, J. Hamm, A. G. Claassen, H. A. Claassen, J. Fieguth, J. A. Bergman.

2. First Mennonite church. Paso Robles, Cal., 5 votes, represented by Rev. C. Hege.

3. First Mennonite church, Reedley, Cal., 28 votes, represented by the brethren A. P. Wedel, D. C. Krehbiel.

4. First Mennonite church, Upland, Cal., 25 votes, represented by Dr. and Mrs. S. S. Haury, Rev. and Mrs. J. C. Mehl, Rev. and Mrs. D. B. Hess, Rev. John Lichti, Mr. and Mrs. Oswald Hirschler, Stella Ledig and Rev. M. M. Horsch.

5. Mennonite Mission church, Los Angeles, Cal., 5 votes, represented by Rev. and Mrs. Albert Claassen.

6. Mennonite church, Escondido, Cal., 1 vote, represented by Rev. M. M. Horsch.

7. Zion's church, near Polk, Ore., 6 votes, represented by Rev. P. R. Aeschliman.

8. Emanuels church, Pratum, Ore., 13 votes, represented by Rev. S. S. Baumgartner.

9. First Mennonite church, Monroe, Wash., 9 votes, represented by Rev. P. R. Aeschliman.

10. Salem church, Ruff, Wash., 5 votes, represented by Rev. M. J. Galle.

11. Mennonite church, Colfax, Wash., 6 votes, represented by Rev. P. R. Aeschliman.

12. Menno church, Schrag, Wash., 9 votes, represented by Rev. M. J. Galle.

13. Emanuel church, Aberdeen, Idaho, 10 votes, represented by Rev. M. J. Galle.

14. First Mennonite church, Aberdeen, Idaho, 15 votes, represented by Rev. and Mrs. M. J. Galle and Mr. J. P. Wedel.

A motion was passed to grant a vote to each one of the following brethren: Peter Penner, Shafter, Cal.; H. P. Goertz, Glendale, Cal.; Wm. Schroeder, Fairmeade, Cal.; Herman Jantzen, Fairmeade, Cal.; J. H. Langenwalter, Newton, Kan.

The chair appointed into the resolution committee the following: H. P. Goertz, Gerhard Rempel, Mrs. S. S. Haury, and into the auditing committee, D. C. Krehbiel and J. P. Wedel.

Now followed the reading of the resolutions of the last conference, and of the financial report. The latter showed the following facts:

Balance on hand in the general treasury at the time of the previous conference $321.99

(Continued on page 5)

THE MENNONITE

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EDITORIAL

The Mennonite Year Book, published by the Eastern District Conference, has made its appearance for 1923 and compares favorably with the previous twenty-eight issues. One often wonders just why a church body should busy itself with a Year Book or Almanac when nearly every corner store-keeper is willing to give out books that serve the purpose of an almanac free. True, there is an abundance of that kind of literature always going around, but it by no means serves the purpose for which the Christian Year Books are published. In the first place, every member of the church should have all the information possible concerning his church within his reach so that he could inform himself of the organization and work in relation to the church of which he is a member. A church Year Book generally gives the names and addresses of the officers of the general body of the church as well as the names and addresses of the ministers and the members of the various boards. When the time comes that any one wants to have anything to do with the general work of the denomination it is important to get into touch with the proper persons. This is but one phase of the Year Book's usefulness. It frequently contains articles of general and historical work to the church and so becomes a record of the progress of the brotherhood. That this Year Book has filled such a place is evidenced by the fact that there is quite a lively demand for back numbers and complete files of the work. Recently we have heard of cases where liberal prices were paid for complete sets. In future years it will be literature of this character that posterity must depend upon for information concerning our work today. The present issue offers some very useful and valuable information concerning the church both in and out of the jurisdiction of the Eastern Conference. It is attractively arranged and well illustrated. It should be in every Mennonite home.

What has been said concerning the value of former numbers of the Year Book may also be said of other literature produced by our church. Its first purpose is to provide useful reading matter for the time when it is produced, but usefulness of our literature does not end with the week or the month in which it is issued. It should be carefully preserved. A church that takes care and appreciates its literature has a future insured. We have in mind a denomination of hardly less than a thousand members that has spent more than fifty thousand dollars in collecting its past literature and preserving it, keeping scholars at work in Europe for years on the work. And they believe the money was well spent now that they have brought together the whole story of their past. Let us value all the printed matter that our church produces, let it be read and studied by our children and let it become a part in the education of our young people and we will not need to fear that the fires of our faith will be neglected in the future.

THE BEGINNING OF OUR WOMEN'S FOREIGN MISSION SOCIETY

There was an open invitation given by our pastor, Philip Roulet, to meet at the home of Mr. and Mrs. John Dieffenbach Sr. to organize a Women's Foreign Mission Society in the interest of our American Indians. When the appointed day, January 2, 1893, arrived we meet at the above named home. The day was very cold and stormy and only a few were present, namely Mr. and Mrs. Philip Roulet, Mr. and Mrs. John Dieffenbach, Mr. and Mrs. C. B. Swartzendrure and Lizzie King. After consulting about the matter we agreed to organize a Mission Sewing Society to help to further the mission work that had already been begun at Cantonment, Oklahoma Territory. (Here we would like to give a history of how this work originated in our conference but it is too lengthy for this paper.)

At this organization Mrs. Dieffenbach was President and Mrs. Swartzendrure, Secretary. After further discussion, arrangements were made for the year, Mrs. Christian Widmer was chosen President, Mrs. Jacob Amstutz, Secretary and Mrs. Mary C. Augsburger, Treasurer.

Our first meeting was held at the W. C. Baughman home, a good many met that day, of whom some are here yet and have been active members ever since the beginning of the organization.

Our meetings were held the first Thursday afternoon of each month and were opened by singing a hymn and Scripture reading and prayer. After that a short program was given by one or two sisters each time reading a paper essay on Mission Work. A collection was taken each time we met and if we could not meet we gave double the next time and those that could not attend regularly sent in their dues any way.

The rest of the day was given to sewing, making garments for the Indian children, who went to school, some quilts and comforters for the old people and Christmas gifts to be distributed at the station.

Now, this is a short history of our Women's Mission Sewing Society. But even a good many years before the organization, there was a mission spirit working among some of the sisters. Mother King and daughter pieced a quilt, and after it was finished Mother said to her daughter: "Oh you know what I thought while at this work? I would like to send this quilt to the Mission Station in Oklahoma." The daughter said, "That is just what I was thinking of." So they sent it there. This was the first gift from here to one of the first mission stations of our General Conference.

If two women can accomplish something by working together, how much more can a group of women do, if they are of one mind and are willing to work for the Master and thereby fulfill a mission.

If a cup of cold water given in a disciple's name, shall not lose its reward, so will we be blest if we are faithful and do our best although it may be of small significance.

The Lord's command to His disciples was "Go ye into all the world and preach the Gospel to every creature." We well know that we all have a mission to perform in one way or another. If we cannot go and cannot preach, we can help those who are going and are qualified for the work. The love for God and our Saviour should induce every Christian to work in His kingdom. There is a pleasure in working for the Master when we consider the promise that Christ gives us in John 12, 26, when He says "If any man serves Me, let him follow Me and where I am there also shall My servant be". So we must work for Jesus or we cannot receive this blessing. We must direct our feet in His footsteps and follow His example by doing good. Since there are not many more than one-third of the people converted we cannot help but see ourselves falling short of doing our duty toward our fellowmen and furthermore when we think of the millions of heathens that are swimming in their sin and like unto a drowning man that will grasp anything in his reach even if it is a dead limb that will go down with him, so will they cling to their dead idols that are held before them and they perish with them. Therefore let us reach out in sympathy and present them a living Savior. Yes, go forth, proclaim, despatch the good news far and near of a Redeemer who came into the world to bring salvation to all man-kind, that whosoever believes in Him and grasps Him by faith, shall not die, but have everlasting life. So let us work for God's Kingdom, while it is day for the night cometh when we can work no more.

Next to the heathen in our own land we look
"Over the Ocean Wave,
Far, Far, away
There the Poor Heathen live,
Waiting for Day.
Groping in ignorance, dark as the night.
No blessed Bible to give them the light.
Here in this Happy Land, we have the light
Shining from God's own Word, free, pure and bright.
Shall we not send to them Bibles to read,
Teachers and preachers and all that they need?
Then, while the mission ships glad tidings bring,
List! as that heathen band, joyfully sing,
Over the ocean wave, oh see them come,
Bringing the Bread of Life, guiding us home.
Pity them, pity them, Christians at home,
Haste with the Bread of Life, hasten and come."

Preach the Gospel, make it clear:
By the blood of Christ's remission,
Give the message that they can hear.
This, is our great commission.

Anna Swartzendrure.
Pulaski, Iowa.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

PACIFIC DISTRICT CONFERENCE REPORT

(Continued from page 3)

Receipts during year	335.02
Special contributions	105.65
Total	$762.66
Disbursements during year	497.42
Total balance on hand	$265.24

This report was audited by the committee and found correct.

A motion was made by Brother F. F. Jantzen that the contributions received for Miss Burkhalter's salary in the Los Angeles mission be immediately turned over to the treasurer of the board for home missions of the General Conference. The motion was carried.

Thereupon another motion was made by Bro. M. M. Horsch, that the balance of the Conference treasury, which is not now being used for Conference expenses be sent to the board for home missions of the General Conference to be applied toward the support of one worker of the Los Angeles mission. The motion was carried.

The evangelization committee of the conference gave a report of the work done during the year. Bro. D. C. Krehbiel read a report of Bro. H. J. Krehbiel, showing what had been done in the communities of Fairmeade, Woodlake and Shafter, Cal., by the Brethren W. P. Neufeld, D. F. Ratzlaff, H. Jantzen, H. J. Krehbiel and others. These settlements have been served with preaching services as frequently as circumstances would permit. Baptism and communion services have also been held in these districts. In Shafter a church could be organized and it is to be hoped that a chapel can soon be erected there. The brethren living near Fairmeade have joined the First Mennonite church in Reedley, since Brother J. K. Lichti moved away.

Bro. J. Toews of Aberdeen, Idaho, reports in a letter to Brother Aeschliman of his services at Minedoka. Because of difficult commercial conditions in this vicinity it is feared that a number of the Mennonite families will leave there and the number to be served becomes rather small, compared with the expenses connected with this work to the Conference.

Bro. P. R. Aeschliman told of his visits at Menno, Ruff, Soaplake, Quincy and Monroe, Wash.

Bro. S. S. Baumgartner has labored for some time at Dallas, Ore., and was permitted to receive eighteen new members into the church through baptism.

Brother D. B. Hess spoke of his work in Los Angeles and the ordination of Bro. Rhea to the ministry.

The report of the evangelization committee was voted to be accepted.

The following thesis were read at this time, which, because of their inherent value and good authorship served to awaken interest and stimulate thoughts. However, for lack of time they could not be discussed. Rev. J. C. Mehl delivered an essay on the subject, "The Holy Spirit as Comforter." Bro. P. R. Aeschliman discussed very ably the question of Paul, "Did ye receive the Holy Spirit when ye believed?"

Bro. M. M. Horsch read Bro. J. K. Lichti's essay on the theme: "How does the Holy Spirit manifest His power in the life of the believer?" Many questions and thoughts were engendered in the hearts of the audience and sought for expression. However the time limit did not permit discussion on these important and vital themes. And since they are to be published in the Mennonite and Bundesbote there is no attempt made to give the content of the same here.

During the evening session Brother S. S. Baumgartner and J. H. Langenwalter spoke. The latter, after reading a paper, prepared by Bro. H. J. Krehbiel, on the theme, "The Holy Spirit, His God-head and Attributes," commented on various parts of the theme.

On Wednesday morning the conference session was resumed. Bro. S. S. Haury opened the same with a Scripture lesson selected from II Peter 1:15-21 and Acts 1: 4-8; 2:1-4.

The election of officers was first on the program. The same resulted as follows:

Chairman, Albert Claassen, Los Angeles, Cal.

Asst. Chairman, S. S. Baumgartner, Pratum, Ore.

Secretary, Dan Krehbiel, Lind, Wash.

Treasurer, Jacob Krehbiel, Lind, Wash.

New member of program committee, M. J. Galle, Aberdeen, Ida.

New member of evangelization committee, D. B. Hess, Alta Loma, Cal.

New member of board of trustees, J. J. Eyman, Reedley, Cal.

Bro. S. S. Baumgartner followed with a brief report of the peace conference, held at Bluffton, O., He related that because of the various opinions which were aired, there had hardly anything else been accomplished as a getting acquainted both with the leaders of the various denominations as well as with the principles and policies vitalizing these upon which possibly a foundation for mutual stand may later be erected.

The motion, which by the previous conference had been tabled, concerning the question of electing a member of this Conference to be the representative for the Conference in the Board of Directors of Bethel College was now taken again into brief consideration. Bro. J. H. Langenwalter briefly explained the matter and the motion was made that this Conference join the brethren of the Western District Conference and of the Bethel College Corporation in the work of Bethel College, by accepting the offer of Bethel College to elect a member of the Conference to represent the same in the Board of Directors. Th emotion carried by a vote of 85 over against 50. Consequently another election for this purpose was arranged for. The two nominees elected by the conference for this purpose were M. M. Horsch and P. R. Aeschliman.

There being an invitation for the next session of the conference by the congregation of Ruff and Menno, Wash., the conference voter to accept this.

A motion was passed to instruct our committee on resolutions that a resolution be formulated seeking to solve the difficult financial situation of our Los Angeles mission. Also to put before the conference a resolution to properly remember the brethren, who formerly have labored in the conference and have been called to their eternal home.

The conference voted to send greetings to the Bethel College congregation by Bro. Langenwalter.

The committee on resolutions laid the following resolutions before the conference which were unanimously adopted by the latter:

1. We wish to thank our heavenly Father for the pleasant weather, also for the spirit of brotherly love which prevailed during all the sessions and wish to express this by singing No. 236 out of the song book, "Joy to the World," and prayer by the chairman of the conference.

2. We also wish to thank (a) the San Marcos congregation for their kind hospitality and unselfish entertainment, and ask all the delegates to express this by rising; (b) the choir for the inspiring and uplifting songs, and (c) the brethren for their instructive papers, and suggest that these be published in the Bundesbote and Mennonite.

3. That each congregation of the Pacific District Conference designate a certain Sunday in the near future, in which each Sunday school scholar be asked to contribute at least ten cents, which amount, also the amount of the Sunday morning offering, be sent to the home mission board of the General Conference.

4. That the officers of this conference communicate with the officers of the home mission board of the General Conference presenting the embarrassing financial difficulties of our Los Angeles city mission, encouraging them to find ways and means to relieve the same.

5. Since it pleased our heavenly Father to call to their eternal reward the brethren Rev. Jacob R. Schrag, Rev. Jacob Toevs, Rev. Aaron J. Wiebe and Sister Waltner, who have given willingly of their time and labor for the upbuilding of His kingdom; we do herewith honor their memory by singing of No. 553 in "Gesangbuch mit Noten" and ask Rev. P. R. Aeschliman to lead in prayer.

Bro. J. H. Langenwalter concluded the conference session with a meditation on the 139th Psalm and prayer.

M. J. Galle, Chairman,
Albert Claassen, Secretary.

CORRESPONDENCE

First Mennonite Church, Paso Robles, California, November 17, 1922. Dear Readers:—Some time has elapsed since I was elected Correspondent for our church papers, so I find it my duty to give a report of our congregation.

First of all I wish to say that we all greatly enjoyed the conference sessions which were held at the San Marcos Cong. about two months ago near Paso Robles. There were a number of good speakers and good music rendered by the choir. For more particulars I expect you will hear from the Corr. of the S.M. church.

After the sessions were over Rev. P. R. Aeschliman preached two German and an English sermon here which were well attended.

Our C. E. work is progressing for the more we put into it the more we are sure to get out of it, but, not only that, it also helps to promote the activities of the young people.

Last week we had a fine rain of about three inches, which is of great help to the farmers to get their crops in early. The warm days are bringing out the grass and by Thanksgiving every thing will be nice and green.

The grain, fruit and nut harvest were good and as we are nearing Thanksgiving have a good reason for offering thanks to God for His many blessings that He has given us during the last year.

Sincerely,
G. T., Corr.

WORLD-WIDE SUNDAY SCHOOL NEWS

Leaders in World-Wide Sunday School Work

The Executive Committee of the World's Sunday School Association met for their semi-annual meeting in the Hotel Pennsylvania, New York City, on October 26th. Owing to the death of the chairman, James W. Kinnear, the general report at the opening of the session was made by the vice-chairman, Arthur M. Harris, of New York City. President W. O. Thompson of Ohio State University, voiced the unanimous sentiment of the Committee when he made the motion that Mr. Harris be elected chairman of the executive committee. Mr. Harris was treasurer of the World's Association for six years, from 1914-1920.

W. C. Pearce, associate general secretary, who had been on an around-the-world journey for more than eight months in the interest of organized Sunday school work, returned during the morning session and was most heartily greeted. He gave a report which outlined the progress of Sunday school activities in Egypt, India, Australia, New Zealand, Philippine Is., China, Korea and Japan. During November and December Mr. Pearce will speak in New Jersey, New York, Indiana, Kentucky and Illinois.

W. G. Landes, C. E. D., who was elected general secretary at the April meeting of the executive committee, accepted the office and will enter upon the duties of it on November 1st. For the past eighteen years Dr. Landes has been general secretary of the Pennsylvania State Sabbath School Association and the constituency of that Association was very urgent in their efforts to retain their most efficient secretary but the opportunity and appeal of the world-wide field could not be refused. Letters have been sent to Dr. Landes from Sunday school leaders in many countries offering the heartiest congratulations and pledging cooperation to the new general secretary of the World's Sunday School Association. The action of the Business Committee in electing Samuel D. Price, D. D., Assistant Secretary, was confirmed by the executive committee.

The Sunday School Opportunity in the World Field.

W. C. Pearce, Associate General Secretary of the World's Sunday School Association, who was absent from the United States for eight months on a world tour, returned to New York on October 26th just in time to attend the executive committee meeting of that association. At the World's Sunday School convention in Tokyo, provision was made for the organization of national sections of the World's Association. Mr. Pearce's tour was made especially in the interest of organizing or perfecting the organization of these national sections, thus completing what he calls "the spiritual league of nations."

During the past fourteen months, Mr. Pearce has visited twenty-nine nations which comprise approximately thirteen hundred millions of the world's population. In his report to the World's Committee, he emphasized the following impressions which he had received.

1—The present era is marked by racial and national bitterness and strife. Everywhere there is suspicion and fear. In Turkey, Greece, Palestine, Egypt, India, China, Siberia and Russia, there is unrest, revolution, massacre, bloodshed and all kinds of suffering. This world plight, Mr. Pearce says, is not a failure intellectual or commercial but is fundamentally a breakdown in morals. The world needs moral disarmament which can be produced alone by spiritual armament. Either the man and money power of the Christian world must be mobilized effectually to teach the gospel of the Prince of Peace or we will head steadily towards a war far more disastrous and bloody than the one just passed.

2—Everywhere the door is wide open for the Christian message. Not a nation was visited in which the Sunday school is not welcome. The street Sunday schools in Egypt and India, Barrio Sunday schools in the Philippine Islands and the home Sunday schools of China, Korea and Japan are witnesses of what could be done in all parts of the world with adequate support as to equipment, literature and leadership.

3—The Christian leaders of all nations strongly supported by the missionaries in all mission fields are forming national Sunday school associations to develop, extend and improve the church's teaching agency—the Sunday school. In a few years the whole world should be organized so that the Sunday school experience of all nations of the world would be easily available to each nation.

WHAT IS COURAGE?

Courage, considered in itself or without reference to its causes, is no virtue and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs and with which it is conjoined. There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety which counts not life dear in withstanding error and injustice.—W. E. Channing.

THE S. S. LESSON

Dec. 17, 1922.

Jesus Among Friends and Foes.
Luke 10: 38-42; 11: 42-44, 53.

Golden Text:—"Ye are My friends if ye do the things which I command you." John 15: 14. The two parts of the lesson are disconnected, but the purpose is to draw a contrast. On the one hand Jesus is among dear friends in the home where He loved so much to be and where He could speak with the members of the family in terms of intimacy and, on the other hand, He is delivering a message to those who could only see Him and His acts and words through envious eyes. In both cases He speaks with frankness. Yet it is well to note that His messages to friends are tempered with a spirit of a friend who is kind even when He must rebuke.

The home in Bethany was the kind of a home where Jesus loved to be because there He was treated with the greatest respect and all sought to honor Him by the service they thought most acceptable to Him. The two sisters form a contrast, such as one often finds between members of the same household. No two persons are alike and this would certainly be an uninteresting world if all were of the same gifts and temperaments. Martha was one of those home-loving women whose idea of propriety was to make the home attractive and whose hospitality must show itself in ministering to creature wants. This is not in itself a fault, indeed it is a sterling virtue. If husbands and children could only realize that the fussing that mother so often gives herself to is for their benefit alone and that she is not sparing herself in making the house attractive and the home the most delightful she knows how they might at times be very much more appreciative. None of us can despise the hostess who busies herself to the point of wearing herself out in order to serve the host. Back of her activities is a kindly spirit and a desire to mother those dear to her. Martha was a practical kind of a woman and her fault lay in the fact that she placed such service above everything else. There is something else that is better even than caring for the creature wants. We must, in our endeavor to emphasize Mary's attitude, however not forget that Jesus was in the home upon the invitation of Martha (v. 38). The Master needed the shelter and rest and food that was brought to Him in that home. There is much that the Christian housewife can do through her gift of hospitality. Martha's ideal was high. She wanted to serve the Master in her own way. To some it is not given to do much more to express their love and respect.

In His reproof to Martha Jesus emphasized the fact that there is a time for other things than drudgery. It was a rare privilege to have Jesus and with it came the opportunity of hearing from His lips the wonderful words of life. "One thing is needful" was the comment to Martha's complaint, that she was left to serve alone. The needful thing was that she must place the things of God above the things of mere man. There is a soul hunger that must be placed far above the hunger of the body because the soul is to be nourished for eternity while the body is only a thing of earth that will some day pass away altogether.

Mary was not to be deprived of the one good thing she had chosen. Nothing that might be required for the needs of the body is to be compared in importance to the needs of the soul.

"Woe unto you Pharisees". "Upon Christ's lips the word 'Woe' was not one of mere denunciation. It expressed pity too. Jesus, instead of imprecating vengeance upon the guilty city of Jerusalem wept over it: as elsewhere, we find Him declaring that at His first advent He had not come to be its judge." Ex. The Pharisees, whose name meant the separated ones, were a class of Jews who held to the traditions that they had received from the fathers and the elders and which they held to be of equal authority with the law of Moses. There were given to the practices of rites and ceremonies and they felt themseluves the superior of others. It was their insisting upon small and sometimes inconsequental things that made them absurd in the light of the fact they were lacking in that spirit of love with which the true Child of God is distinguished. All the ceremonies and orthodoxy in the world could not take the place of the love that was lacking in their lives. The Pharisees still lives in the life of the one who insists upon minutely

keeping the letter of the law and then lacks the Spirit of Christ, which is the Spirit of Love.

The love of display that was characteristic of the Pharisee came next in the condemnation pronounced by Christ. It was always in keeping with the Spirit of Jesus to be humble. This the Pharisee was not. He was spiritually proud. He liked to be honored for his goodness and his attitude toward others was one of contempt as we see it illustrated in the case of the 2 men who went into the temple to pray, one of whom was a Pharisee. No one who would seek after honors, especially spiritual honors, is in keeping with the teachings of Jesus. One who would contrast his own goodness with others still has something in his own life that is very unlovely and seriously needs looking after.

In comparing the Pharisee to graves, in another place he calls them "whited sepulchres". He would call attention to the inward death that holds them and they do not realize it. They are spiritually dead and when that is the case only a regeneration through Jesus can bring them to life again. This was the last thing in the world that the Pharisee thought of. It was a defilement for a Jew to touch a dead person. Here it is implied that the very contact of men with the Pharisee would defile them. This is all the worse be cause the Pharisee affected to so much goodness, making a hypocrite of himself.

In their whole attitude toward Jesus the Pharisees were deceitful and envious. He was a guest, but that they might trap Him. They listened to Him, but that they might hear something to accuse Him of. They came to Him, but as enemies and not as friends or sincere acquaintances.

THE C. E. TOPIC

Dec. 17, 1922.

The Glorious Gains of Fidelity.
Rev. 2: 1-10.

We expect people to be faithful to many things. The citizen of the nation must be a loyal citizen and, if he is not steps will be taken to punish him for his failings and make an example of him for others. The man elected to public office takes an oath that he will faithfully perform the duties of the office he is assuming. Should he violate that oath he may be impeached. The soldier must be faithful upon the pain of death. When a man and woman pledge faithfulness to one another, as man and wife for life, there is but one line of conduct that they can honorably pursue and that is absolute faithfulness. In all of these cases mentioned no reward is to be expected because fidelity is the only honorable course. Yet, this may be said also: fidelity is the only satisfactory course. No one with a sense of manhood or womanhood would want to be guilty of any breach of fidelity.

It is one thing to say that fidelity is its own reward and another to say that the best reward that one can get is the reward of fidelity. In living a faithful life there open to one joys that can be secured in no other way. The faithful husband or wife have a happiness in life that makes living all the more sweet, the faithful soldier earns the undying gratitude of his countrymen, the faithful statesman has his name go down in history as one who was an hour to his country, etc.

In the Christian life faithfulness is the one standard. A Christian is as good as his bond. He has no double standard of truthfulness and therefore makes the oath unnecessary. He gives himself wholly to God and His service and therefore is ever ready to do the will of his heavenly Father. He expects no reward in this life for his virtues, indeed, he expects that, because he endeavors to maintain the highest standard of virtue, he will have to suffer persecution and, in many cases, death has been the reward of his fidelity to his God. This world has nothing so attractive to him that he would be willing to let go his chances for eternal life for it. His soul belongs to God and by every power he possesses he will endeavor to keep it sweet and pure for his Master.

In the lesson the "crown of life" is assured for faithfulness. The crown is the highest dignity we may know on earth, but it is nothing to be compared to the dignity of sharing God's glory with Him through all eternity—of being a co-heir with His Son in His eternal glory. The wearer of a crown is a ruler. To wear the crown that God bestows is to be the ruler of one's everlasting destiny and to have a glorious part in the eternal destiny of others.

Being faithful in the things that God expects of us brings with it a glory that is manifold in its expressions. The faithful one testifies against all forms of sin and unrighteousness. In so doing he contributes to the bettering of the world and points the way to a righteous life that God will bless. In testimony one honors Christ before men so that He will not be ashamed to confess that one before His Father in heaven. Testimony shows the way to God, to the better life and to eternal glory. A faithful testimony is the witness of a faithful life that is blessed of God and is a blessing to God's children.

Fidelity shows itself in one's attitude to Christ's little ones. The world if full of men, women and children whom Jesus owns as His little ones and of whom He says that whatsoever is done to them is done to Him. Do we ever think of how many opportunities that come to our doors to serve Jesus in this way? Hardly a day passes but what there is an appeal to us to make some one's miseries lighter or to help some weak or unfortunate one. In ancient Carthage there was once a terrible persecution of the Christians when a plague broke out. Every one fled the city but the Christians who stayed to nurse the sick, bury the dead and care for the little orphans. No wonder that persecutions stopped from that time on. The Christians had been faithful to their doctrine of loving their enemies. The true test of a principle comes when those principles can be practiced under difficulties. We have enemies and we are surrounded by those who know nothing of God's love. Suppose we devote all of our energies to doing exactly what we know Jesus would do under the circumstances. Would that not be a great proof of our fidelity? and would not that gain for us a glorious crown? The wonder is that with all the blessings and opportunities we are enjoying we do not do more of that kind of work.

Man's battles are often fought alone with no eye looking on but God's. When the temptations come that the world knows nothing of, and perhaps will never know anything about, we have the chance to prove our faithfulness to Him. In the secret of our lives we may gain victories and in the secret of our own minds we may enjoy the triumph of a victory for which the Lord, the righteous judge, will give the crown in that day.

Prayer must enter into the Christian's life in all things. Faithfulness in prayer is a condition that is required in our spiritual lives. In prayer we receive the choicest blessings that God has to bestow. If we are missing some of them there is no one to be blamed but ourselves and the glory we miss is not ours because we have failed in this, the simplest of all the duties that our heavenly Father imposes.

DEATHS

Roach.—David S. Roach was born in Lewis, Delaware, Sept. 18, 1845. For more than 30 years, he with his wife have lived in Philadelphia. All that time they lived in the vicinity of First Mennonite church. For more than 9 years Mr. Roach has been a member of the church and during this time he has served as janitor which duty he fulfilled in a most satisfactory manner. He was always at the door to welcome and help members when they entered the church. He was always ready to help whenever it was possible for him. He died on Monday morning, Nov. 13th after spending all day Sunday in the church at his post. He brought his age to 77 years, 1 month and 25 days. The funeral was held in the church on Wednesday evening. Rev. N. B. Grubb and the pastor, Rev. A. J. Neuenschwander spoke words of comfort. He leaves to mourn his departure his wife and one son and a congregation who will miss him very much.

Siegrist—Franklin Siegrist was born September 26, 1889 at Vera Cruz, Indiana and passed away at his home 7 miles northwest of Berne on early Sunday morning, November 5th, after a three-day's illness with pneumonia. In his 10th year the family moved from Vera Cruz to the farm near Berne. In 1909 he was converted and received into the Mennonite church.

On October 15, 1911 he was united in marriage with Melita Wulliman. To this union one child was born, named Katherine.

There remain to mourn his early departure, his bereaved wife, his daughter Katherine, his parents, Samuel Siegrists, and one sister, Mrs. Esther Steiner, besides many other relatives and friends. Three brothers and one sister have preceded him in death.

The funeral service was held at the Berne Mennonite church, Nov. 8. Rev. F. S. Erne, pastor of the local Evangelical church, speaking English, and Rev. P. R. Schroeder in German.

Feight—Cornelia Feight, eldest daughter of Mr. and Mrs. Charlie Feight, was born February 4, 1906, died November 2, 1922, at 9 A. M., at her home at Westernport, Md.

She was a member of the St. John's M. E. church at Westernport, Md., for the past four years, also Young People's Missionary Society. She also was a freshman in the high school. Cause of death was hemorrhages of the stomach. On November 5th her body was brought to the home of her grandfather, Jacob Shaw, near Napier, Bedford County, Pa., and burial was made on November 6th in the Kinten Cemetery.

CONTRIBUTIONS

FOR PUBLICATION

Mennonite Ch., Lehigh Kan., by C. C. Friesen, $3.10.

Gratefully acknowledged
Mennonite Book Concern.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

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The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

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The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

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The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

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The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

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May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IN MENNONITE CIRCLES

On November 5, fifty-one young people were added to the church at Haarlem, Holland, by the rite of baptism.

Rev. N. B. Grubb, of Philadelphia, Pa., preached in the East Swamp church near Quakertown last Sunday, the congregation is at present without a pastor.

Mr. Fast, of Witmarsum Seminary preached last Sunday in Grace church, Pandora, Ohio. Mr. Rosenberger, a student in the Seminary, will preach next Sunday in the Zion church of which Prof. Whitmer is pastor.

The Sunday school of the Second church, Philadelphia, conducted special "Good Citizens Day" on which occasion an address was made by Brother Maxwell Kratz, a member of the Philadelphia bar.

Rev. R. van der Veen, pastor of the Mennonite church at Barsingerhorn, Holland, celebrated the twenty-fifth anniversary of his ministry. A large gathering of friends and fellow-workers were present on the occasion.

The ministers of the Eastern District Conference held their Ministerial Conference in the Souderton church on Tuesday the 5th. In connection with this meeting the Home Mission Committee of this conference held an important session in which the possibility of extending the work in a section where a request has been made for the establishing of regular service.

On November 16 Rev. J. Percy Cox delivered his lecture entitled "The Matrimonial Question" in the First Mennonite church under the auspices of the Men's Bible Class. It was the first time Rev. Cox popped this lecture and the people of the first church did not spurn his efforts to make it a success. In this lecture relating to marriage, the formative period of home-making and the home and their history the lecturer does not appeal for greater equality between the sexes although he probably thinks there should be a tie. He appealed for greater quality between the sexes on the basis of Christianity in order that the Christian home may continue to exist.

The library of Bethel College was recently enriched by the gift of a large number of volumes. They were from the private library of the late H. O. Kruse and were presented by Mrs. Kruse.

The Men's Glee Club of Bethel College is planning an extended trip for the Easter holidays. They will probably visit the Mennonite communities in Minnesota, South Dakota and Nebraska.

The annual meeting of the Bethel College Corporation met in the college chapel on the morning of December 1.

January 16, 1923, being the third anniversary of prohibition in the United States, the Anti-Saloon League is asking the pastors of our country to celebrate the event by devoting one service on Sunday, January 14th, to a concerted discussion of the benefits and blessings that have come to all the people as the result of this governmental policy, and to call the attention of the public to the onslaught the liquor traffickers are making to nullify the law. The Anti-Saloon League will furnish up-to-date matter giving some of these benefits, as well as pointing out the dangers that lie before us and how to meet them.

In issuing its call for a week of prayer from Jan. 7 to 13 the Federal Council of churches says: "The truth is, the world has become aware that it has a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistance of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realize our oneness in Christ Jesus. The world is yearning for the spirit of fellowship which only the church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve our battling differences and for a loyalty enough to mirror the glory of the Lord."

A WORD OF FAREWELL

As I am about to leave America I desire to say a word of farewell to the congregations and to all the brethren and sisters whom it was my privilege to meet and to visit. May "God be with you till we meet again".

Everywhere I have found a friendly, brotherly reception, a warm interest, hearts that are ready to respond to the needs caused by the war among the people of Germany as well as among the brethren and sisters of Russia who are now as refugees in the fatherland. On the whole trip from coast to coast, east, west and north, I have daily experienced the brotherly love and the hospitality for which our people have always been noted. Many thanks for the love you have shown me in this way. May our brotherhood in all countries ever follow the example of the fathers of the church in this respect.

When I may again reach the homeland, I shall find conditions considerably changed, but not for the better. We know not what the future may have in store but let us put our trust in the Lord. May we on both sides of the waters endeavor to become more firmly established upon the only foundation that is laid—Jesus Christ. In the strength of a living, steadfast faith in Him, our crucified and risen Savior, our ever present Lord, let us continue in the work of alleviating the existing need both spiritual and temporal, wherever it may be found and to the extent—as the Lord may give grace and strength. May we work while it is day ere "the night cometh when no man can work."

I hope to give, after my arrival home, a report of my trip, as well as about existing conditions in Germany.

From the depth of my heart I thank the Lord, our God for His gracious keeping and guidance on the whole journey.

Michael Horsch.

CORRESPONDENCE FROM WITMARSUM SEMINARY

Announcement has recently been made at the Seminary of the short Bible Course to be held this year from Jan. 2 to March 2, 1923; and of the annual College Bible Lectures and Christian Workers' Conference to be held from February 4 to 9, 1923.

It will be noticed that the period for this short Bible course has been extended from the five weeks, as heretofore, to nine weeks and that a slight change has been made in the curriculum. It was felt by those in charge of the work that it would be advisable to lengthen the course, thus giving the student opportunity to secure more work by spending a little longer time at Bluffton. The value of the course has also been increased by arranging to give it in cycles of three years. For instance, a course in Church History would be started this year, continued next year, and finished the third year. Thus by taking these courses for three successive terms a student can secure the equivalent of one year of Bible school work. To anyone completing such a course, a certificate of graduation will be given, and high school graduates if they so desire, can use these credits if they should at anytime pursue work in the College Theological course offered in the Seminary.

This arrangement does not exclude anyone from coming to Bluffton for just one year to take this course, but on the contrary, to do so will be more worthwhile than ever before because of the greater amount of work given. This course has been arranged especially to meet the needs of those Sunday School, Christian Endeavor and general church

workers who are not able to spend a whole year at a time in study but who desire to prepare themselves for more efficient service. Since this is the aim of the work, and it is given in a college and seminary atmosphere, with all the advantages that such institutions can add, all those young people who can possibly arrange to attend, will find it well worth their time and trouble to so do.

Courses are offered in Religious Education, Church History, Life of Christ, Life of Paul, and in the Old Testament, and all are taught by the regular Seminary staff of instructors. Professor Lehman, of the college faculty, also offers opportunity for voice culture or training in church music. More detailed information can be secured in the special bulletin announcing the course, which can be obtained by writing to the Seminary.

The annual College Bible Lectures for this year will be given from Sunday, February 4 to Friday, February 9, by the Rev. Henry E. Dosker, who is Professor of Church History in the Presbyterian Theological Seminary of Kentucky. Dr. Dosker is a leading authority on the Anabaptists, and a man of wide experience and recognized ability as a Christian leader and Bible teacher. His afternoon series of lectures will deal with some phase of early Christianity while the evening topics are rather miscellaneous, but all indicating helpful and inspiring talks.

At the same time will be held the annual Christian Workers' Conference. Such topics as Mennonite Missions in Africa, The Church and her Young People, Observations in Russia, Home and Foreign Missions and The Home Church and Foreign Missions will be discussed, the latter three being made subjects of addresses by Professor P. C. Hiebert of Hillsboro, Kansas, Rev. J. W. Kliewer, of Newton, Kansas, and Rev. P. A. Penner, of Champa, India, respectively. There will thus be provided an abundance of material during the week, designed to aid not only the resident college and seminary students as well as those taking the short Bible course, but also the numerous ministers and laymen who may find it possible to spend a week at this time in Bluffton.

At the present time, several of the faculty men taking advantage of the ten-day vacation, which occurs between each quarter, or term into which the school year is divided, are during this present week (Nov. 26-Dec. 3.) delivering lectures in some of the churches of the constituency. President Hartzler is at Donnellson, Iowa, and Professor Quiring is at Hillsboro, Kansas. Most of the students are remaining at the institution during this vacation period, improving their time in reading some of the books for which otherwise time is limited, or in finishing up their work of the last term.

We ask for your continued prayerful interest in the institution and its work.

A. S. R.

A NURSE'S TRAINING EXPERIENCE

On first entering the hospital, I did not have enough education to take up the training course. The state requirements were one year high school, which I did not have. This nearly kept me from coming here sooner, because I dreaded high school, as I had been out of school for a few years, not having had the opportunity to go to high school before. But I made up my mind to try. I must say that I have not regretted it. Because this one year in high school has helped me very much with my studies at the hospital. During the time that I went to school I also got acquainted with the hospital work, as I had the opportunity to help in between times, and found it much easier after I really started with the hospital work. Also became acquainted with the sisters and all the rules and regulations of hospital life.

The entrance of a young girl into a hospital is practically the entrance into a new world, a world having rules and customs differing widely in many respects from those of the world outside, yet they are based on the same principles which govern Christian society as a whole.

The first year of training is really an introduction to the work. The process of adjusting ourselves to all the new rules and customs which is not always easy. We find that we sometimes have to do things that we do not understand why or what for they are done. The first year is also full of new experiences, many of them never to be forgotten, for instance the first ether patient, the first death or the first night duty. The first year we do not carry so many responsibilities. But we have to learn how all the different things are done and where all the supplies are kept. We also start with the different studies. While the studies are not so difficult, they introduce us to the special line of work which we have entered.

The second year the responsibilites begin to grow, as we learn to give the more exact treatments, we get an insight into the causes of diseases and the effect of treatments. The practice reveals the necessity of the theory. But at the same time we also find that there are no rules without exceptions. The lectures with the doctors begin and the work gets more interesting all the time. Although we sometimes have experiences that are not very pleasant. But there is no line of work where we do not find that. And we should not get disappointed, because we are only human beings. But we should look up to God who is able to help and will help us if we only come to Him in prayer. We also have many opportunities in spiritual work. We must never forget that the patient's soul needs care just the same as the body, because the body and soul depend on, and influence each other, which gives us such opportunities in our spiritual work. With it all the interest in the work grows until it becomes a part of us.

The third year rounds out the responsibilities in becoming capable of working independently with a certain understanding and efficiency of technical skill. Preparations are made for State Board examination and finding one's balance for the future as servants of our Lord Jesus Christ.

A Sister—Senior Student.

CORRESPONDENCE

Ransom, Kansas, November 28, 1922. Dear Mennonite Readers:—The Lord hath done great things for us whereof we are glad. On November 9th Rev. P. P. Wedel came into our midst and conducted a series of revival meetings. Nineteen precious souls accepted the call of Christ and on Sunday, November 19 were baptized. Also two young women were received into the church on confession.

These services have awakened a feeling of responsibility upon us as a church, not only have these dear young people their work to do but we as older members have our mission to fulfill by helping them to grow in the grace and admonition of the Lord. Oh, that we may help and encourage their God-given desires that not one of them should fall by the way but that each may grow strong in His service.

Thanksgiving time again came on and we indeed have much to be thankful for, we accepted an invitation to worship with the Methodist congregation on that day, and our hearts were grateful as we entered His house with thanksgiving.

Our congregation here is made up of about ninety members. Several of these have passed the threescore year and ten mark. Truly the Psalmist hath said, "The days of our years are threescore years and ten and if by reason of strength they be fourscore years, yet there is strength, labor and sorrow." Although they can no longer be active in church work their place is seldom vacant and we are encouraged by their faithfulness. At this writing Mrs. Jacob Aeby is very ill, she longs to be called "home".

Our services here are in the English language with the exception of one Sunday in each month when we have German service.

May God continue to shower His blessings upon us and strengthen our lives in His service.

Gertrude E. Ummel.

ANNUAL MEETING AND CONFERENCE OF THE INTERNATIONAL ASSOCIATION OF DAILY VACATION BIBLE SCHOOLS

There was held in New York last week the Annual Meeting and Conference of the International Association of Daily Vacation Bible schools. The association is headed by Russell Colgate, President; Walter M. Howlett, Secretary; Waldron P. Belknap, Treasurer; and Thomas S. Evans, Home Director. The central office is located at 90 Bible House. The conference was attended by delegates from various denominational bodies and from local city centers, including Chicago, Louisville, Toronto, Canada, Washington, D. C., Philadelphia, Boston, Kansas City and Greensboro, North Carolina. Reports at this meeting showed an increase of at least thirty per cent. over last year, with a total estimated number of 5,000 schools, 50,000 teachers and 500,000 children.

The International Association of Daily Vacation Bible Schools is a Clearing house for the promotion of the Vacation School Movement, which is fast taking its place as a part of the 3-fold religious education program of the church, including the Sunday, the week-day and the vacation sessions. The International association aims to serve this great cause of the children in the name of the church at large. It does not seek to build up itself, or maintain a large staff—it purposes to work through existing organizations in America and abroad. President Colgate in his report stated that nine denominations were officially represented on its board of directors and that three others had made nominations for such representation. The report of the Home Director made it evident that, while in new territory, such as a large number of small factory towns, in the cotton mill districts of the South, in frontier districts, and in mining camps, there is still great need for active organized groups especially devoted to this Daily Vacation Bible school idea, still in the large cities of the United States and Canada, the best results are secured through denominational, Church Federation, City Mission and Sunday School Association promotion.

The key-note of the conference was the desire on the part of the association itself, and of its constituent bodies to utilize every means already in the field in a cooperative effort in behalf of the child and of the kingdom of God. Miss Florence Quinlan of the Woman's Council for Home Missions was one of the speakers and outlined very definitely the need existing among the migratory workers, where children are growing up in absolute ignorance of all that goes to make them good citizens of their nation, and followers of their Saviour. Mr. Franklin D. Cogswell of the Missionary Educational Movement and a representative of the Junior Achievement League were also present and offered the cooperation of their respective organizations just as heartily. Moreover, President Colgate stated that a movement was on foot to correlate the work of this association with the International Sunday school council of religious education, and that committees had been appointed by both bodies to work out the problem of effective cooperation. A second step in this direction has been taken by having the president of the International Association of Daily Vacation Bible schools elected to the Executive Committee of the International Sunday school council of religious education.

The Home Director stated that reports of 2,362 individual schools had been received at his office and that the difficulty encountered in securing reliable statistics showed the need of a general "Survey". According to the most careful estimates 1,000 schools were held under Baptist auspices, 1,000 under Presbyterian, 700 under Methodist, 150 under Christian, 300 under United Brethren and 600 under other denominations, while 1,000 were conducted under union or community supervision. The average cost of the schools reporting this figure to the central office was $1.12 for each child in attendance.

The reports from the various local centers brought to light many interesting facts concerning the value and results of the Daily Vacation Bible school for the community or church in which it is held. One of the outstanding of these immediate and visible results is that these schools form a magnet which attracts the foreign-born children to the church and proves to them that the pastor and his assistants are directly interested in them and their welfare. The child's attendance at the school and his work there also forms a basis for acquaintance and friendship between the church-workers and the non-churchgoing parents. One minister reported that fifty per cent. of the adults received into his congregation within a given year were parents of Daily Vacation Bible school pupils. Another reported that 26 Sunday school scholars had been gained from a vacation school enrollment of 59.

Quite another distinct effect is reported as having been felt in the community itself, as a result of the organization of Daily Vacation Bible schools. Again and again it was emphasized that such week-day work during the otherwise idle summer season had given the church a power in the community which it had never before possessed. The schools brought about a spirit of cooperation among the churches, church workers and parents. They gave the church membership a broader view of the needs of the whole community and impressed the neighborhood itself with the church's desire to be of real beneficial, practical service, and in numerous instances resulted in the beginning of a better understanding between hitherto separate classes and groups.

One of the phenomenal increases was that reported by the Supervisor of the schools in Washington, D. C. In 1921 there were 9, and in 1922, 40 Daily Vacation Bible schools held there. In her report she told of the inspiring closing exercises held for the whole body. At a given hour the pupils from each school formed in procession behind their principal and the minister of the church, and led by the two flags to which had daily renewed their allegiance, began to march toward one church. So from all quarters of the nation's capital there came toward the central avenue a small army of five thousand children who had learned through their five weeks of study and play in the Daily Vacation Bible schools the principles of Americanism and Christianity, becoming thus a part of the nucleus of a future Christian citizenship which the church is endeavoring, through its varied agencies, to form.

It was toward this end, and with this purpose, that all efforts were bent at the conferences. The recommendations for the future included suggestions that more teachers be secured and trained in an endeavor to interest the college youth of the country in Christian Life Service, that local churches be advised to put the expenses of the vacational school in their annual budget, that publishing houses and workers everywhere be encouraged to bring out more and better text-books covering the Bible, Music, Handcraft and Mission Stories, and that the association seek to perform its most effective and efficient service by working with those organizations which have included the Daily Vacation Bible schools as a part of their Christian program as well as promoting them in otherwise neglected districts.

THE A. R. A. WORK IN MOSCOW

Moscow, Russia (By Mail). Eighty-five of the students who are being fed with American food in this city are making a big return upon that investment.

They get one meal a day at the student feeding kitchens of the city maintained by the Student Friendship Fund of the Y. W. C. A. and the Y. M. C. A., in cooperation with the American Relief Administration. They give one day and one night out of every three to the work that the A. R. A. is doing for refugees and for children. Themselves poverty-stricken, they give generously of their only possessions, time and love.

Their particular department is the collecting and distributing work of the A. R. A., and their special field consists of the seven railroad stations into which trains from the famine stricken areas run. Here they give one 24 hours out of three to sick refugees and homeless children. It is a hard and a dangerous work. So many of the refugees who come into the Moscow stations have typhus that more than half of the 85 students working among them have already suffered from that dread disease.

One day shift and two night shifts of the students are constantly busy at the stations. The most important part of their work deals with the collection of wandering children from the streets and the stations, and the transfer of these children either to trains that will carry them back to their own villages and homes or, if they are homeless child-waifs, as by far the greater number of them are, their distribution among the various Collectors' Homes, where they are cared for and fed with American food. An average of twenty children daily are distributed in this way.

Another important part of their duties is their work among sick refugees. Of the three hundred refugees who pass through the stations every day, 50 are sick, many with dangerous diseases. The thirty-five medical students who are giving their services to this work have been able to secure quarters in the stations where sick refugees are segregated from the others. Just outside one of the largest stations a sanitary train has been fitted up with a few beds, blankets and mattresses for which are furnished by the medical department of the A. R. A., disinfectants, washing facilities, and a few simple medicines. Here refugees sick with some infectious disease are taken and cared for, till they can be sent on to a hospital thus making their own hours and sometimes days of waiting much easier, and saving scores of other persons from the danger of infection.

The medical students are also much interested in the development of a model children's home in Moscow, and are giving many of their free hours to the development of such a home.

More than 10,000 students in Russia are receiving one meal a day in the student kitchens maintained by the Y. W. C. A. and the Y. M. C. A. in cooperation with the A. R. A. That they fully appreciate this help which enables them to keep on with an education which will make them of real use to their country has been shown not only by their work for children in refugees in Moscow, but by repeated other instances.

"O many a shaft at random sent
Finds mark the archer never meant
And many a word at random spoken
May sooth or wound a heart that's broken."—Scott.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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EDITORIAL

The approach of the Christmas holidays always is accompanied with the hustle and bustle incidental to getting ready for the greatest event of the Christian year. In the home it means a season of cheer and reunion and should also include a spiritual preparation so that the greatest of all gifts that God has bestowed upon unworthy men gets its proper preparations. It is unfortunate that the secular world has come to make more of Christmas than the church. To the business man it means the busiest season of the year and he is likely to be wholly absorbed in the anticipation of the profits that are to come into his till. To the worldling the season is but the one great time for a good time. We sometimes feel that even in Christian circles the "Good time" idea gets more attention than it deserves. It is true that the good time of the Child of God is something vastly different from the good time that the man or the woman of the world have in mind, but we do not have that kind of a good time in mind when we complain that even Christians make Christmas too much of a good time. They think of the feasting and amusements that are far from the kind of a Christmas that gives to God His greatest glory for the gift of His Son to redeem the world. This is but another evidence that shows that there is a worldly-minded tendency even in the hearts of Christians that defeats the plan of God to bring the real and higher peace that alone can make this a redeemed world.

In our churches there will certainly be Christmas celebrations. Some of these will be in keeping with the true spirit of Christmas, but, we feel, that in many instances there will be too much made of entertainment and gift giving and too little of the gratitude that becomes the one who realizes what it really means that God's Son came into the world to bless it by becoming one of the lowliest of earth in order that among earth's miserable ones there may be a consciousness that God really sympathizes with the poorest and the most miserable of human kind. Just at this time there is a longing as never before for a real peace among men. We have had years of untold suffering because the nations of the earth thought they could make war in order to end war and now, after all is over, we realize that matters have only been more and more complicated and no one can tell but what we are again upon the threshold of something that will set the world aflame again in fire and blood. The reason for this is that men have not sought peace at the right place and with the right spirit. Let the coming Christmas evidence a more earnest and prayerful endeavor to realize the "Peace among men" that was the burden of the Angel's song on that memorable first Christmas night. Let there be pledged anew at the altar of God a determination to glorify Him by loyal devotion and service to the Prince of Peace and let the gifts that are given be gifts that are prompted by the highest ideals of love. Let there be joy in God's house. Not the kind of joy that the world calls joy, but the joy of a Saviour's presence and the happiness of laying as the gift most appropriate ourselves upon His altar pledged to do His will and enter into His work.

To us as Mennonites the season cannot but bring a feeling of sympathy and concern for our afflicted brethren in the unfortunate country of Russia. There was a time when they were happy as we expect to be in the enjoyment of the things with which God has blessed us. Today they are weak from war, disease, famine and poverty of the worst kind with no other prospect for another year except one that will be worse than the last, if that is possible. By no means can we allow ourselves to let the happiness of this season make us forget them in their distresses. Surely it is not an unreasonable suggestion that, with our other gifts, we bring gifts of generous proportions for the brethren across the sea.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

"YE ARE THE SALT OF THE EARTH"

But the Spiritual Bankruptcy of "the Salt" Means the Moral Bankruptcy of "the" Earth"!

Does this explain the world's present demoralized condition? ("The darkest period in history," says a great Chicago Daily.)

Does it explain the wave of lawlessness sweeping over America and the world? (United States Solicitor General J. M. Beck calls this, "The Age of Lawlessness.")

Does it explain the enormous increase of crime in the United States? (Four hundred per cent. from 1912 to 1921.)

Does it explain the amazing growth of the divorce evil? (A tremendous ratio, reaching in some sections from ten to twenty per cent. of all marriages.)

Does it explain the terrible prevalence of social immorality? (Polluting an average of five out of every eight young men throughout the nation, says the health commissioner of a great city.)

Does it explain the growing industrial turmoil? (During the past nine years, ending with 1922, there have been 26,000 strikes, as against 25,000 during the twenty-five years from 1881 to 1906.)

Does it explain the domestic unhappiness, the juvenile delinquency, the lack of parental control, the desire for the frivolous and superficial, the inordinate love of money, the petty thievery and the gigantic robbery, the betrayal of public trust, the disregard of God's holy day, the banishment of the Bible from our public school system, the aversion to restraint of every kind? Does it explain the moral deterioration of multitudes at home, and the growing hostility to Christianity in large sections of the world abroad?

If so, then indeed "judgment must begin at the house of God." If the moral rehabilitation of the earth is dependent upon the spiritual rehabilitation of the church, **then let the latter begin at once!** For the judgment of sin and confession of sin on the part of the church mean purging, and purging means revival, and revival evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral consciences of the masses.

For the sake of Jew, Gentile and the church of God, the present all-but-extinguished spark of life in the church needs the united breath of multitudes of intercessors to fan it into **world-wide living flame.**

Pray for Revival!

NO PROTECTIVE LAWS FOR WOMEN IN ROUMANIA

Parents Can Pay a Fine and Keep Children Out of School.

The National Women's Party would find a futile field for their present legislative efforts to strip women of all protective legislation, in Roumania. At present labor standards for men and women are practically unknown. So says Miss Martha Jaeger, just back from Y. W. C. A. Work in Bucharest.

"We are in touch with practically every type of working girl in Roumania," said Miss Jaeger upon her arrival. "The Ministry of Labor, in studying working conditions, appealed to us for aid and asked us to take charge. Roumanians greatly admire American technique and wish our help in educating public opinion. At present they are trying to put through a law that upholds the resolutions and standards adopted by the International Congress of Women. So far it has been difficult to win support."

Parents upon payment of a fine are allowed to keep boys and girls of school age out of school and at work as apprentices, Miss Jaeger added. "As early as eleven years of age Roumanian girls go out as apprentices, often working ten hours a day," she continued, "many of them getting no wages at all, others getting from fifty cents to $2.00 a month. Coming to us is the one bright spot in their lives. Factory girls come direct to our center from the factories at eight o'clock. Cocoa and bread at a half-a-cent apiece are served and everyone plunges at once into classes."

The Y. W. C. A. center is the only industrial school in Roumania and the Ministry of Labor is warmly interested in it. "The government has donated $1,000 toward a second boarding home for these girls," concluded Miss Jaeger. "They are greatly impressed by our building opened several years ago. Food is cheap but clothing is very high. The housing situation is so acute that these self-supporting girls on the prevailing low wages face great difficulties. Their only solution lies in living at home or supplementing their wages from an outside source."

The first summer vacation introduced in Roumania for girls of this type was thanks to the Americans. At the two Y. W. C. A. summer camps 120 anaemic girls played American out-door sports under a healthful regime. The continuance of this work is dependent on the success of the

Y. W. C. A. Assurance Policy Campaign. Miss Jaeger will visit her home in Cleveland, Ohio.

THE INTERNATIONAL CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA

The Forty-first International Convention of the Y. M. C. A. of the United States and Canada, held at Atlantic City, November 14-19, was notable for its action on important issues and for its distinctively religious note. The program was admirably arranged to create and perpetuate a spiritual atmosphere. The things of the Spirit had the right of way from the quiet period led by Dr. Robert E. Speer at the very beginning of the first session on Tuesday afternoon to the closing words of Dr. John R. Mott on Sunday morning, when he sounded the challenge to win the present generation of youth for Christ and the church. It was, in the truest sense, a religious Convention.

This atmosphere made unity easy, disagreement difficult. Among the important matters acted upon were a larger occupation of the field at home and abroad; a closer relationship between the Associations and the churches; the calling of a constitutional convention to deal with matters of policy and organization; an enlarged program of religious work, bringing the emphasis back to the original spiritual and evangelistic ideals and purposes of the organization, and including a continental visitation of Associations for inspirational ends; the continuance of service greatly needed in war-torn areas of Europe; and the development of educational, race relations, boys' and industrial work. The report of the International Committee and reports of special departments disclosed the magnitude and complexity of this organization, with its million members in the United States and Canada, and its outreach into every section, into city and rural communities, and through its foreign work into all parts of the world.

Relation to Churches

The report that most closely concerns the churches was that of the Commission on the approach to the churches, appointed at the Detroit convention in 1919, and composed of twenty lay and clerical leaders in their denominations, with Dr. William H. Day as chairman. For three years the commission had pursued its investigations, held conferences with representatives of the denominations, and studied the question of relationship, with a view to discovering the points of friction and overlapping, coming to a clear understanding of purpose, and finding the way to closest cooperation. It is doubtful whether a more thorough report, or one fraught with more potential consequences to the future of American Protestantism, has been made in the history of the Association. It was listened to with a deep appreciation of its significance, and its recommendations were adopted by an absolutely unanimous vote, after Dr. Speer had followed the forceful presentation by Dr. Day with an analysis that left its great import clearly in mind.

This is a report that deserves careful study by the pastors of all the churches, and by all leaders in the denominational organizations. It makes clear the attitude of the Associations and holds out the hand of kinship in service. In stating the basic principles of cooperation, the report puts first, the supremacy of Christ; second, the primacy of the church, which has always been affirmed by the Association; third, the continued independence of the association of ecclesiastical control; and fourth, adequacy of relationship. The duty of the churches, in view of the purpose of Christ, the primacy of the church, and the autonomy of the Association, is to sustain and counsel this specialized agency for work among men and boys. The duty of the Association, on its part, is to promote its work among men and boys in such a manner as to lead them to become disciples of Christ, members of the church, and stable in Christian character. The association's work is to supplement that of the church, or should be conceived rather "as a work of the churches carried on by them through the association as a free and trusted auxiliary agency." While recognizing that for the motive of its organization, for its inspiring ideal of Christian manhood, and for its spiritual and material support it is indebted to the churches, the commission is convinced that the association can most effectually accomplish its mission by the maintenance of the independence of ecclesiastic control which it has had from the beginning.

All the phases of work, including that for students and boys, were included in the report, which emphasized the necessity for a more spiritual work in the associations and a more definite leading of men and boys to Christ and into the churches. A recommendation of utmost significance for future relations authorized the International Committee to invite the judicatory or advisory body of each denomination or communion with which it has important relations to designate a standing committee on the Y. M. C. A., with which representatives of the International Committee or its executive officers shall confer on matters of mutual concern; and that each of the same denominations be asked to name one member of a general counseling commission with which the International Committee or its executive committee and officers shall hold conference at least annually on such problems of relationship as are national in scope and pertain to all the churches. In this report the association has not only expressed its desire for cordial and close cooperation, but placed itself and its resources at the service of the church.

Basis of Membership

Another matter of special interest concerned the basis of membership. Despite the widespread reports, the convention made no change in the basis, which requires membership in an evangelical church for active membership in the association, save in the case of student or college associations, which were treated as a separate class. What happened was this. The Standing Committee of associations, which has long been studying the subject of the irregularity of associations in regard to constitutional practice, submitted in its report the following recommendations:

Resolved, that in determining which churches are evangelical for purposes affecting the basis of active membership, local associations may regard as evangelical: (1) Those conforming to the definition adopted by the International convention held in Portland, Me., in 1869; (2) those designated as eligible for membership in the Federal Council of churches of Christ in America, or the corresponding body of the Dominion of Canada. Another alternate definition was suggested, but was eliminated by a substitute which authorizes any association or branch at its discretion to elect or appoint not to exceed ten per cent. of its managing board from members of the association not identified with churches defined as evangelical, upon their regular nomination by a nominating committee of the said board, and upon the acceptance by the nominees of the Paris basis as their personal declaration of purposes. The Paris basis, adopted at the First Inter-Continental World's Conference of the associations of North America and Europe in 1855, declares that the "Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men." After vigorous and courteous debate, conducted in the finest brotherly spirit, the resolutions were adopted by an overwhelming majority.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Leadership in the Philippines

A former Resident Commissioner of the Philippine Islands at Washington, D. C., has just accepted election on the Executive Committee of the World's Sunday School Association to represent the Philippine Islands Sunday School Union. He is Hon. Teodoro R. Yangco who is one of the most successful business men in the Islands. Three provincial field workers have been appointed to assist Rev. A. L. Ryan, General Secretary of the Sunday School Association in the Philippines. They will stimulate the Sunday-school work in all the Sunday-schools in their territory, regardless of denominational affiliation. These leaders are Rev. H. N. Macagba, Baguio; Rev. Eusobio Manuel, San Fernando, Pampanga; and Rev. Pedro Francisco, Bacaue.

More than 700,000 in the public schools in the Philippines study English and the number who are being trained for Sunday-school leadership is increasing. Mr. Ryan gives some glimpses of his work in a recent letter, saying, "We are quite busy now, aside from regular routine office work and occasional visits to the provinces, in teaching certain courses in our Union Theological Seminary and Union College. I have ten hours a week in the various courses. Nearly all the men in my classes are either high school or college graduates. The work is exceedingly interesting and full of hope for the future. It is a great thing to note the responsiveness of the leading Filipino young men to the highest ideals of the Sunday-school work and Religious Education.

The Sunday-school automobile which was given to Mr. Ryan by Tokyo Convention delegates is multiplying his usefulness. In thanking the donors Mr. Ryan declared: "Money invested in the Sunday school cause in the Philippines is bound to bring abun-

dant harvest. This harvest is sure, not because of any supposed expert leadership on the part of missionaries, but because of the responsiveness of the Filipinos themselves and because of the condition of the field which is white and ready for the harvest."

THE C. E. TOPIC

Dec. 24, 1922.

How to Have Christmas All the Year.

Luke 2: 8-20.

We associate great things with great days. No days are associated with events of such importance as the days that celebrate the birth, the crucifixion and the resurrection of our Lord. It is right that children of God should especially think of these things upon certain appointed occasions, but if they were the only times upon which thought were given to the matters the great work of our Lord would mean very little. We are to live every day remembering that we have a Lord and Saviour who came from God to earth, lived among men to show them how to live, died that they need not die eternally and rose again to break the power of death and give victory over it. Each day should have something of the Christmas, the Good Friday and the Resurrection in it.

How then make every day a Christmas? This was the gladest day of all days. Let our days be glad. We have so much to make the heart glad. We know that God is taking care of us, and supplying all our needs. Above all, we know that we have a Saviour whom we may know, speak to and from whom we may receive the richest spiritual gifts. It is in His name that we may ask with the assurance of receiving. It is through Him that we become sons of God and co-heirs with Him. Surely there is plenty of occasion for making every day a glad one.

Every day may become a Christmas if some one finds Jesus. There are so many people who do not know Him and have no interest in Him. Like the shepherds, on that first Christmas morning, we may proclaim Him to our fellows. In doing so we engage in the holiest and noblest occupation that any one may know. To let a day go by without telling some one about Jesus is to miss a happiness that is supreme and to perhaps deprive another of learning to know and love Him.

This day and every other day will be a Christmas to us if we catch the message of peace that goes with it. Jesus came that there might be peace and that He might reign as Prince of Peace in the hearts of all men. To make Him our Prince is to seek peace, first with God and then with all men. "Peace, sweet peace, the gift of God's love" is the only happiness that is at all worth while in this life.

Christmas has become a day of gift giving. The practice no doubt suggested itself because the world received God's greatest gift in the person of His Son. We cannot give God enough to repay Him for all that He has done for us, but we can give Him what He wants, which is our love sincerely and unreservedly bestowed. Have we given Him ourselves in that way? Then, God has made the highest king of joy possible, when He has shown us how to give gifts. "It is better to give than to receive" was the comment of our Lord. No one really can know the joy there is possible in life until he has given to the limit. There are so many who need our gifts. Think of our brethren in Russia, remember the heathen without Christ and recall the poor and the miserable whom Jesus would have us know are His little ones. Of all that we have been blessed with from God there is so much that we can easily spare that would do others so much more good. It is a sad comment upon our thoughtlessness that nearly every one has a part in the waste of very much that might go toward making others better and happier.

Christmas suggests worship. There were the shepherds and the wise men whose worship of the infant child blended in wonderful harmony with the magnificent music made by the happy hosts of heaven. In this we can be reminded of Christmas every day, if we make it one upon which we bow in adoration before the Christ. Like as of old the angels of heaven are waiting to unite with those who in faith and love pour out their souls before the Redeemer. No day in all the year is a day in which the redeemed of the Lord need not say so.

The humble shepherds found Jesus among the lowly in a stable. Wherever there are lowly ones Jesus loves to be. We must not despise them but, with them, we must be glad that He honored poverty and misery by choosing His residence there. Too many of us complain of what we imagine is our hard lot. How foolish! If Jesus was content to call a stable His first home in whatsoever state we are let us learn therein to be content. It is only the contented heart that is in right condition to become the companion and associate of the divine Lord. After all has been said of all things we call good, nothing is good unless we share it with our Jesus.

THE S. S. LESSON

December 24.

The Birth of Jesus.

Luke 2:8-20.

Golden Text: Unto you is born this day in the city of David a Savior which is Christ the Lord." Luke 2:11.

Centuries before the Prophet Micah (Micah 5:2) had declared that the ruler of Israel was to be born in the city of Bethlehem. Let us note how this prophecy was fulfilled by God in a way that men would have thought impossible. To Mary of the city of Nazareth the angel had declared that this Jesus was to be born. It might have seemed to men in the light of prophecy that this would be impossible, but with God all things are possible. So He used the history of Israel for centuries before during which time they came under the sway of the power of Rome to carry out His will. The great Caesar who sat upon his throne never suspected that when he sought new ways for raising revenues and ordered a census which was to be the basis of that taxation that he was a mere puppet in the hands of God to be used in fulfilling prophecy and giving the world a Redeemer. So God deals with men. The greatest and the most wicked are made to do a part in fulfilling the will of God whether they want to do so or not. All things work together for good when it comes to His having His will done perfectly.

It is interesting to note that while there were learned and wise men who knew the Scriptures and were familiar with the promises of God concerning the Messiah the first revelation of His presence upon earth was made to humble shepherds. Poor, God-fearing men who had to be content with the hard lot of life as they found it alone in the desert with their sheep. God chose them because they were the most worthy of such a revelation. It was a singular comment upon their lives that they were chosen above all other men for the honor. This leads us to emphasize the fact that God looks upon the heart and not upon outward appearances when He chooses men or women for His honors. It is also worthy to note how often the shepherds were used of God in His great work. Among the shepherds were the patriarchs, Moses, David, Amos. These poor Judean shepherds were regarded of Him worthy to take place with the great ones of the past.

It was becoming that the coming of the Lord should be announced with the highest dignity by the wonderful beings, the angels, whom God uses to do His will. An angel is a particular messenger of God called into being for some glorious purpose. Angels are ministers of Christ and He is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants. With the angels the "Glory of the Lord shone round." This was the visible symbol of the divine presence. So we see that God Himself was a party to the announcement of the coming of His Son.

The message of the angels was (1) "Fear not." God wants His people to come to Him in all confidence and here, where there is given to men the most wonderful of gifts they are to be glad even though an occurrence such as never before happened in the history of the world. It was to remove the fear of sin and death that He came. (2) "Good tidings of great joy." The tidings were the best that earth might receive for here was being fulfilled the one great hope of humanity since the fall of our first parents in Eden. The joy was such that heaven and earth might join. It was a joy to the heart of God to give such a token of His love. It was to be the joy of mankind to know that the realization of this joy was theirs. (3) "To all people." Let it be remembered that while God had chosen Israel to preserve His revelation all men are His children and in His eternal plans He has a place for them all. The joy of all people was to be in the possession of a Christ and a Redeemer who was to save them from their sins.

Jesus in swaddling clothes with no cradle but a manger marked Him both as the most neglected and the most distinguished of all men. He was neglected of men but the angels of heaven were happy to note His presence and proclaim it. The busy world was moving on with never a thought of God, yet in the stable, God's Son had erected His throne while attending angels were singing anthems to His glory. That is the way of men, they are so blinded with their worldly interests that they often miss heaven's richest vision.

The lessons to be observed from the actions of the shepherds are: (1) They had faith, believing the revelation of God. Nothing so proves one to be right in one's relation to God's revelation as faith. Without faith nothing can be done, faith is the victory, it is the key that unlocks the door to all the best blessings of God. Next they (2) went to see. They proved God and were not disappointed. God is always asking His people to prove Him. (3) They "made known." Nothing that God does for the good of the world is to be kept secret. All that He has to give is to be told so that all shall have the benefit of profiting by it.

To Mary, honored above all women, the whole matter was a sacred thing upon which to ponder. Indeed nothing is more wonderful and calls for such deep thought as the incarnation. Like Paul, we all must explain: "Great is the mystery of Godliness.

RELIEF NOTES

(Conducted by Vernon Smucker)

Final arrangements have now been made for the shipment of twenty-five more tractor outfits for South Russia. They will leave New York on the S. S. Manitowoc for Odessa about December 15, reaching Russia in plenty of time for the spring plowing. Another shipment of clothing will be sent at the same time.

Not all of these tractors have been pledged for. It is necessary, however, to send them at this time so that they may reach Russia in time to be of the most service, and so funds have been advanced from other sources. Sunday schools, congregations, or individuals, who can make themselves responsible for one or more outfits should write at once to Levi Mumaw, Scottdale, Pa., who will give further information. Would not this be a splendid Christmas gift to give to our suffering brethren in Russia? The tractors are urgently needed. Think it over, and then act.

A letter has been received from the Ford Motor Co., stating that their representative and expert at Constantinople is going to Moscow in the interests of the firm and will stop over in the communities where the tractors of the first shipment are now being used and will give all necessary aid and attention in increasing the efficiency of their operation.

The following, sent out as a news release all over the country by the American Relief Administration will be of interest for the information it gives concerning our tractors.

Moscow, September 23.—The American tractors sent by the Mennonite Relief to South Russia are now in successful operation turning the furrows for the reception of the fall planting, according to advices received here today from Alvin J. Miller, Mennonite representative on the staff of Colonel William N. Haskell of the American Relief Administration. Seventeen of the twenty-five tractors, Mr. Miller reports, have been sent to Molotchna, in charge of an American agricultural expert who will act as instructor in their operation. Eight of the tractors were tried out at Alexandrovsk and during their demonstration on September 15 and 16 plowed thirty-three acres.

At the village of Chortitza the tractors have begun work on a twenty-four hour daily schedule and in two days plowed 63 acres of a 400-acre field. It is expected that the work will be speeded up as the operators become more accustomed to their machines. The government is supplying fuel and oil for the tractors and the seed for planting.

Bro. A. J. Miller, in a special cablegram, again urges that publicity be given to the request that no packages be sent to individuals in Russia. As previously explained, they very frequently fail to reach their destination at all, and when they do the postage and charges that must be paid there are frequently much more than the contents of the package are worth, and sometimes much more than the individual to whom it is addressed can afford to pay. Send money through the regular channels of our unit, or send food drafts and clothing drafts through the A. R. A., but DO NOT SEND PACKAGES DIRECT TO RUSSIA.

The following important announcement concerning clothing drafts or remittances, similar to the food draft plan, should be read with great care and interest by those who have relatives or friends in Russia whom they would like to aid directly. Clothing drafts can be purchased now, but deliveries in Russia are not guaranteed before January 1, 1923.

1. The American Relief Administration has made an arrangement with the Soviet authorities in Russia whereby the American Relief Administration establishes a system of CLOTHING REMITTANCES, through which the people of the United States can have a package of clothing materials delivered to their friends and kin and to specially designated groups of people in Russia.

2. **What Is a Clothing Remittance?** Briefly, the plan is that any person may send money (as explained below) to the offices of the **American** Relief Administration, and the Administration will, in turn, deliver materials from stocks on hand in Russia for the making of outer clothing and underwear to designated individuals or groups in Russia.

3. **How to Obtain Clothing Remittances.** Any person wishing to send a CLOTHING REMITTANCE can obtain a printed application form by applying to his local bank, or the

American Relief Administration
Clothing Department
42 Broadway, New York City

These forms must be properly filled out with the complete name and address of the proposed recipient in Russia, typewritten or plainly printed. This CLOTHING REMITTANCE form should be forwarded BY MAIL to the American Relief Administration, Clothing Dept., 42 B'dway, New York City, together with New York draft, Postal or Express Money Order, or certified check made payable to the American Relief Administration for the amount of money the donor sends. CLOTHING REMITTANCES will be accepted for individuals in Russia at a cost of $20 for each remittance.

Persons living in Europe should apply to the American Relief Administration, 67 Eaton Square, London, S. W. 1, England.

Upon receipt of the CLOTHING REMITTANCE application form properly made out, accompanied by New York draft, certified check, Postal or Express Money Order, the American Relief Administration will acknowledge receipts thereof to the remitter.

4. **Limit on Clothing Remittances.** Under the agreement with the Soviet authorities, the right is reserved to refuse delivery of more than one $20.00 remittance to a person to prevent speculation or other misuse.

5. **How Clothing Is Delivered in Russia.** Upon receipt of remittance form and accompanying money, a notification will be sent to the Headquarters of the American Relief Administration in Moscow, Russia, advising the number of the Clothing Remittance and the name and address of the person to receive the clothing package, and also the name and address of the donor. The Headquarters at Moscow will notify the warehouse which is most accessible to the address of the person to whom the clothing is to be delivered, and the warehouse will, in turn, notify the recipient that the clothing is available upon application at the designated warehouse.

6. **Guarantee to Purchaser.** If the local American Relief Administration warehouse in Russia is unable to locate the beneficiary it will cancel the remittance, notify the New York headquarters, and the original amount of money deposited will be returned to the remitter.

7. **Other Than Warehouse Delivery.** In case the beneficiary of the CLOTHING REMITTANCE cannot come to the American Relief Administration warehouse, the clothing package will be forwarded to him by Russian post or other agency as may be designated by him. The American Relief Administration has made arrangements whereby the Soviet Government insures the delivery of clothing packages sent through the mails from the warehouses in Russia. The American Relief Administration pays the postage and insurance without charge to the recipient. If the package is lost the Soviet authorities agree to pay the addressee the value of the clothing in rubles at the current rate of gold exchange. However, the American Relief Administration assumes no responsibility after delivery of the clothing to the Russian postal service of other agency selected by the beneficiary.

8. **Donor Will Receive Information of Delivery.** The beneficiary will be requested to sign a receipt for the clothing and the remitter will be advised. It is suggested that the purchaser write to the beneficiary informing him that this gift has been sent.

9. **Clothing Remittances to Groups or Communities.** Any person or group of persons wishing to send CLOTHING REMITTANCES to any town or group of people in Russia may do so in the same way as though it were an individual CLOTHING REMITTANCE. The distribution of the CLOTHING REMITTANCE to special groups or for general relief will be subject to the regulations of the American Relief Administration.

10. **How Clothing Remittances Will Directly Benefit Children in Russia.** The American Relief Administration expects to make a profit on each Clothing Remittance, which it will use for child health and relief work. This will be regarded as a gift from the donor to these children.

11. **Location of Warehouses.** At the present time, November 15, 1922, the American Relief Administration has warehouses established at Moscow, Petrograd, Vitebsk, Minsk, Kiev, Kharkov, Gomel, Elizabethgrad, Odessa, Nikolaev, Alexandrovsk, Ekaterinoslav, Simferopol, Theodosia, Rostov on Don, Simbirsk, Saratov, Samara, Kazan and Ufa.

12. **Cable Clothing Remittances.** The Administration will not send CLOTHING REMITTANCES by cable, owing to the difficulty of transmitting complicated foreign addresses and of establishing proper identification.

13. **Clothing Remittances for General Relief.** If the purchaser of a CLOTHING REMITTANCE especially desires to help the people of Russia without naming a particular person, he may purchase a clothing remittance drawn in favor of "General Relief," whereupon the representatives of the Administration, acting with reliable distributing committees, will issue the clothing to those persons who are in the greatest need at the time.

The package to be delivered to the beneficiary for each $20 Clothing Remittance will contain approximately the following clothing material:

1. 4½ yards all wool cloth in dark colors, sufficient to make one suit of clothes for either a man or woman or for two children's outer garments.
2. 4 yards lining for above.
3. 16 yards of muslin, sufficient for four suits of underclothing.
4. 8 yards flannelette, sufficient for either two men's shirts or two women's shirt waists.
5. Buttons and thread sufficient to make up the above articles.

The American Relief Administration, however, reserves the right to change the quantity of clothing given to recipients without notice, but assures that the value of the package will not be decreased.

The contents of this package cannot be changed by either the remitter or recipient.

AMERICAN RELIEF ADMINISTRATION
42 Broadway, New York City
HERBERT HOOVER, Chairman,
GATES W. McGARRAH, Treasurer.
Nov. 24, 1922.

DEATHS

Ruth—Died at Reedley, Cal., on Nov. 14th, Mrs. J. W. Ruth, nee Dester, at the age of 60 years, 8 months and 15 days. She was born in Bavaria, Germany, and in the year 1875 was received into the Mennonite church there upon her confession of faith. In 1883 she came to America and for 7 years served as housekeeper in our Indian mission school at Cantonment, Okla. On May 29, 1894, she united in marriage with John W. Ruth and for two years they lived in Chicago where her husband had a position with the Pullman Co. From there they moved to Topeka, Kan., and after three years to Oklahoma, where they lived for twenty-one years during fifteen of which she cared for her invalid father-in-law.

Two years ago they came to Reedley, Cal. She always enjoyed good health and was ever ready to help others, until she was afflicted two months ago with heart trouble which caused her death.

Funeral services were held in our church on Nov. 18th, on which occasion Bro. H. J. Krehbiel spoke words of comfort from Heb. 4:9.

She leaves her bereaved husband, a sister and brother in Europe and many friends in this country and in Europe to mourn her death. She was a true follower of Christ in whom there was no guile and will be gratefully remembered.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average gradc of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy 15c
Pastime. 32 pages, cut flush. Single copy 15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy 15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¾ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
Pleasant Paths
Evening Cheer
Joy Land
Per Copy, 30c.

Limp Edition
Happy Hours
Always Happy
The Evening Hour
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

The Life of Our Savior

With pictures by Schnorr von Carolsfeld. Picture and story on opposite pages. The pictures are reproduced in beautiful colored lithography. Six different numbers. Fine colored cover.

Price, 15 cents.

The same. All six numbers together bound in cloth. Beautiful cover in gold and colors.

Each, $1.00.

Old Testament Bible A B C Book

Thirteen pages—twenty-six four-colored illustrations. Size of book, 8¼x10½.

Per Copy, 25c.

1923 Daily Talks with God

A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The **Daily Inspirational Selections** are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The **Sunday School Lesson** for each Sunday is given, and the Golden Text is printed in full.

The **Christian Endeavor Topics** are an exclusive and valuable feature in this calendar. They are used by special permission of the Christian Endeavor Society. **No other calendar has these topics.**

The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. DECEMBER 14, 1922. No. 49.

IN MENNONITE CIRCLES

The Mennonite Central Committee will hold a meeting at 2812 Lincoln Ave., Chicago, Ill., Wednesday, December 27. The meeting will be open to anyone interested in Relief Work in Russia.

Brother John Horsch of Scottdale, writing from the Gunard liner, Gerengaria, to the editor, says that his brother Michael Horsch whom he is accompanying to Europe is greatly concerned about the Russian Mennonite refugees in Germany whom he hopes will be brought to Canada. John Horsch plans a lengthy stay during which time he will devote himself to historical investigation.

Brother P. H. Unruh, of the Alexanderwohl church, sailed for Russia on November 29. He plans to pass through Germany. He is to become a member of the Mennonite Relief Unit now operating in Russia.

The C. E. Society of the First Church, Philadelphia, is preparing "comfort bags" to be distributed among the sailors in port on Christmas day. The cost of filling these bags is about 75 cents each.

The ministers of the Eastern District Conference held a highly profitable and very well attended meeting in the Souderton church on November 5. Everyone agreed that it was one of the best meetings ever held in this conference.

The old Germantown church is being fitted up with electric lighting. This will be quite an improvement over the old system and will add to the attractiveness of the building. Recently the congregation was legally incorporated under a charter granted by the courts.

WHOSOEVER WILL MISSION

Los Angeles, Calif.,
Nov. 25, 1922.

Thy Word have I hid in my heart, that I might not sin against Thee. Ps. 119: 11.

The Word of God is precious to us who believe. It gives us life, strength, and power to overcome Satan. It also convicts the sinner, shows him his doom and gives him the plan of salvation. Many fail because the Word is still hid to them. For this reason we hold special Bible classes at the Mission during the week, so that all may have opportunity to know and become established in His Word. To some Sunday is not a day for worship, but pleasure. They do not even consider to go to church. Others are of such faith that the priest does not allow them to attend Sunday services in a Protestant church. Yet with some there is a hunger deep in their heart for the truth.

Every Tuesday evening we hold girls' meeting. This crowd is made up mostly of foreigners. Some come who have never been inside of a Protestant church and hardly know how to act and the Bible stories are new to them. Others seem to come more out of curiosity or to cause disturbance. For a while it seemed hard to get such who really came for the purpose to learn and know His Word. But those who come now are more attentive. They all enjoy to sing. So the first half-hour songs are sung and a Bible story is told. The next half-hour we divide the group into classes to have regular Bible study. At present the larger girls are studying the Gospel of John, each receiving a Gospel. In this way God's Word is taken into homes where it never entered before. A few weeks ago when I tried to make it very plain to them what it means to accept Christ as Saviour, three Italian girls, one colored girl, and one American girl said they want to accept Him as Saviour. Weak as they may be I trust it to be the first steps in their Christian life. Wednesday evening we have a meeting for boys which is well attended. Here a similar program is followed.

Thursday afternoon we have a Bible class for women. Often we hear the mothers say "we have no time to attend Sunday services, too busy with Sunday dinner, or this is the only time the husband has the day off so we go out riding". Here we give them an opportunity. At present there are some coming quite regular that do not attend any other religious service. Others come just once or twice. A few come faithfully. We have tried to interest the Italian women, but they do not respond. We trust as the Word is given here it will fall on good ground in some sin-sick soul and spring forth to life eternal. At times it seems hard to hold such a class together, yet we know that much good has been accomplished already.

On Thursday evening we have prayer meeting and Bible study, to which all are invited. Rev. Claassen has been taking us through the book of Hebrews. Sometimes the gatherings are not large, but God's blessing is not withheld.

Friday afternoon we have a sewing class for girls. Here again we are working more with the Italians. We are grateful that so many Catholic children are coming. We always open the meeting with song and a Bible story, and while they are making their little stitches we teach them the Gospel alphabet. Some of them know a Bible verse for every letter. The older girls are sewing dresses, aprons or towels. We let them have the material for half price so as to draw them. They show quite much interest and we know the Holy Spirit is working in their hearts. Only eternity will show what His Word has done. Satan is trying hard to hinder and disturb. Just lately the girls told me the priest forbid them to come to any of our services any more. Some stayed away for a while, but we are glad that all have come back again, and seem more interested than ever.

Dear reader, will you not breathe a prayer for us and the work here as you read these lines and as often as you think of the Los Angeles Mission? Pray that His Word may become a living Word as it is given from day to day and that the Lord may abundantly bless His work as we labor here.

Yours in His service,
L. Burkhalter.
168 So., Ave. 19.

P. S. We heartily thank the different Sewing Societies who contributed money for the work here and for furnishings of the Missionhouse.

MENNONITE MEMORIAL MISSION

Altoona, Pa.

"I know that thou canst do everything"—Job 42:2. So we want to say with the writer as we know that it is nothing out of our own selves that we can do, it is all the Lord. Praise His Name! We praise the Lord for the blessings received and for His promises of the future blessings!

Since the force of workers has been decreased it has increased the work considerable, but we praise God He has been in our midst and we have felt His presence in a praiseable manner. His blessing has been that we want to give Him praise, namely in this that we have received during the last few months new Sunday school scholars, also new members in the congregation. We do not want to work for numbers, but when the Lord sends them we praise His name, because we want that the Word of God may be heard by many. The average attendance both in S. S. and church are very satisfactory, the interest is good, as they are hungry for the Word. Praise His Holy Name!

The Christian Endeavor work which is today a very hard work at most of the places, and we have found it so here. But praise God He has led us and blessed us. In the past quarter we have changed our program or the manner of the program a little namely in this that we do not use the C. E. Quarterlies, but have decided to enter into a different line of work. We are preparing our own programs, namely that we pick some subject and then give out sub-topics to several to be discussed. This gives them a greater opportunity to look up Scripture references and make a more private and definite study of the Word of God. Great interest has been shown in it and has proved to be of good success. We give references for each speaker, and at times also a little suggestive outline with it.

We have also had a Sunday

School Teacher Training Class, every Friday night, good interest taken in it. We have dropped until Christmas because of the extra work now. Then we shall continue it again after New-year. We also praise God for attendance and active part shown in the mid-week prayer meetings.

We have been planning to have Evangelistic meetings, but it will be too crowded to have those in the time of Christmas preparation so we shall plan for such some time soon after New-year. Please pray with us that we may be able to get the right one to assist in the meetings.

Every one is very anxiously looking forward for a Christmas program. We are practicing with the children and young people every week. Some of them have memorized their parts already and are ready to take more. Very eager to learn. May the Lord bless them and may it be all to His glory and honor.

We go to Coupon every Sunday afternoon. The people are very glad for our coming up there. And, praise God, we have glorious times there too as well as here. There too they are very anxious to have a Christmas program, and so we have begun such there. Last Sunday after Sunday school we asked our dear Brother Fonner who went along to give us a little talk, and every one was glad to hear him. He was an inspiration. He also is here whenever we hear his praising. Then we continued in testimony meeting and so we did not have any time for preaching, but the Lord blessed us and we departed happier than we were before.

The people at Coupon have expressed their wish that we should come and make house visitations through the week, to have some personal interview with certain ones. But the grestest problem is how to get up there, to do such visitation work.

Would like to say a word about our Thanksgiving service. We had arranged for a Praise and Prayer Service at 10 o'clock. Also had a dear brother, Levi Hunt, who gave us a very inspiring message. We departed with a blessing. The attendance was good, may God help us to be praising Him not only one day, but every day, every hour. This also was the contents of the speaker.

Pray for us that God may use us in winning many for His kingdom.

Yours in His Service,
Mr. and Mrs. G. M. Baergen.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

CORRESPONDENCE

Almota, Wash, Dec. 1, 1922. While waiting here for several hours for the train to carry me to Oregon, it came to my mind that it is quite a while since the last item of our church here in the Pacific Northwest appeared in the Mennonite. The cause may be because no one seems to want the office of a correspondent. Although so many are complaining about hard times, injustice, graft, high prices and scarcity of money. We Christian people should not imitate such ones but set a living example of real contentment and gratitude before the world. Surely this past year has presented so many opportunities to practice real genuine sympathy. There is nothing in this world that will so enable our nature and make more Godlike and bring so much sunshine into our lives as the practice of real, active sympathy.

It is often said that the mission treasury never looks sadder as when it is empty or even in debt, but an empty treasury is nevertheless a much stronger appeal to the cheerful givers than when it is overflowing.

For quite a while our mission treasuries have been in a deplorable condition, but we have many reasons to be grateful, that this condition was not caused by the stinginess of our dear people nor by the lack of sympathy or mission spirit. It seems that our people have over night become a real mission people. I recently read the report of the General Conference, held at Mountain Lake, Minn., 17 years ago. The treasury's report shows that less the $40,000 were spent for Foreign Mission during the 3 years preceding of that session.

At present the foreign missions demand almost ten times that amount, and we had no city missions at that time, which also call for many thousand dollars annually. According to the reports of the treasurer of the Relief Committee nearly or fully $150,000 have been contributed since Jan. 1, for that noble purpose, and it seems that the multiplied calls for help and the great money scarcity have arrived about the same time. Therefore do not censure but admire our dear people and be grateful for the many, many cheerful givers and ask the dear Lord to still increase that number.

Our church services and Sunday school sessions have never been as well attended with such attentive listeners and scholars as they were this year. The last 10 days we had the rare privilege of having Brother D. D. King of Lind, Wash., in our midst, who favored us with a very edifying sermon every evening. We did not spend our Thanksgiving day by having a picnic or a big feed or like the world does, but went to the house of God and asked God to make us real thankful and we today feel real grateful because our prayers were answered. Our little church whose membership is only about 60 contributed $575 for foreign missions in spite of having had light crops, high expenses and low prices, without one exception every one did his part cheerfully.

The great Lord of the harvest who has of late years blessed our efforts in the mission field by opening door after door, blessing our mission boards with broader views and brighter visions and honoring the noble work of our faithful workers with such marvelous results, will surely find ways and means to see **His Work** through to a glorious end. God makes us all real thankful not in words only, but in deeds also.

P. R. Aeschliman.

Grace Mennonite Church, Pandora, Ohio. Dear Christian Friends: December 1st, and another beautiful autumn day! In fact the succession of ideal autumn days has made this season truly an ideal one. In other ways has autumn been pleasant, and not only autumn, but summer as well, so that Grace church has reasons for being thankful.

Yesterday morning regular Thanksgiving services were held at which time the pastor and the children gave a short program, after which everyone gave a very generous Thanksgiving offering for Russian Relief.

The annual All-Mennonite S. S. and C. E. Convention of the Bluffton and Pandora churches was held there in the afternoon and evening. The main addresses were given by Prof. G. A. Lehman and Rev. Paul E. Whitmer and were presented to a large audience of "hungry ones" from the various churches in the community. In addition to the benefits derived from the discussions and addresses, these meetings create a spirit of love and good will among the churches represented that can not be formed any other way. This is certainly an ideal way to celebrate Thanksgiving.

It has been so long since Grace church reported that we hardly know where to begin, however the mission study classes that were held will come first. These classes lasting for 8 weeks began about the middle of June. Four classes were held simultaneously; one class of Juniors; two for those from 14-24, one for boys, one for girls; and one for the adults. By this method every member of the family is interested; more people attend and better work is done. Very much interest was created, especially in the three younger classes. We really believe this is a very good method for conducting such classes and are quite sure they will be used next year. Every one of the Juniors was sorry when the lessons were over and asked for some more.

The Christian Endeavor societies are having some splendid meetings. The I. C. E. recently invited all the high school teachers and students to their meeting. All the other young people's organizations of the churches of the town cooperated so that several hundred people filled the basement—the I. C. E. home. The Seniors recently held a meeting in honor of their absent members who are away in school. Topics, songs, Scripture reading, etc., had all been sent in by mail so that the meeting really was in charge of those absent in body but present in spirit.

At present we are looking forward to the holidays in anticipation of the Annual Bible Lectures to be given by Rev. Jacob Quiring of Bluffton Theological Seminary. A series of rich messages is assured. A beautiful Christmas cantata, "The King Cometh," is now being prepared by the choir for the opening evening of these meetings.

Corr.

Pratum, Ore., Nov. 30, 1922. Dear Readers: "We can face the world singing. But we cannot if we're sad."

We sometimes think the cool, cloudy days are sad—but why? Isn't it because we sometimes lose sight of a living vision of Christ? The sincere Christian is happy, you admit, and if he is that he is also unselfish—naturally he will scatter sunshine for he has it in his soul.

Weather conditions have been rather cold and foggy the last few days with occasional rain. Farmers have their grain fields practically all sowed. Potatoes are plentiful and the poorest can buy them for a trifle. The few broccoli fields look promising so far. The big fir timber of this vicinity has diminshed rapidly the last few years. The Garden road past the Mennonite church from Salem is well graveled and partly praved.

Mr. Herman Funk and wife from Aberdeen, Ihado, are here on a visit. Mr. N. J. Gerber, who has done carpenter work the past summer has returned to Monroe, Wash.

On October 28 and 29th the Marion County Christian Endeavor Convention was held and some of the consecrated State workers came with it. The following are sample thoughts: "The pledge gives something definite to do. Look for visions from God through prayer"—Are we always as good as we could be? The Lookout Committee should be consecrated, alive and the best of the society. Be definite with the new prospective members as to the step they are taking in signing the pledge".—"If we don't express ourselves we are not worth much to the society." Junior age possibilities: "Age of teaching right and wrong; child will take instruction at this age; learn to pray. Supt. should be a consecrated person." There never were so many young people in the church before and the fellowship was fine. The State Convention song is "Have Thine Own Way, Lord"! Have your Endeavorers learn this prayer song. Last Sunday evening Rev. and Mrs. S. S. Baumgartner gave the young folks an interesting and instructive glimpse of our city missions which they visited during the past summer.

The Ladies' Aid works quarterly in connection with the Methodist ladies. Our young ladies have a Junior Society.

On Thanksgiving day Union Services were conducted in our church. The neighboring Methodist and Congregational churches participated.

The health of the community is quite normal. Preparations are being made for a Christmas program.

Elmer A. Steiner.

CAN THE SUNDAY SCHOOL PROMOTE A FOUR-FOLD PROGRAM

Aiming to Develop the Physical, Mental, Social and the Spiritual Phases of Life?

(Paper read at the Pacific District conference, held at Paso Robles, in Sept., 1922.)

We are conscious of changed conditions in every department of thinking. So vast have been these changes that it is almost impossible to comprehend the "Zeitgeist" and new order of society. All moves forward, the church, the most permanent institution of the community also has gone forward and with it the church-school.

Jesus' last command to His disciples was "Go teach". This command in these days is not being carried out so much by great revivals as in the time of Whitefield and Moody whose work was through great union meetings marked with great emotions, but our teaching is being done by personal work, giving people larger visions of God and duty, and to stir people to personal work to bring the gospel to the unsaved and the unsaved to the Savior.

We are here to teach as well as to preach. It is clear presumption to neglect children and then expect miracles for their reclamation when grown. Formation of character is greater than reformation of character, because the former spares the awful necessity of the latter.

The great question facing us is not merely, what of our church of today? but also what of the church of tomorrow. "Lovest thou Me?" says Jesus, then "feed my lambs." Not until He speaks the second time does Jesus say, "Feed my sheep." Why? Because the lambs are the hope of the flock. The church of the future is the child of today.

What stronger testimony of the value of early religious training and the value of the Sunday school is possible than the fact that 80 per cent. of all who come into the communicant membership of the church come from the Sunday school.

Observation has taught that if a boy is kept pure and true up to twenty years of age the chances are that he will live honorable thereafter.

The ordinary distraction of social life as we find it in the world today is almost overwhelming. How is it possible to counteract such influence? It seems impossible to escape the influence of associates. Our youths are sure to meet with temptations in most insidious forms as soon as they cross the threshold of the home into the world, the best service we can render, therefore, is to fortify them against temptations. If the home fails to do its part, the Sunday school and the church dare not fail in their part, the neglect of the one but increases the responsibility of the other.

That the Sunday school and the church has not been faithful to this appointed task in no wise justifies neglect now. God can forgive the past. We alone can redeem the future.

With such impelling thoughts upon the necessity of the Christian nurture of youth, we see the widening of the scope of Sunday school work. The urgence of of the teaching function of the church. God has directed that we "go teach" and the magnificent work that is being accomplished today through reformed methods of teaching in reaching, drawing, holding and persuading thousands of our youth, is evidence of how God has empowered His Word and has ordained that teaching as well as preaching shall have part in the progress of His kingdom.

With all the magnificent work that the church and the Sunday school has accomplished it would be strange indeed if it had not left some things undone, and stranger still if it had always done in the best way the things that it has done.

It has been estimated that less than 30 per cent. of our population are regular attendants upon religious worship. Where lies the difficulty? In the neglect of the early, continuous, studious and thorough training of the child. It is ever true that he who builds the church of Christ must save the children.

We must not lose sight that the young are the hope of the church. The Scriptures emphasize duty to children in an emphatic way. Prov. 22:6, "Train up a child in the way he shall go, and when he is old he will not depart from it." It is now for us to recognize that it is possible to train children so that when grown they will remain faithful to Christ and His church. Yet how vast the number of young people that fall away from Bible school and become a part of that great army of the "unchurched masses", surely there is neglect somewhere along the line to permit multitudes of youth to drift from or through the doors of the Sunday school forever into the world.

In dealing with the pupil in the Sunday school there are two factors. The factor of the pupil and the factor of the Sunday school. The factor of the pupil is the more important of the two, as the Sunday school exists for the purpose of serving the pupil. The pupil and his needs and requirements should be thought of first, and the Sunday school should be planned to meet the needs of the boys and girls for which it is responsible.

Since the pupil in the Sunday school is more important than the Sunday school, should we not endeavor to adapt the Sunday school to the pupil instead of trying to make the pupil adapt himself to the Sunday school. There are yet some definite things to be written into the life of the Bible school to win and hold its pupils through the critical age and for future life.

The Bible school in the past years was looked upon as merely a Sunday meeting place for boys and girls for the purpose of imparting Biblical knowledge. Today it is regarded as an institution of great moral and religious impulses. The Sunday school must come to a realization that its pupils demand more than spiritual activity to round out a life into symmetrical development. Religion is more than a set of beliefs, religion is a life at work amongst its fellows, to live, play, love and work, therefore the Sunday school should assume to a certain extent the obligation to direct and foster the through-the-week life of its boys and girls, as well as the Bible period of the Sunday session of the school. Why not incorporate into the Sunday school activities those things that interest and touch the Sunday school pupil's life, why not the Sunday school take an interest in what its pupils will engage in during the week. If the boys are planning athletics or a camping trip, why not let this be under the supervision and direction of the Sunday school teacher. Let the Sunday school provide properly chaperoned socials for the girls and young ladies under its care.

I think this is especially true of boys' organized Bible classes, there is a need of a through-the-week contact, with the members of the class. To touch the life of the boy more contact than teaching of the Bible lesson is necessary. You must keep in touch with the boy's leisure time and direct the physical, social and mental activities as well as the spiritual.

The organized Bible class is an organization that has the Bible at its heart, the one thing necessary to assure permanence, yet along with Bible study, it can, if properly conducted, provide for not only the spiritual need of its pupils but for the physical, social and mental needs as well.

Many are the bright lads who for want of guardianship and Christian nurture have suffered indiscretion with the result that hundreds of thousands of grown men carry with them through life burning remorse, the ghost that will not down, and the habits that hold like chains of steel.

In dealing with child life there are certain fundamental principles that must be kept in mind and one of these is that the child lives physically, socially, mentally as well as spiritually. It lives seven days a week, twenty-four hours a day, not merely an hour or an hour and a half on Sunday.

Little as we know of the childhood of the Christ Child still we have represented in Luke 52:2 the four-fold life of Christ, "And Jesus grew in wisdom" (mentally) "and in stature" (physically) "and in favor with God (spiritually) "and with man" (socially).

(To be concluded.)

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EDITORIAL

President Harding in his latest message to Congress calls attention to the way the Eighteenth Amendment to our Constitution is being discredited and, while promising to call a convention of the Governors of the various states to lay the matter before them for serious consideration, he does not lose faith in the wisdom of this particular part of our fundamental law for he states that the Amendment has been put there to stay and it will stay. The comments of the various papers that openly stand for the "Wets" make interesting reading matter, the gist of which is that the President is alienating the "wet voters" from his support. We believe that such an attitude will in no wise affect the position or the policy of any official who has a decent regard for the obligation he took upon himself to support and maintain the Constitution of the United States, when he was inducted into office. We agree with our President that article 18 is in our Constitution to stay and that all the money and corrupt practices resorted to by the "Wets" to discredit it will come to naught. In all their aggitation there is little suggestion for the actual repeal of the Amendment. Most of the friends of liquor recognize that if it were to come to a vote of the people they would be snowed under. Hardly a state except, those that contain large cities where majorities can be manipulated, would give the smallest showing of a desire to nullify the Amendment. The agitation for light wines and beers is only a wedge by which it is hoped to weaken the "bone dry" policy of the nation. And in this every one knows that the flood of moneys that the brewers and wine manufacturers are turning loose is the only reason why there is such a persistent effort to have the bars let down. In times when these people had some standing under the law they did not hesitate to corrupt everything they could reach with their dirty money and, now that their profits have gone with their damnable business, they are desperately endeavoring to influence public thought in their favor. Like the president, most every thinking man and woman thinks it cannot be done. We will have the law and it will stay there.

On the other hand, the problem of dealing with the violators of the law is becoming a menace to our nation. The whole border of our country, by land and by sea, has become a highway through which liquors are being smuggled and our cities are honey-combed with "boot-leggers" of all kinds from those in the millionaire class to those in the hobo class. Profits are large and customers are willing to pay high prices and give assistance to the law-breakers so that they can imbibe of the illegitimate stuff. Poisons of various kinds are doing their fatal work and officials are winking at violations. In Philadelphia the other day an enforcement officer complained that the police were tipping off plans to the dive keepers so that raids become ineffective. There is quite an industry in action that fattens upon the booze that it steals from other boot-leggers. Police charge that they are arresting more "drunks" now than they ever did before the amendment was in force, but then, they do not say that in those days they had orders not to arrest drunks unless they made themselves an annoyance to the public. When there seems to be a general understanding among the guardians of the law to discredit the highest law of the land one begins to realize how necessary it is that the President should be planning to call the chief executives of the several states to lay the matter before them. But, we ask, why should he have left matters go that far? If our towns are full of "drunks" where are the bootleggers that the officials should have supressed? If no official can enter his office without taking an oath to support the Constitution, why are men admitted to public office who have pledged their constituents that they will work for the overthrow of the Constitution?—That is what it amounts to when men are elected to offices on a "wet" platform. Some of these days the voters of the country will wake up to the fact that in doing a thing of this kind they have entrusted the affairs of state to open and avowed traitors who have willingly offered themselves to do treason.

THE CULTIVATION OF GRATITUDE

By Andrew F. Mitchell

Gratitude is worship, the attitude of being thankful. Its cultivation is the most refining influence that comes into human life. It can be exercised only between persons. You can be grateful for things. But not to them. You can be grateful for the varying notes of the mocking bird, or the liquid thrill of the meadow lark, but your gratitude goes to Him who made the bird and bequeathed to it the rich gift of melody. You can be deeply grateful for money, but you would be repulsed as a fool to express your gratitude to dollars. I am grateful for my auto and the obedient, willing service which it renders but my gratitude can never find an echo in that which is inanimate and irresponsive. My gratitude must soar to Him who made it possible for others and me to have one. You can be grateful for flowers, but flowers can never respond or take note of your gratitude. It must be to Him who gave them grace of form and tints of color and cause their fragrance to rise like incense from their secret chambers. If there be such a thing as an atheist he can express no gratitude for Nature's gifts for he denies the Giver.

God is the final destiny of all gratitude for without Him was not anything made that was made. Gratitude to Him opens the channel through which His train forming grace comes into our lives. It is a leveler in the social order. It is the spiritual ally of democracy. It lifts up the lowly and brightens their hopes, it brings down the mighty, dispels their pride and gives them visions of equality. Genuine gratitude humbles the individual and refines the whole life. This is why we are called upon to worship God and none other than Him.

The riches which men gather in the business world are transferable and are left to their descendants, but the riches which are the income of gratitude are personal and are given to grace both time and eternity. By them, we are here in this life, made partakers of the divine nature, enriched by the fruits of the Spirit, and they are legal tender at the gates of pearl. If you would set your life to the meridian of eternity, cultivate your gratitude. Count your many blessings and you will be surprised what the Lord has done. Pray without ceasing; and in everything give thanks. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—American Friend.

WORSHIP

Theodore Roosevelt's church creed was contained in nine pungent paragraphs. We quote a few:

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

He will take part in singing some good hymns.

He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church going as a soft performance.—Selected.

THE S. S. LESSON

Dec. 31, 1922.

Review

Golden Text:—"The Spirit of the Lord is upon me, because He hath anoimted me to preach the Gospel to the poor." Luke 4:18.

All the lessons in the quarter were from the Gospel of Luke, with the exception of Lesson 5, which is from Isaiah, and is quoted in Luke 5. Luke was perhaps the best educated of the writers of the Gospels. He is the author of the Book of Acts as well as of the Gospel bearing his name. Indeed the two books should not be separated except as volume 1 and volume 2. The first has to do with "all which Jesus began both to do and to teach until the day in which He was taken up." The second has to do with "that which He through the Holy Ghost hath given commandments unto the Apostles whom He had chosen."

Lesson 1. The one chance of a lifetime came to Zacharias to minister in the Temple. Something better came of it. God revealed to him the birth of a son. When this hope was so near realization he fell down. His faith failed him and he questioned God's ability to keep His promise. Good man that he had been, he must suffer for his lack of faith as any one who doubts

God must.

Lesson 2. Birth and Childhood of Jesus. Jesus "grew" physically as all normal children should. He waxed strong in the Spirit, was filled with wisdom, and the grace of God was upon him." He developed mentally and spiritually, which is also a normal sign of healthy growth. His parents set the example of taking him to the House of God. He found his chief delight in the lessons to be learned there so that his mind was occupied with nothing else. The lost Child was found in the temple. He was not lost at all. One of the surest ways by which the Child is safe is when he or she delights to be in the House of God.

Lesson 3. The Ministry of John the Baptist. John's message was plain, direct and fearless. He called upon men for repentance. He warned of the wrath to come. He advised them to impart of what they had to those who had nothing, He insisted violence was out of order and contentment a virtue. We note that multitudes came out to hear him. Men with a message will get a hearing. He insisted that he was not the Christ and that he was simply preparing for His coming. His baptism was unto repentance. The baptism of Christ would be with fire and the Holy Ghost.

Lesson 4. Jesus Tempted. It was after His baptism, when having been filled with the Holy Ghost that the tempter came to Jesus as he always does in our most sacred moments. The temptation to make bread of stones coming as it did at the time when our Lord came into possession of the power to perform miracles was to the hungry Christ a suggestion that He begin His work doing a miracle for His own particular benefit. Jesus never performed miracles with selfish motives. The offer of the kingdoms of the world was a suggestion to accomplish His purpose through political means. His kingdom was not to be of this world. The suggestion to cast Himself down from the Temple was a temptation to use His power for vain display. In all of these temptations a surrender to the devil was involved. Jesus found a ready and effective weapon in the Word of God. If the devil did not hesitate to tempt Him with the object of causing His ruin, we may be sure that he will not hesitate to bring about the ruin of any man.

Lesson 5. World-Wide Prohibition. Temperance is, if it is to be effective, in the spirit of Jesus. It is in the interest of the vast brotherhood of man. It is for a better, a purer, a cleaner, a happier and a more Christian world. If Prohibition is good for America, it is good for other nations. If the curse of intemperance is to be destroyed here there is just as much reason why it should be destroyed everywhere. Poison is poison in every corner of the earth. Duty to fellowman is not limited by geographical lines.

Lesson 6. Jesus the Great Physician. The incident of the man sick of the palsy splendidly illustrates the way Jesus is the Great Physician. He was wearing himself out serving humanity. He recognized the persistance and faith of the friends of the man. Probably there was a direct connection between the man's sins and his suffering. Jesus forgave sins and healed the sufferer. He is as much interested in the health of the soul as He is in the health of the body. An appeal made to Jesus in faith will not go unheeded.

Lesson 7. Jesus the Great Teacher. Here are given samples of His teachings. No man ever taught as He did. He taught in a way that all could understand. The theme of His teaching always had to do with one's relation to God or to fellowman. Love was the great doctrine that He revealed. God loves men supremely. They should love Him above all things and should show it in deeds of love to fellow creatures. Forgiveness is a necessary requirement. We cannot expect God to forgive us if we do not forgive one another.

Lesson 8. Jesus the Friend of Sinners. The woman of the street who is the subject of this lesson receives the favorable comment of the Lord while hisself-righteous host receives condemnation. Both were sinners but their attitude toward Jesus was different. One pretended friendship while in his heart he hated. The other gave because her love was so great that she could not bring herself to ask, How much? She must simply give.

Lesson 9. Jesus the Great Missionary. While Jesus devoted most of His attention to His fellow countrymen, giving them the Gospel message, we note that there were others to whom He brought the light as in the case of the Samaritan woman. In this lesson we find Him across the sea of Galilee in the country of the Gadarenes. These people were despised by their Jewish neighbors, but that was all the more reason why Jesus should go to them. His mission was to the outcast and the sinner. The man possessed of the devil was a type of the sinner who is doing himself and others the greatest possible wrong. He is under the control of the evil one. Only Jesus, who has power over the devil, can deliver any one out of the devil's power. The natives who saw this great thing done for their neighbor thought more of their pigs than of the rescued man. They would rather have undisturbed possession of their swine than have Jesus with them. Many others like them would rather be joined to their filthy possessions than live enjoying the blessings of their Christ.

Lesson 10. Jesus Sending out Missionaries. The seventy had a large task but they were equipped for it. They enjoyed the companionship of their partners, they were relieved of social duties, they were not burdened with unnecessary burdens, their entertainment was provided. The Lord compared the field to a field of ripening grain that calls for immediate attention and that needs all the workers that can be brought in. In this need there is resort to prayer as in all their needs. The message to the house was to be peace. This peace is a peace of heart, a peace with God and with all men. Those who rejected the messengers and their messages forever cut themselves off from the blessings that were to follow.

Lesson 11. The Good Samaritan. Here Jesus impresses us with the fact that all men are neighbors and owe to one another a neighbor's part. In selecting the Samaritan for his subject and compelling the Pharisee to admit that he acted the neighbor's part Jesus only emphasized the truth that nationality and condition in life are by no means a reason for neglecting to do a brother's part.

Lesson 12. Jesus Among Friends and Foes. A picture of the home life in Bethany. A delightful home it must be where Jesus loves to be. Mary is commended for having an appreciation of the most important thing in life. Martha is reminded that there are more important things than physical cares. The Pharisees are rebuked by Jesus for their hypocrisy. They make much of little and unimportant things and ignore the important things of the law. They are self-righteous and delight in being honored by men. They are compared to graves full of dead men's bones. Being corrupt and having a corrupting influence upon others.

THE C. E. TOPIC

Dec. 31, 1922.

Lessons from a New-year's Psalm.

Psa. 90: 1-17.

This Psalm first of all emphasizes the eternity of God. He is without beginning and certainly cannot have an end. All that we hope from Him then is based upon the fact that time cannot destroy. God remains forever and so He forever is our Helper and our Friend. But more. We rest in Him. He is our dwelling place from generation to generation. Do we think how much is implied in having God our dwelling place? We must be safe. We must be happy. We surely must be rightly provided for. Dwelling in Him means that we are as close as we can get to Him and so have His love and His affection. We think of the mountains as eternal. Science tells us that they are of but yesterday. Behind and beyond these the most substantial things of earth we see our Creator the same, yesterday, today and forever. Not only is He behind these mighty things of creation, He is their Creator and our Creator. We may know Him but the material things of the world cannot know Him. It is a joy to be assured of the fact that a being so mighty as the maker of all things has us under His care and delights in bringing to us all the material and spiritual blessings we enjoy.

The Psalm emphasized the fact that our lives are in God's hands. He could, if He thought it proper to do so, blot out our existance. As it is, He does fix the limit of our lives. It is a mercy that He does not blow out our lives while we are in the midst of our sins. We surely deserve such a fate, but it seems as though He were continually saying: Give them one more chance.

Time is one of the human measures to which we have subjected ourselves, but with God there is no time. If it suits His purpose to take thousands of years to accomplish something. He will use a thousand years, if He is pleased to do the same thing in an instant of time, it is done. This makes all of His works tell of Him. In the planets and the worlds beyond ours we see Him as the great Creator and sustained, in the dispensations of providences where to whole prospect of anything is changed we still see Him as the Ruler who will have His will obeyed. The marvel of it all is that small and insignificant creatures such as we are may be a factor in the plans of God. The prayer of the weakest child of God may bring about a radical change in the whole machinery of the universe for we are assured that He makes all things work together for good for them that love the Lord.

The psalm impresses upon us

the insecurity and the insignificance of human life. It is like grass, like the flowers and like them the body is destined to return and become a part of the soil from which it sprang. This is not a doctrine of hopelessness for from such a body as this there may go influences that will be of eternal import. In this body of clay we carry the spirit of God that He breathed into our first parents. This body is the shell that sometime must be abandoned that the spirit may fly forth to its greatest freedom and to its eternal joys.

The limit of human life is dwelt upon. Few of us ever will attain the three-score and ten or four-scores that give us the full measure of human life. The mercy is that any of us attain it and that we have been permitted to abide here during all the years that we have enjoyed.

The practical emphasis in this lesson is upon the injunction to "so number our days that we may apply our hearts to wisdom." This would be an excellent motto to take with us through the New-year and to guide all the coming days of our lives. There is a gladness in the mercy of God suggested. People are glad for a great many things, but too often they do not take time to be glad for the mercy of God.

RELIEF NOTES

(Conducted by Vernon Smucker)

Brother Peter H. Unruh, of Goessel, Kansas, sailed from New York harbor on Wednesday, Nov. 29, for Germany, from whence he will proceed to Russia to become a member of our Relief Unit. Brother Unruh stopped in Scottdale for a few days prior to sailing, getting acquainted with the executive end of the work. Brother Mumaw accompanied him to Philadelphia and New York.

Brother A. J. Miller reports by cablegram that during the month of October the tractors sent to Russia by the Central Committee plowed a total of 1620 acres, and from November 5 to 11 a total of 256 acres. Extreme rainy weather during September, October and November greatly hindered plowing, but made it very favorable for seeding. Rye fields are green and prospects good. Brother Miller speaks very hopefully of the agricultural phase of our relief work and again impresses the need for more tractor shipments. Will not you as an individual, or your Sunday school, or your congregation, make yourself responsible for furnishing one complete tractor outfit?

Word has been received by letter and cable to the effect that Brother and Sister D. M. Hofer arrived safely in Moscow and shortly afterward proceeded to Alexandrovsk, where they will no doubt soon become accustomed to their duties. With the arrival of Brother Unruh in Russia, the total number of American Mennonite Relief Workers in Russia will be eight. Two however are scheduled to return soon.

Once more emphasis is laid on the indavisability of sending individual packages to Russia. Bro. Miller states that even where such packages have been sent with our regular consignments of clothing they have proved very troublesome and that delivery cannot be guaranteed. The agreement with the Soviet government under which our clothing is taken into Russia states that it is to be distributed impartially to the needy and not to specified individuals, and it is therefore a violation of that agreement to take in individual packages with the general shipments. Only by making special arrangements with the Soviet authorities and in some cases paying heavy duties can this be done. **Do not send parcels to Russia by mail, and we suggest that no further individual packages be sent with our regular clothing shipments.** Use the A. R. A. clothing remittance plan given in these columns one week ago if you wish to aid friends or relatives directly. This is important.

Brother Miller, head of our Unit in Russia, reports that in certain communities they have succeeded in establishing or having established branch food warehouses for the convenience of those who received food remittances but were too far removed from the main warehouses to insure convenient and certain deliveries. Previously, in some localities, it required several months for the individual to receive his package.

Dec. 1, 1922.

DEATHS

Ruth—Mary Ruth, nee Hirschler, was born October 18th, 1850 in Maxweiler, Bavaria. At the age of five years she came to America with her parents, who located at Summerfield, Ill. On April 9th, 1865 she was baptized upon her confession of faith and united with the Mennonite church at Summerfield, Illinois, On July 24th, 1870 she was married to Henry G. Ruth, who today mourns her death. In 1884, with husband and children, she moved to Kansas locating on a farm north of Halstead where she joined the Garden Mennonite church. From there in 1913, the family moved to Halstead, where she later united with the Halstead Mennonite church and remained a faithful member of this church, until the Lord in His infinite wisdom called her to her reward.

Into her home 12 children were born, of whom seven preceded their mother into the Heavenly home. Her life was not all rosy and sunny, but she bore her sorrow quietly and willingly, trusting Him whom she had accepted as her Saviour.

About six months ago an internal trouble developed which confined her to the sick-bed since the middle of August. Her last days were days of great pain and suffering until finally on November 12th at two o'clock n the afternoon the Lord through death relieved her and called her to the great beyond.

Earth has no sorrows that Heaven can not heal. She attained an age of 72 years and 25 days. She leaves to mourn her departure her grieved husband, three sons, two daughters, nine grandchildren, five sisters and a large circle of friends.

Funeral services were held Nov. 15 at the Halstead Mennonite church. Words of comfort were spoken by Rev. H. T. Unruh, German, text Jno. 11: 25-26 and Rev. J. M. Suderman, English, text Heb. 4: 9-11.

Houder—Harvey Houder, son of Mr. and Mrs. Martin G. Houder of Wadsworth, Ohio, was born March 20, 1885. He grew up in this community, where he was born. Mr. Houder was a hard working young man. Lately he suffered considerably with indigestion. About a week before his death he was taken to the Municipal hospital were he was operated for acute appendicitis from which he never recovered. Sunday, November 5 death relieved him of his suffering.

On the 15th of April he was married to Miss Bessie Haley. To this union was born one child who preceded her father in death in 1915. The very same year he decided to be a Christian and was baptized the 2nd of May by Rev. Warren S. Shelly. For two years he served as a trustee in the Mennonite church. In his dying hours he rested peacefully in the knowledge that the blood of the Lamb of God alone makes atonement for sin.

The funeral was held from the Mennonite church, Revs. Miller and Lehmann speaking words of comfort.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS DURING NOVEMBER

General Treasury

Christina Harder, Bethel College, Newton, Kan., $10; Bethesda ch., Henderson, Neb., $169.19; Rosenort ch., Laird, Sask., $114.10; C. W. Regier, Elbing, Kan., $50; S. S., City ch., Beatrice, Neb., $100.24; S. S. class, Willing Workers, Halstead, Kans., $5; S. S., Deer Creek, Okla., for India and for China, $117.92; First Menn. ch., Bluffton, O., $100; friend, Alta Loma, Cal., $100; S. S., Upland, Cal., $39.16; S. S. Grand View, Lustre, Mont., $59; C. H. Regier, Elbing, Kan., $500; Eden ch., Inola, Okla., $19.10; Salem Zion ch., Marion, S. D., $106.40; First Menn. ch., Geary, Okla., $26.25; friends, Arena, N. D., $18.40; Jacob A. Peters, Quincy, Wash., $2; Schoental School District, Canada, $9.70; friend, Canada, $29; A. L. Friesen, Gretna, Man., $11.25; C. E. soc., Eigenheim, Sask., $40; sewing soc., Gretna, Man., $20.65; birthday collection, Gretna, Man., Can., $6.90; sewing soc., Laird, Sask., $45; Nordstern ch., Drake, Sask., $60; Bergtal ch., Gretna, Man., $252.25; Menn. ch., Buhler, Kan., $43.32; Menn. ch., Hillsboro, Kan., $36.34; Tabor ch., Goessel, Kan., $37.71; West Zion ch., Moundridge, Kan., $55; First Menn. ch., Reedley, Cal., $81.25; Second Menn. ch., Philadelphia, Pa., $20; Menn. ch., Halstead, Kan., $41.10; S. S. Grandview, Lustre, Mont., $10.53; C. E. soc., Nordstern, Drake, Sask., $74; S. S. and ch., Pratum, Oreg., $9.25; First Menn. ch., Upland, Cal., $52.25; Ladies' Aid soc., Hereford ch., Bally, Pa., for India and China, $60; ditto, for U. S. Indians, $30; S. S. Alsen, N. Dak., $2.85; Conference Trust funds, Newton, Kan., $348.42; Menn. ch., Escondido, Cal., $7.30; Bethany ch., Kingman, Kan., $15.15; Bergtal ch., Corn, Okla., $22.53; Brudertal ch., Hillsboro, Kan., $123.36; Hoffnungsau ch., Inman, Kan., $22.12; S. S., Menn. ch., Halstead, Kan., $17.68; Salem ch., Munich, N. Dak., $86.58; S. S., Bethlehem ch., Bloomfield, Mont., $31.41; Grace ch., Pandora, O., $70; Bethlehem ch., Bloomfield, Mont., $215.56; Saron ch., Orienta, Okla., $117.53; East Swamp ch., Quakertown, Pa., $25; Christian ch., Moundridge, Kan., $15.50; Saron ch., Orienta, Okla., by P. A. Penner, $8.30; Sichar ch., Cordell, Okla., $9.85; Menn. ch., Ruff, Wash., $6.81; Ladies Aid soc., Zoar ch., Langham, Sask., $107; Johannestal ch., Hillsboro, Kan., $10.68; Rosenort ch., Laird, Sask., $94.64; Friedensfeld ch., Lorena, Okla., $24; Clara A. Ruth, Reedley, Cal., $100; San Marcos ch., Paso Robles, Cal., $50; Menn. ch. and S. S., Wadsworth, Ohio, $37.25; Hereford Menn. ch., Bally, Pa., $117; friends, Fairmead, Cal., $8.05; Menn. ch., Berne, Ind., $50; Mrs. Gustav Andres, Newton, Kan., $10; Eden ch., Inola, Okla., $27.17; S. S., Brudertal ch., Hillsboro, Kan., $38.37; S. S., Christian ch., Moundridge, Kan., $38.40; Alexanderwohl ch., Goessel, Kansas, $60; C. E. society, Upland, Calif., $19.20; S. S. Saron Ch., Orienta, Okla., $17.25; S. S., Johannestal Ch., Hillsboro, Kan., $25.00; J. B. Welty, Berne, Ind., $20.00; Daniel Hubin, Butterfield, Minn., $5.00; Bethel Ch., Inman, Kan., $159.72; Menn. Ch., Canton, Kan., $45.40; Mrs. P. C. Wedel, Moundridge, Kan., $15.00; Samuel Hilty, Beaver Dam, Ohio, $50.00; C. E. Soc., Ft. Cobb, Okla., $21.60; A Thankful Sister, Mt. Lake, Minn., $5.00. Total, $4,933.94.

Special Fund Treasury:

C. E. Soc., Eigenheim, Sask., for Orphan, $40.00; Ben. Nickel, Goessel, Kan., for Orphan & for Xmas, $37.00; S. S. Class, First Ch., Phila. Pa., for Orphan, $30.00; J. P. Goering, Moundridge, Kan., for Worker, $105.00; J. C. Haldeman, Reedley, Calif., for Orphan, $30.00; S. S. Class, Emmaus Ch., Whitewater, Kan., for Orphan, $30.00; Ladies' Aid Soc., Hereford Ch., Bally, Pa., for Orphan, $30.00; Ladies' Aid Soc., Hereford Ch., Bally, Pa., for Altoona, $30.00; P. C. Richert, Goessel, Kan., for Worker, $65.00; Wm. Andreas, Beatrice, Nebr., for Worker, $20.00; C. E. Soc., Bethel Ch., Inman, Kan., for Home Mission, $19.50; **Elise Wiebe,** Whitewater, Kan., for Ruth, $30.00; Barbara & Mary Steiner, Pandora, Ohio, for Haleil, $30.00; Sisters of Menn. Hospital, Beatrice, Nebr., for Xmas to Orphan, $5.00; S. S. First Ch., Mt. Lake, Minn., for Orphan, $90.00; J. B. Epp, Newton, Kan., for Orphan, $30.00; B. W. Harder, Whitewater, Kan., for Orphan, $30.00; D. J. Schmidt, Goessel, Kan., for Orphan, $30.00; Sewing Soc., Butterfield, Minn., for Brown's station, $20.00; do. Rev. F. J. Isaac, India, Christmas, $20.00; Katie von Steen, Beatrice, Nebr., for Orphans, $114.00; Elizabeth Voran, Moundridge, Kan., for Jamus, $30.00; C. E. Soc., First Ch., Phila. Pa., for Orphan, $10.00; H. J. Franz, Goessel, Kan., for Orphan, $30.00; J. C. O. Sperling, Reedley, Calif., for Orphan, $100.00; Richfield & Roaring Springs, Ch., Pa., for Orphan, $15.00; S. S. Mt. View, Okla., for Joel, $30.00; Total $1,363.50.

India's New Station:

S. S. Arlington, Kan., $25.00; Jr. C. E. Soc., Bethel College Ch., Newton, Kan., $1.00; Jr. C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $6.50; C. E. Soc., Geary, Okla., $25.00; C. E. Soc., Medford, Okla., $9.47; C. E. Soc., Hoffnungsfeld & Hoffnungsfeld Eden Ch., Mdge. Kan., $91.00; C. E. Soc., Beatrice, Nebr., $14.50; C. E. Soc., Johannestal Ch., Hillsboro, Kan., $19.00; S. S. New Huttertal Ch., Freeman, S. Dak., $50.00; C. E. Soc., Munich, N. Dak., $55.76; C. E. Soc., Bethel College, Ch., Newton, Kan., $47.70; C. E. Soc., Cordell, Okla., $8.20; S. S. Class, First Ch., Mt. Lake, Minn., $17.53; C. E. Soc., Pawnee Rock, Kan., $3.00; C. E. Soc., Dallas, Ore., $5.10; Fannie Stauffer, Wisner, Nebr., $10.51; K. O. H. Class, Trenton, Ohio, $30.00; Total $439.27.

Russian Bible Fund:

Mrs. Heinrich Voth, Goessel, Kan., $20.00.

Girls School in China:

Sewing Soc., Laird, Sask., $10.00; Total $188.00.

The Y. P. Societies of the Eastern District Conference have remitted direct to Brother S. T. Moyer a draft of $1,000, for a Ford, as the Board has been informed.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Balance, November 1, 1922	$ 4.97
Receipts during November:	
Treasury for Gen. Gifts	4,933.94
Treasury for Special Gifts	1,363.50
Treasury for Girls School	188.00
Treasury for New Station	439.27
Treasury for Russian Bible Fund	20.00
Treasury for Rest Home	106.50
Received from A. D. Friesen, Treasurer	233.13
Total Receipts during the Month	$7,284.34
Balance and Total Receipts	$7,289.31
Borrowed during the Month	1,000.00
Total	$8,289.31
Paid out during the Month	$8,290.22
Overdraft on December 1st 1922	.91
	$8,290.22

On December 1, 1922, our Board has a debt of $17,200.00 which amount is borrowed, and owes $2,000.00 on the P. A. Kliewer Buildings which Brother Kliewer has borrowed.

Gratefully acknowledges,

Gustav Harder, Treasurer. Whitewater, Kansas.

J. G. Regier, Ass't. Treasurer. Newton, Kansas.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES DURING NOV. 1922.

Sew. Soc., Bethel, Mt. Lake, Minn., Rev. H. J. Brown, China, Christmas, $50.00; J. E. Entz, Newton, Kan., for Orphan, $30.00; Katie von Steen, Beatrice, Nebr., for Orphans, $114.00; Elizabeth Voran, Moundridge, Kan., for Jamus, $30.00; C. E. Soc., First Ch., Phila. Pa., for Orphan, $10.00; H. J. Franz, Goessel, Kan., for Orphan, $30.00; J. C. O. Sperling, Reedley, Calif., for Orphan, $100.00; Richfield & Roaring Springs, Ch., Pa., for Orphan, $15.00; S. S. Mt. View, Okla., for Joel, $30.00; Total $1,363.50.

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For Okla. Stations for Christmas:

Sew. Soc., Berne, Ind., $50.00; Sew. Soc., Henderson, Nebr., $10.00; Sew. Soc., Pulaski, Iowa, $10.00; Sew. Soc., West Zion, Moundridge, Kans., $10.00; Sew. Soc., First Menn. Church, Philadelphia, Pa., $25.00; Sew. Soc., Tabor, Goessel, Kans., $5.00; Sew. Soc., Bethel College Church, Newton, Kans., $10.00; Sew. Soc., Ebenezer and St. John's, Bluffton, Ohio, $30.00; Sew. Soc., Bruderthal, Hillsboro, Kans., $5.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

Note: A mistake was made in the last report, (Oct.). Instead of "Collection at Meeting of Mission Sewing Societies at Pacific District Conference" it showed read: "Sew. Society, Pratum, Oregon."

Mrs. J. G. Regier.

EMERGENCY RELIEF COMMISSION RECEIPTS

November, 1922

Sister Gertr. Penner, Newton, Kan., $30; Henry Dirks, Newton, Kan., $10; W. J. Braun, Winkler, Man., Can., $4.90; Hoffnungsfeld Menn. ch., Kan., $50; Halstead Menn. ch., Kan., $68.10; Dr. J. H. Enns, Newton, Kan., $10; J. G. Regier, Newton, Kan., $50; Henry Dyck, Whitewater, Kan., $20; A. A. Friesen, Newton, Kansas, $20; anonymous, Newton, Kan., $10; Hebron Menn. ch., Buhler, Kan., $10; Joseph Prieheim, Pretty Prairie, Kan., $10; Mrs. P. A. Schwartz, ditto, $10; J. J. Graber, ditto, $10; Jacob J. Graber, ditto, $20; A. H. Schrag, ditto, $20; Maria Graber, ditto, $10; Jacob G. Graber, ditto, $10; Mrs. H. Voth, Newton, Kan., $10; David Thiessen, Goessel, Kan., $25; Miss El. Wiebe, Newton, Kan., $5; anonymous, Newton, Kan., $20; First Menn. ch., Upland, Cal., $5; Menn. ch., Whitewater, Kan., $38.94; anonymous, Alta Loma, Cal., $100; Swiss Menn. ch., Whitewater, Kan., $40.50; Franz Busenitz, Whitewater, Kan., $25; San Marcos Menn. ch., Paso Robles, Cal., $51.81; Menn. ch., by Hoffnungsau, Buhler, Kan., $147; Abr. W. Reimer, Newton, Kan., $40; ditto, $5; John Wiebe, Whitewater. Kan., $20; Hanston sew. soc., Kan., $20; J. K. Penner, Beatrice, Nebr., $15; Rev. W. J. Ewert, Hillsboro, Kan., $10; Sister Maria Froese, Newton, Kan., $10; J. F. Bargen, Buhler, Kan., $10; Mrs. Rud. Goertz, Newton, Kan., $10; John K. Regier, Newton, Kan., $10; J. A. Kaufman, Amer. Falls, Idaho, $5; Mrs. Maria Ediger, Goessel, Kan., $10; New Hut. S. S. of Bridgewater, S. Dak., $50; Greensburg Menn. ch., Kan., 84.88; A. P. Stucky, Pretty Prairie, Kan., $20; Bethel Menn. ch., Newton, Kan., $50; New Hopedale ch., Meno, Okla., $66.75; Northwest ch., Meno, Okla., $11.50; J. M. Janzen, Goessel, Kan., $7; Menno Menn. ch., Nowata, Okla., $19; anonymous, Pretty Prairie, Kan., $1; Garden Tp. Menn. ch., Kan., $46; Gnadenberg Menn. ch., Kan., $54.20; Hoffnungsfeld-Eden Menn. ch., Kan., $200; Gerh. G. Wiens, Newton, Kan., $10; Primary class, Zion Menn. ch., Elbing, $4; Kidron Menn. ch., Taloga, Okla., $5; Prof. W. E. Niles, Beatrice, Nebr., $25; Gottfr. Schmiess, Munich, N. Dak., $20.20; Mrs. John Bartsch, Newton, Kan., $20; Menn. Hilfsplan, B. B. Neuman, Goessel, Kan., $21.84; Bergtal Menn. ch., Corn, Okla., $24.53; H. Riesen, Geary, Okla., $10; Peter Graeves, Goessel, Kan., $10.50; J. J. Boese, Vona, Colo., $10; Prof. D. F. Shirk, Topeka, Kan., $10; Gustav Zellky, Newton, Kan., $3; W. F. Unruh, Newton, Kan., $1; anonymous, Newton, Kan., $10; Escondido Menn. ch., Cal., $50; Jacob P. Graber, Freeman, S. Dak., $10; Rev. P. H. Dirks, Great Bend, Kan., $25; Friedensfeld Menn. ch., Lorena, Okla., $36.06; Menn. ch., Basil, Kan., $10.03; B. R. & B. G. Regier, Elbing, Kan., $100; A. Jantz, Ruff, Wash., $10; Emanuels ch., Aberdeen, Ida., $25.81; Menn. ch., Freeman, S. D., $14.47; Hoffnungsfeld-Eden Menn. ch., Kan., $150; Bergfeld Menn. ch., Mt. Lake, Delft, Minn., $59.92; anonymous, Dallas, Oregon, $20; Martha Hirschler, Halstead, Kan., $10; Gerh. G. Wiens, Newton, Kan., $20; H. J. S. Schmidt, Newton, Kan., $10; Mrs. Helena Voth, Newton, Kan., $20; Dr. H. W. Eby, Goshen, Ind., $10; Abr. Loepp, Marion, S. D., $10; Bethesda Menn. ch., Henderson, Nebr., $133.01; Andr. Gette, Alsen, N. D., $10.15; Goessel Menn. ch., Kan., $93.32; Tabor Menn. ch., Goessel, Kan., $178.94; A. W. Reimer, Newton, Kan., $10; John Lohrentz, Burrton, Kan., $20; Zion Menn. ch., Dallas, Oreg., $3.05; anonymous, Halstead, Kan., $25; Halstead Menn. ch., Kan., $63; Swiss Menn. ch., Whitewater, Kan., $283.09; Mrs. Kath. Voth, Elbing, Kan., $5; David Thiessen, Goessel, Kan., $10; Sister Maria Froese, Newton, Kan., $10; anonymous, Newton, Kan., $10; First Menn. ch., Mountain Lake, Minn., $61.35; Emaus ch., Whitewater, Kan., $444.80; anonymous, Whitewater, Kan., $560; New Hopedale Menn. ch., Meno, Okla., $42.75; Northwest Menn. ch., ditto, $15.60; Burrton, Menn. ch., Kan., $14; Louise Regier, Newton, Kan., $100; D. K. Mierau, Halstead, Kan., $10; Lehigh Menn. ch., Kan., $27.83; Maria J. Nikkel, Hillsboro, Kan., $10; John Entz, Hydro, Okla., $20; First Menn. S. S., Aberdeen, Ida., $27.33; Abr. Toews, Alta Loma, Cal., $10; Fairmead S. S., Cal., $15.16; Andreas, Newton, Kan., $10; Anna Peters, Dallas, Oreg., $20; Carnduff Menn. ch., Sask., Can., $94.32; Bethesda Menn. ch., Marion, S. D., 45; Goessel Menn. ch., Kan., $5; Mrs. Gustav Andres, Newton, Kan., $10; A. G. Schrag, Pretty Prairie, Kan., $50; Jonas Stucky, do., $10; Milton L. Schwartz, do., $10; Mrs. Josua Stucky, do., $3; P. H. Graber, do., $10; D. B. Stucky, do., $10; J. B. Graber, do., $10; P. A. Schwartz, do., $10; P. J. Albrecht, do., $10; Phil. J. P. A. Stucky, do., $10; Garden Tp., Menn. ch., Hesston, Kan., $16; Alexanderwohl Menn. ch., Goessel, Kan., $692.22; anonymous, Goessel, Kan., $5; Alex. Menn. ch., Goessel, Kan., $10; A. K. Toews, Alta Loma, Calif., $20; J. A. Busenitz, Elbing, Kan., $30; Peter Miller, Marion, S. D., $20; Sichar Menn. ch., Cordell, Okla., $24.89; P. H. Eck, Ringwood, Okla., $10; anonymous, Hurley, S. D., $25; Abr. Isaac, Drake, Sask., Can., $10; John F. Bartel, do., $3; Eden Menn. ch., Inola, Okla., $19.13; Rev. Peter Lohrentz, Moundridge, Kan., $40; Cornefius Kopp, Henderson, Nebr., $20; Peter Balzer, Buhler, Kan., $10; Peter J. Stucky, Moundridge, Kan., $10; Bergtal Menn. ch., Pawnee Rock, Kan., $80.86; Brudertal Menn. ch., Hillsboro, Kan., $193.40; Johannestal Menn. ch., do., $100; Deer Creek Menn. ch., Okla., $24; Friedenstal Menn. ch., Tampa, Kan., $30.62; C. C. Epp, Burrton, Kan., $10; David F. Penner, Inman, Kan., $100; P. P. Schroeder, Newton, Kan., $20; anonymous, thank offering, Mt. Lake, Minn., $10; Peter Miller, Deer Creek, Okla., $10; John J. Thiessen, Newton, Kan., $10; Mrs. Julius Becker, Goessel, Kans., $10; John P. Regier, Newton, Kan., $5; Henry Hege, Newton, Kan., $35. Total, $6,527.76.

Income for November:

Russian Relief	$4,404.71
Food Drafts	860.00
Cothing for Russian Immigrants to Canada	548.05
Tractors	670.00
German Relief	45.00
Total	$6,527.76
Nov. 1, 1922, Bal. on hand	$ 513.73
Received in Nov.	6,527.76
	$7,041.49
Paid out during Nov.	$6,878.59
Kleinsasser's check protested	59.39
Dec. 1, Bal. on hand	103.51
	$7,041.49

Respectfully submitted,

C. F. Claassen, Treas.

FOR PUBLICATION

Mrs. Jacob Krehbiel, Clarence Center, N. Y., $2.00;

Gratefully Acknowledged,

Mennonite Book Concern.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1924 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy 15c
Pastime. 32 pages, cut flush. Single copy 15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy 15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
Pleasant Paths
Evening Cheer
Joy Land
Per Copy, 30c.

Limp Edition
Happy Hours
Always Happy
The Evening Hour
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

The Life of Our Savior

With pictures by Schnorr von Carolsfeld. Picture and story on opposite pages. The pictures are reproduced in beautiful colored lithography. Six different numbers. Fine colored cover.

Price, 15 cents.

The same. All six numbers together bound in cloth. Beautiful cover in gold and colors.

Each, $1.00.

Old Testament Bible A B C Book

Thirteen pages—twenty-six four-colored illustrations. Size of book, 8¼x10½.

Per Copy, 25c.

1923 Daily Talks with God

A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

CHRIST IN GETHSEMANE

The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

The **Daily Inspirational Selections** are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.

The **Sunday School Lesson** for each Sunday is given, and the Golden Text is printed in full.

The **Christian Endeavor Topics** are an exclusive and valuable feature in this calendar. They are used by special permission of the Christian Endeavor Society. **No other calendar has these topics.**

The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.

The moon phases are shown throughout the year.

Single copy 30 cents

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

Scripture Text Calendar for 1923

THE ORIGINAL CALENDAR OF ITS KIND

Size of Calendar 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

TWELVE REPRODUCTIONS

Reproductions of the works of this famous artist, all appearing in colors, occur in the following order:

January—Jesus with Mary and Martha
February—Jesus Feeding the Multitude
March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single copies, 35c; 5—$1.65; 12—$3.84; 25—$7.50; 50—$12.50. Postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVII. BERNE, INDIANA. DECEMBER 21, 1922. No. 50.

IN MENNONITE CIRCLES

The Christmas exercises of the Second church, Philadelphia, will be held on the evening of December 25.

President Hartzler of Witmarsum Seminary preached in the Second Baptist church of Lima, Ohio, last Sunday.

The work on the Men's Dormitory, Bluffton College, is slowly but surely progressing. The concrete work has been finished and it is likely that very little work will be done on the building until spring.

The Sunday school of the churches under the pastorate of Rev. Fretz are preparing their annual Christmas exercises which are to be held as follows: Springfield, December 24, at 9:30 A. M., Deep Run, December 24, at 2:00 P. M., Perkasie, December 24, 2:00 P. M.

Joe Habegger, a former student in Bluffton College now engaged in relief work in Russia, is at present occupied in tracing miscarried shipments of relief goods which, owing to unreliable transportation, have to be located. His present address is: Society of Friends, Borisoglebsky, Berenlok 15, Moscow, Russia.

The annual sale of useful articles that takes place in the Second church Philadelphia was a decided success this year, much to the encouragement of its promoters. This event is always looked forward to by the members and friends of the Second church, with the anticipation of considerable pleasure, it offering an opportunity for delightful social intercourse.

The issue of the Year Book of the Central (Ill.) Conference of Mennonites, edited by Rev. W. H. Grubb, of Normal, Ill., appears in the second year of its publication. The work contains a rich store of information relating to Mennonites in general and gives statistical information concerning the work of the Central Conference. The numerous articles bearing on benevolent and missionary work indicates that the Central Conference is keenly interested in these lines of activity in the Master's kingdom.

TAMINGFU—OUR NEW STATION IN CHINA

Dear Friends in the Homeland:

You may be aware that such a thing as a new station in China exists, and if not we may tell you that we have been definitely stationed here in Tamingfu for fully eleven months which makes practically a year, does it not? Yes, and we confess to neglect in the matter of writing to you too, for a new undertaking should be kept before the people's vision very clearly so that the proper sympathy will be accorded the project.

Even though we are here not fully a year there are under the supervision of this station many more matters than there ever were in connection with our former station Tungminghsien. Here we are eighty miles north of our former place of residence, and in an entirely new district as far as our mission here in China is concerned. And there are many proofs that the Lord has led our mission to undertake the new work, for as never before the grandest opportunities have opened themselves to us for all the various kinds of missionary service, and we have been thrown into a field that is ripe unto the harvest, as it seemed to us our former district was not. Whereas we were not called upon to open a single Christian school in any of the villages round about Tungminghsien, even after five years of residence and work, here we had Christian schools going in seven different villages that are scattered all through our Tamingfu field, with over 150 boys in attendance in all the country schools: and besides we had a Boys' Dayschool in action here in the city and one in Nanle city fifteen miles to the south of Tamingfu. And most of this was already in action before our mission had been able to purchase a place of residence for their representatives, who were kindly taken in by the Holdings into one of their small mission buildings on the mission farm.

And since February of this year our mission has in its possession a very suitable city place for both men's and women's work—this of course, also meaning the children, both boys and girls, and we are having a boys' and a girls' school in action each with over 20 in attendance. Preaching work is done in the same room where we have the boys' school, and the room is too small ofttimes, because the people who come to the chapel overcrowd the little hall, which can hold comfortably only between 175 and 200 people. But the Lord is giving us great joy and blessing in the work, and we trust Him for greater things.

But friends, we fall far short of giving you a fair picture of God's work here begun, and we feel that it looks a good ways off from your end. And do you know that to date not an appropriation has come from our mission board for this station, even the over $6,000 worth of property has been bought since Feb. of this year, and the board favored that the move should be made, if our former station could be sold. (This money was for the most part borrowed from other funds at Kai Chow, but has recently been sent. P. H. R.) So no little trials have been our lot, and the mission's, because of lack of funds for so worthy a cause. And that in the most strategic center of the whole field in which our mission is active here in China.

For the present we still live in the overcrowded city compound with a dozen of Chinese sharing the same compound with us, and in which in daytime we also have the school boys, and services whenever they come. However we praise the Lord that our house is now nearing completion and we hope to give over this place soon to the necessary Christian work and the needed workers for the place. To say the least, the residence here in this city compound has been crowded, and we cannot thank our dear Lord enough for so wonderfully keeping our little family through these months without any serious sickness. Yes, it has been our joy to have born to us a dear baby boy here in the city compound, and so the place will long be remembered on that account. To our friends at home, who still do not know of this, let this opportunity be taken to share with you the joy of the news of the arrival of our Richard Peter on the 1st of October, 1922.

It must not be forgotten to mention that our Kaichow station has suffered much because of no funds coming for this station, for without the other station's help this station could not have been started. It is well for our friends at home to know that borrowing money in China is practically impossible, and that would you know the situation here it would seem imperative to urge an immediate loan to make our work here possible. Compared to loaning money here the making of loans in America certainly is a picnic. One dares say another thing. If some of our dear mission friends would suddenly be transported into this place and see with their own eyes the opportunities and the crying needs here, they would possibly do something drastic to make funds possible, even to the extent of giving the funds now needed all themselves. And by no means do we forget the Russian situation, for we pray daily for the bodily salvation of our dear brethren in Russia. How glad our hearts are that our churches show up so well in the relief work, but should not the awful spiritual needs be met with the same whole-hearted effort in this exceptional day of world evangelization?

Already we have been waiting for the much needed educational couple for our station, and this already for six years. And now the two sisters who were together with us at the same station have left our mission, and none yet provided to fill the gap. We praise the Lord for sending Sister Sprunger into our midst, and the mission is shifting workers somewhat so there can be others beside us here, and still the school couple is badly needed now.

Preparations are now being made for Christmas, and much singing of Christmas songs is heard. What a joy to the Christian! And what a great privilege to have been called into such a time as this, and to proclaim the Gospel of the living Christ! God

grant that we may be found faithful at all times, and that the name of Jesus may ring out unto the ends of the earth in this the opportune day. We are all "workers together with Christ".

With many Christmas and New-year Greetings, we remain, in Christian Fellowship and Prayer, yours,

P. J. and Jennie Boehr.
Tamingfu, Chihli, China,
Nov. 17, 1922.

OUR WOMAN'S WORK

Janjgir, C. P., India

Dear Friends:

We, like the apostles of the old church in Jerusalem who "sent greeting unto the brethren in Antioch and Syria and Cilicia," extend our Christian greetings in the blessed name of our dear Lord, to the friends in the far-off homeland across the seas.

We praise the Lord, who has brought us safely through the terrible hot and rainy seasons. We are grateful to our merciful Lord who has preserved us from epidemic diseases this year, although death was not idle in separating us from our dear boys and girls. The rainy season is practically over and we have stepped into the nice cool weather, the best of all the weathers, during which we intend to work strenuously for the Master and His Kingdom.

We have had splendid rains and the outlook for the paddy crops seems to be encouraging and satisfactory; but this is not the case in all the places. We are afraid that some of our surrounding villages will have the famine to face, for the rains came too late.

Today the Hindus, all over India, are celebrating one of the greatest and most popular festivals called Diwali, the festival of the lamps. They make great preparations, cleaning and whitewashing their houses, painting and oiling their woodwork and furniture. Perhaps this is the best and most appreciable item of this festival. Then on the Dewali eve they decorate their homes, make profuse illumination, burning thousands of small earthen sweet-oil lamps. This is followed by what they call the Lakshmi (goddess of wealth) puja. They actually worship the cash money. The bankers, traders and the shopkeepers change their account books. Now comes the worst part of the program, that is drinking and gambling. The following morning you will notice the streets, lanes and private homes full of gamblers and spectators. As a religious obligation the government allows these greedy gamblers two days' privilege to perform their so-called sacred religious rite. Thousands of people are reduced to poverty. Sometimes these gamblers, in their Satanic fit, sell the household articles, even their clothes. There is much weeping and wailing in their homes; stealing, deception, murders, and many other crimes are the outcome of this annual holy festival.

In fact, it is not the festival of the light, but the festival of dreadful darkness. Their homes are indeed illuminated but inside their hearts the darkness prevails beyond description. India needs the true light of the Sun of Righteousness, the Lord Jesus Christ, who is the Light of the world. Oh, how we need to pray and pray earnestly and unceasingly.

Now we are going to write and tell you something about our work we do in Janjgir and the adjacent villages. We are afraid the space will not permit us to give each and every detail of our work. However, we shall write a few things that might interest you. The gospel of salvation has been proclaimed regularly and faithfully. People hear our new and wonderful story with absorbing interest and attention. The Holy Spirit is working in some hearts. Several earnest inquirers are to be seen here and there. Some have already accepted Jesus as their personal Savior while others are under instruction of our evangelists.

We have a nice little weekly bazaar on Wednesday, about half a mile from our mission bungalow. Mr. Penner along with workers go to preach the gospel every bazaar day. Scores of people throng us when they hear us singing the songs of salvation, something they do not have in their religious books. While preaching we also sell gospel portions, Christian literature and distribute tracts. This is one of the most important phases of our work. These books find their way to such places where we can never reach personally. The seed has been sown prayerfully and great is our expectation. We need your cooperation of your prayer as well as your substance.

We are afraid we will not be able to write anything about our Zenana, school work and medical work this time.

Before we close this, we will tell you something about our annual Bible Course of Studies, Congress and the revival meetings beginning from today. Various good books have been selected for the benefit of our Christian workers in all the mission stations. Many problems and subjects pertaining to our work will be brought forward in the Congress for discussion. For the deepening of the spiritual life we are going to have revival meetings for which we have called a good speaker to assist us in these meetings. May Champa prove to us all a place of real Pentecost like that of the upper chamber in Jerusalem so that our workers may go out filled with the Holy Spirit, new zeal and visions. Our workers need the power of the Spirit. Pray for us and especially for more souls, as we also remember you in our prayers.

Finally we wish to express our heartfelt gratitude for your fervent and continuous prayers and the financial help in this great cause. May God bless you exceedingly and abundantly.

Yours in the blessed service of Jesus,

Mrs. P. W. Penner.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Ida., Dec. 5, '22.—Dear Readers. We are drawing to the close of the year when nearly all business concerns are taking an invoice of their business and bring it on a balance sheet to show whether they have made or lost money. Since it is practical and profitable for the business to take an inventory should not every living child of God take an inventory of his life at least once a year and show on his balance sheet what his work has been in the past year, whether he has made a profit for his Master, Jesus Christ. Oh, would we take an inventory often we would see ourselves so much better we would always know where we are standing with our Lord Jesus Christ, we would give our talents into the bank of exchange and when we meet the Lord we could bring Him our talents with interest.

God be merciful with us.

The end of the year is drawing closer and I find it my duty to send my last final correspondence for the year 1922. Our 1922 work in our church has been a blessing. The Lord has been with us and blessed us greatly both spiritually, financially. We have been able to hold all our meetings regularly and undisturbed. Our pastor Rev. and Mrs. M. J. Galle have taken a good grip of our church and are doing a great work. The officers for our Sunday school have already been elected for the ensuing year, next is the election of the teachers.

On the first Tuesday after the last Monday in December, we have our annual church meeting where everything for the ensuing year is arranged.

Our fall weather has been very agreeable so far and the roads could not be any better.

Wishing all readers a Merry Christmas and a Happy Newyear, I remain yours truly in Christ,

G. A. Bartel.

Ruff, Wash, Salem Church, December 3, 1922.—Dear Mennonite: Since we are in the last month of the year 1922 and no report from here has appeared in the Mennonite for some time it might be of interest to some to know how the small group of Mennonites out here are getting along.

Rev. Galle left in the latter part of July to take up his work at Aberdeen, Idaho. Rev. and Mrs. Galle have been with us the past three years and the good work done by them is still in our memories. May God bless them in their new field. After Rev. Galle left we were without a permanent minister for two months. In September Brother P. R. Aeschliman served this church one Sunday evening. On October 1 our Rev. King began his work. Rev. King is serving the two churches Menno and Ruff.

We have church service every other Sunday morning and on the same Sunday in the afternoon we have C. E. and Bible class conducted by Rev. King. Sunday school we have every Sunday morning. On November 12 we had the privilege to partake of the Lord's supper. The last week in November Rev. King was at Almota, Washington, helping Brother Aeschliman to conduct a series of meetings. On November 18, Mary Dirks and Leslie Parker were united in marriage by Rev. King. Mrs. Parker is a member of our church. This was the first marriage that has ever taken place in our church. (Church was dedicated July 14, 1918.)

The crops have been very poor this year, but we must say the Lord has given us more than what we deserved. Around here the yield was from 3 to 7 bushels per acre. Since the crops were so poor this year most of the farmers left in September and October to the big apple orchards to earn something by picking apples.

As far as I know everybody is well in our congregation and no one has been seriously sick since last spring, for which we can be very thankful to our heavenly Father. In closing we wish all the readers a Merry Christmas and a Happy New-year.

Corr.

Eicher Church, Noble, Iowa, December eighteenth. Our church observed Thanksgiving week by giving special op-

portunities to its members to give proof of their stewardship by rendering unto God the things which are God's, in the form of contributions for famine relief, and for Home and Foreign Missions. Although the amount is as large, if not larger, than any we have ever raised for a like cause in the same length of time it appears small if we compare the blessing we have received with the urgent need of the cause for which it is given.

With the holiday season approaching our Sunday school is busy preparing a Christmas pageant entitled "White Gifts for the King" as it is a White Gifts program it will be given December 19th, in order that the gifts may be forwarded in time to bring Christmas joy to some needy one.

The annual Washington county Sunday school convention was held at our church on the 10th of October. The program was remarkable in that everyone on it was present and that those scheduled for addresses were well prepared with thoughtful, earnest messages. The attendance, as registered, was four hundred and fifty-two. Mr. Hutton, the General Secretary, said that this was the largest by about two hundred of any of the twenty-eight county conventions he had attended this fall.

With a class of eleven having completed a course in Teacher's Training last summer graduating exercises were held on August the 27th. Those on the program were our pastor, our superintendent and the class president. Rev. Regan, superintendent of the country educational committee, gave the commencement address and presented the diplomas to the class.

Those of our young people who are away from home and are in training at the various institutions are: Edith Wenger, Helen and Martha Graber at Bethel hospital; Leonard Graber at Bluffton College; Franklin Wittmer at Wesleyan College; and Frances and William Eicher at Parsons College.

Corr.

THE BASIS OF THE CHRISTIAN TESTIMONY AGAINST WAR

Bishop S. E. Allgyer

Of the Mennonite church, West Liberty, Ohio. Address at the Bluffton Conference, August 4-7, 1922.

1922. Believing the Bible to be absolutely authoritative, and a deciding factor for every question pertaining to life, and the New Testament Scripture to have been given especially as a rule of life in this dispensation, we naturally refer to the Bible as a basis for the fundamental principles suggested in this subject.

It does not require an exhaustive study of the Old Testament Scripture for the reader to be convinced of the fact that God Himself ordered war during certain dispensations. Not all however, some were voluntary. To men that stand out very prominently in Scripture, men that were in close touch and fellowship with God, and are represented to us as walking with Him, such as Abraham, Moses, Joshua, Gideon, David and others, God granted great victories, and many times fought their battles for them, when they lived in implicit obedience to His will. In Scripture we have this promise, "When a man's ways please the Lord, He makes his enemies to be at peace with him," Prov. 16: 7.

Go back with me to the early history of man, back to Cain, and you will find an inclination, a characteristic, or a spirit demonstrated that has brought strife, and contention, and rebellion and war between individuals, communities, and nations, down through the ages, until we have experienced a war that has affected the entire world to such an extent that it is actually groaning because of the results of war.

In the face of these facts, and as we come from the Old to the New Testament Scripture, into a new dispensation, and under a new code of laws, we must of necessity leave wars and battle fields behind. This is a very significant fact. As we look at the marvelous life, practice and teachings of the man of Galilee, we remember the statements of the Prophets. As they looked down through the ages, and saw the evils of war, they also saw and foretold an age of peace. In Micah 4:3, the Prophet speaks of a time when swords and spears will be changed from destructive instruments of war to productive instruments of peace. Isaiah prophesying of this coming Prince and His power says, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." This government is to perpetuate, and increase in blessedness and peace, because it is founded on justice and judgment. He goes a step farther and even foretells of the great underlying fundamental principles of His life, that were actually manifested in His ministerial career, of which Nonresistance is especially prominent, Isaiah 53:7, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

In the annunciation of the birth of Christ, the angelic chorus sang Glory to God in the highest, and on earth PEACE, good will toward men. Thus we see His coming denoted peace, and His triumphal entry into Jerusalem was an evidence of peace. The Apostle Paul in Eph. 2 speaks of Him as being our peace, and of His preaching peace to them that were far off and to them that were nigh.

In His teaching He never mentioned war, but He emphasized such large fundamental principles, that if these were obeyed, war would be a thing of the past. He did not dwell on details, but taught large principles that involved every detail of life.

Jesus was surrounded with enemies and lived in a country that was under the bondage of Rome: yet He never advised His followers to wage war on the oppressing Romans. He went a step farther and discouraged the use of force in self-defense. Matt. 5: 38, 39, "It hath been said an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also." He gave His disciples an object lesson in self-denial and service, but He never asked them to seek glory in war.

In this same Sermon on the Mount, we find the meek, the merciful and the peace makers commended, but no mention is made of the heroes of blood. The warrior is passed over in silence. There is no blessing pronounced on the man that kills 20 Germans or captures a machine gun nest, or drops bombs on innocent women and children, or starves the innocent to coerce the enemy. On the other hand Christ openly and very definitely and without reserve took a stand against violence. Not only war but anger is spoken against in Matt. 5:22, and the great need of agreeing with our adversaries, and doing it quickly, whilst we are in the way with them in Matt. 5: 25.

The true disciple was told to love his enemies and not resist evil. The parable of the good Samaritan emphasizes the fact that the Christian is to have compassion.

Regarding weapons, when soldiers came to John the Baptist with the question, "What shall we do," He said "Do violence to no man." To Peter it was said when the enemy approached Jesus and His little company, "Put up thy sword into its place: for all that take the sword shall perish with the sword," Matt. 26: 52. Finally Jesus said in John 18: 36, "My Kingdom is not of this world: if My kindgom were of this world then would My servants fight." His servants were not cowards, this fact was demonstrated in Peter. Thus the whole tenor of Christ's life was opposed to war in any form. His kingdom cannot be won by physical force. During the war a periodical was sent to me and a certain article was marked, I presume for my consideration. The writer was a very prominent man. Among other things he said, "If Jesus were here at the present time, He would be in the trenches." Why be in the trenches if He could call twelve legions of angels to His assistance? God pity the man that made such statements.

The Christmas number of the Chicago Examiner, in an editorial came out with these statements: What would have happened if Jesus had been born 1900 years later, and had preached the doctrine in Chicago, that He preached in Jerusalem. He evidently would have spent His Christmas in court, or behind the prison bars; the mob squad would have followed Him, or a certain class of women would have scratched His eyes out. We are glad the world has in part returned to sanity. It is not much to be thankful for but it is much on a Christmas morning.

Peace is the fruit of the spirit, and not the result of bloody carnage. God is a God of peace and not dependent on armies and navies. The God who was able to depose the great world ruler Nebuchadnezzar, could depose the greatest world ruler of our day if we would ring true to Him.

In connection with the teaching of Jesus Christ as a basis of the Christian testimony against war, we have the testimony of both Paul and John. Listen to Rom. 12: 18-21, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink;

(Continued on page 5.)

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EDITORIAL

An English preacher, whose name has become a household word the world over, once told of how his saintly father came to visit him and his bride in the pretty little home in which they were established. It was with the enthusiasm that only happy young people can show on such an occasion that they took him from room to room pointing out all the pretty things so dear to the hearts of a newly married couple. When they finally returned to the living room the aged father sadly shook his head and said: "I have been disappointed." When they asked him why, he replied: "Everything you have shown me is beautiful and no doubt gives you joy, but I have looked in vain for anything that would indicate that this is a Christian home. There are no passages of Scripture displayed, the pictures, beautiful and tasteful as they may be, do not have the distinctive character that would make every one entering the house know immediately that this is a house in which the Lord is loved supremely."

Religion is not a thing to be paraded, but in a religious home there will be an atmosphere that cannot be mistaken and the entire arrangement of the house will contribute toward bringing this about. We know that our Lord loved the home in Bethany. Can we imagine it being like anything else in that little village? or can we feel that it was so different in everything that entered into the household arrangements that there was no other place like it in and about Jerusalem? Jesus attended the festivities at the wedding at Cana in Galilee. We know nothing of the people who were there besides Him, and His disciples and His mother, but the festivities were such as He could bless with His presence and bring His friends with Him. It often must occur to us in our day that the festivities that take place under our roofs would be different were we to know that our Lord would be present in person with His loved ones.

It was the rare privilege of the writer to be present recently at the dedication of a Christian home. We had often heard of house-warmings and regarded them with suspicion on account of what is generally to take place, but the dedication of a home by a solemn religious service was something new to us. On this occasion the family assembled in the living room and appropriate Scriptural verses were recited alternately, this was followed by a prayer by a clergyman, a dear friend, in which for the family the pledge was made that here by the fireside, would be maintained worship upon the altar newly erected, after this the formal words of dedication were spoken. The owner further arranged that a brass plate be fastened over the fireplace bearing the inscription which announced that the house had so been dedicated. There are many other Christian people who might be glad for a suggestion that could imitate this ceremony of dedication. It surely would help much toward keeping in mind that the home being a Christian home should be a different kind of a home.

But there are more than external signs needed toward creating a home atmosphere worthy of the Christian name. Few homes are without music and music may have an uplifting and refining influence or it may be an advertisement of the bad taste, impiety and silly living. Why not make it the rule in the Christian home that its songs shall be songs of Zion? Hospitality is characteristic of the ideal home. In the Christian home it will take the form of a fellowship that greets the saints in Jesus' name. Many books accumulate in the average home, some good, some indifferent and perhaps some with nothing to recommend them. In the house that honors God the Book of books will reign supreme and the lives of those under that roof will be regulated according to its precepts.

THE CHRIST OF THE ANDES

Frederick Lynch.

The peace movement is simply an attempt to persuade nations to settle their disputes as all respectable men settle theirs—by peaceable methods instead of by war and force.

Several nations have already agreed to do this. Norway and Sweden have a treaty wherein they agree to arbitrate their disputes before The Hague. But the most striking instance of all is the treaty signed several years ago by Argentine and Chile. It is striking because it was signed just when they were on the verge of war, and because of the celebration of its signing.

The two nations were ready to go to war over a boundary line. Millions of dollars were being spent in preparation. Feeling was running high. Just then the British Ministers to Argentine and Chile, supported by the bishops of the two countries, said to the two governments: "How much better it would be instead of going into a long and cruel war over this question, and wasting all your money and thousands of lives, if you would ask an impartial group of men from other nations to examine into the case, and decide it. War will not determine who is right—only who is strongest."

The two nations were persuaded, the case was arbitrated by a board of jurists appointed by King Edward of England, and the decision was perfectly satisfactory to both nations. The two nations, seeing how much better the way of law was than the way of war, immediately concluded a treaty in which they agreed to submit all controversies arising between them to arbitration.

In celebration of the happy outcome of the arbitration and of the signing of the new treaty, one of the most remarkable statues ever made was placed in one of the most unique places—namely, high up in the Andes, on the road from one country to the other.

The statue was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun-carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themselves on the soil of Chile, and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling after the parts had been placed in position, was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and good will. The ceremonies of the day, (Third Month 13, 1904), were closed, as the sun sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of the Christ above in bronze, is twenty-six feet in height. The cross supported in his left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the working women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break peace to which they have pledged themselves at the feet of Christ the Redeemer." In this way the spirit of peace and good will rests among the mountains.

CAN THE SUNDAY SCHOOL PROMOTE A FOUR-FOLD PROGRAM

Aiming to Develop the Physical, Mental, Social and the Spiritual Phases of Life?

(Concluded.)

Physical training: "Know ye not that your body is a temple of the Holy Spirit?—glorify God therefore in your body." I Cor. 6: 19, 20.

The basis of all development is physical. The muscles are the instruments of the intellect, the feeling and the will. Self control depends upon the proper interaction of nerves and muscles. Physical training should be encouraged not alone for the sake of the body, but because it is the instrument of the soul. The ideal of the body is, therefore, the ideal of health and health can only be attained by conformity to God's laws for the body. Jesus was well physically, of Him it could be said truthfully "A sound mind in a sound body." He radiated health. He had great endurance. Much of His life was spent in the open, He walked long distances. He encouraged the place of the body in His work and teaching. He cared for it, He healed it, relieved its suffering and provided for its needs, as in feeding the multitudes, etc. The physical is important, therefore, because of its spiritual relationship. The spiritual life is not limited to one part of man but is the whole of man. "Thou shalt love the Lord thy God with all thy strength," that is, with all thy physical powers. The glory of young men is their strength. "Jesus advanced in stature" that is, physically.

Intellectual training: "Jesus advanced in wisdom." Knowledge is the basis of wisdom, knowledge is chiefly intellectual. "Ye shall know the truth and the truth shall make you free." John 8:32.

The mind is the foremost possession of a human being, it is capable of wonderful developments, and the time for this development is largely in the years of youth.

Through a developed mind we can better know ourselves, our fellows, God's truth and the meaning and purpose of life. It exalts and strengthens faith. The Sunday school should encourage its pupils along intellectual lines as the reading of instructive books, public speaking and in many other ways in which the mind may be improved, so as to enable the child to think clearly, judge wisely and act correctly in all the experiences of life.

No fair student of the New Testament can fail to note the intellectuality of Jesus. He was broad minded in every sense of the term. The range of his knowledge was great.

The principle which should guide the teacher in all his contact with his pupils is to keep them mentally awake, eager, progressive, to arouse a thirst for mental accomplishments.

Social training: "Jesus advanced....in favor....with men."

"Thou shalt love the Lord thy God .... with all thy soul and thy neighbor as thyself." Luke 10: 27.

The ideal on conduct is goodness. It is scarcely necessary to point out how Jesus d e m o n s t r a t e d every phase of the "good will" in His life. His personal goodness is without dispute, so that He could say, "Which of you convinceth Me of sin." Of Him it is said, "He went about doing good."

He made it clear to His, yet to selfish, disciples that greatness consists not in power and dominion over others, but in the service to others.

The purpose of the social training is to help the pupil to see that in serving others through the ordinary vocations of life, through the home, the community, or in the wider national world life, they are building up the kingdom of Jesus in the world.

Home is the logical place for the child to demonstrate their sociability and service, but if it is not demonstrated there, why not the Sunday school take up the work that the home has so sadly neglected. We must not forget that in every community there are many children who do not have normal home conditions.

Religious teaching: "Jesus advanced in favor with God," that is, in all the religious elements of His nature. The Bible tells us that "thou shalt love the Lord thy God with all thy heart," and this should be the main teaching of the Sunday school. Jesus gives us an example of fully developed manhood, how rich was that life, spiritually, physically, mentally and socially.

We should take care to avoid giving the impression that the religious life is a thing apart from the physical, intellectual, or social. The teacher should at all times seek to carry out the thought that all life is essentially spiritual.

If it is important that we spiritualize the the physical, intellectual and social side of life and relate them to God, how much more important is it that we seek to spiritualize the heart-life and seek to consecrate all its riches and abundant powers to Him.

If we are to reach those persons who most need help and quicken the church at large the necessity of some direct plan that will accomplish its purpose of reaching and helping our church school is apparent. It is the part of a foolish man to berate our schools; the part of a wise man to help them.

Our most efficient workers welcome aid and are sending up the Macedonian cry. Our teachers greatly need help. The demands of the home or daily vocation make such demands upon their time to prevent the growth they desire and in the lack of trained leadership they easily get into ruts. Suppose we had a man who had trained himself in prospect of service who might personally come into contact with the schools, study their methods and find their particular weak points, gather our teachers and officers into conference and give them some scientific instruction in methods of teaching, organize local normal or training classes, have the schools adopt the Graded Lessons, give lectures on historical, literary, or geographical Bible subjects. Let him come to the help of the superintendents and suggest methods.

Such a man would find his hands full, such a position would possess possibilities for a conscientious Christian worker, whether a minister or layman, and an appropriate and not niggardly salary should go with the call to the work. Such a man could well and profitably spend a whole week in a single school, appearing before the whole school on Sunday with a stirring address on some phase of modern or improved Sunday school work or methods. During the week meeting the teachers and officers of the Sunday school in conference and getting them to talk about the work, leading the discussion and suggesting topics. Giving them some good idea to think about that has been tried in some other school.

Outline, if possible, to the Sunday schools a four-fold program aiming at developing the physical, mental, social and spiritual life of the child.

The church must place the child in the middle. It must organize around the child. Its architecture and fittings, its service and activities must make the child the first thought and not an after-thought.

THE BASIS OF THE CHRISTIAN TESTIMONY AGAINST WAR

(Continued from page 3.)

for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good."

In Eph. 6: 11, we have the Christian's armour and its purpose, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all to stand." Stand therefore in II Cor. 10:4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ."

The testimony of 1st John 3: 14, "He that loveth not his brother abideth in death," and the 15th verse says, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

There is further testimony against war. War always brought in its wake the very opposite of what Christ called good. Thus if He had never spoken a word against war, we would still have plenty of evidence that He opposed war. All that He called good is endangered in war. In war the ideals for which He lived and died are trampled under foot of man. War is condemned by its fruits: by the famine, pestilence, and distress that follow.

The world catastrophe has brought a conviction that the present Christian church must set its house in order, or pass its scepter of influence to an institution more responsive to the needs of our time. The church can no longer avoid the issue. It must accept the spiritual standards or go down with the material standard of the past.

The Christian church needs to reconsider her position on war. Even many of the preachers who preached war to a finish, justified it, and encouraged their young men to take up arms regardless of the testimony of the sacred writers against war, and who were willing to persecute brethren who refused to go, are ready to reconsider this great principle. But alas, their attitude during the war has placed a mill stone around their necks so that they are lacking sufficient background to bring about this new order.

If such a reconsideration is to be brought about, it must come from those who stood firmly for the principles of nonresistance and peace. In conclusion we see that the basis for the Christian testimony against war is unmistakable because of the life, death and teachings of Jesus Christ and His followers.

The Hebrews knew war by experience, they tried it and lost out, as has every nation that has depended on it.

Are we ready to accept the Prince of Peace and His teachings as a rule of life; exercise faith in a living Redeemer and enter the promised land of peace.

The doubters will be like the 10 spies: NEVER ENTER.

Who is on the Lord's side?

THE LEGAL ASPECT

The oldest known code of laws in existence, contained on a Babylonian tablet just translated by Professor A. T. Clay, of Yale University, has special interest for students of the Bible because it gives us legal background for the parable of the prodigal son.

One law reads: "If a son say unto his father and his mother, '(thou art) not my father, not my mother,' from the house, field, plantation, servants, property, animals he shall go forth: and his portion to its full extent, he (the father) shall give him. His father and his mother shall say to him, 'not our son.' From the neighborhood of the house he shall go."

One sees at a glance how exactly this fits the parable of the prodigal. He claimed his portion and the father granted his wish. There was nothing new or strange about this; the people to whom Jesus was speaking doubtless had heard of similar cases. The son, being exiled at his own request, leaves the neighborhood. He is dead.

When he comes to himself in

the far country he knows that he has no claim on his father's estate. He becomes a suppliant, "Make me as one of thy hired servants." That was the best he could expect.

One understands, too, in the light of this old law, the attitude of the old brother. He feared that the presence of the young man might in some way complicate matters for him later. But the father sets doubt at rest: "All that I have is thine." He recognized the fact that his younger boy had no claim whatever. But he went deeper than legal technicalities—which is the very point that Jesus wishes to drive home to the hearts of His hearers. He saw not merely a returning wanderer; he saw a new man. "My son was dead, he is alive." The old life is past; the old inheritance is gone; but a new life and a new relation can begin. Who cares about inheritance when they have the immensely greater thing—love? And the boy and his father had that.—C. E. World.

THE S. S. LESSON

Jan. 7, 1923.

Jesus Healing on the Sabbath.

Luke 13:10-17.

Golden Text: "Wherefore it is lawful to do well on the Sabbath day." Matt. 12:12.

The lesson begins by telling us that Jesus was teaching in one of the synagogues. In this we have the example of our Lord being in the house of God on the Sabbath. In another place we are told that it was His custom to attend the synagogue on the Sabbath. We do not find anywhere in Scripture anything that might be brought forward as an excuse for omitting the regular Sabbath service. Some seem to think that they have a right to expect congenial surroundings in the house of God if they are to attend there. Jesus never was welcomed by the rulers and officers of the synagogue and some of those attending the service were by no means in sympathy with Him, yet He attended. We take it to mean that no man or woman has the right to keep from public service just because someone there does not like that one and if we have the example of the Lord in this we are very undutiful to Him if we do not attend. Whenever Paul attended services in the synagogues there seems to have been a riot, yet he was too much bent upon doing what he knew God would approve to discontinue the habit.

Jesus came to the synagogue to teach. What a rare privilege it was to have had Jesus for a teacher. No generation ever had such a chance to hear the words of life from the lips of the Son of God. No other person could so forcibly and mightily unfold the will of God as He. Most of the people of that time threw away this chance for their spiritual betterment. Yet, in the public services of the church today, where the Word of God is publicly read and taught and the Spirit of God has its opportunity to function, this same Jesus is speaking and far more neglectful that even those of old are those who do not make use of this glorious opportunity. At least it could be said of that time that many were present, the crying indictment against the present age is that the house of God is desolate with neglect.

Jesus reinforced his teaching by doing a work of mercy. The theory of religion must be known and understood but religion is far from being all theory. It is a type of life that expresses itself in doing the will of God. Since God will have all His creatures happy, both for time and eternity, it is the duty of His children to do their part in relieving the miseries of His little ones. In this Jesus also set us an example. So long as there are suffering ones all about us there is a task besides our worship that calls for all the assistance we are in a position to bring.

The woman with the infirmity, that had left her a hopeless sufferer for many years, needed Jesus more than anything else in the whole world. A kind providence had thrown her in His way. That is the way God has in dealing with those who are hopeless and helpless. He throws them in the way of meeting Jesus. Her presence in the synagogue did not miss the eye of the Savior. He is ever mindful of those who need Him in body or soul. Remember how sympathetically He asks the weary and distressed to come unto Him and how He says that He is standing at the door knocking. Can we imagine what would have been the state of the woman had she been absent from the service on that particular Sabbath? She certainly would have spent the rest of her natural life a helpless cripple. So it is with every service the Christian misses from the house of God. Something is missed that nothing in the world can bring back. Ought we not then make every effort possible to attend all the services that are accessible to us? Jesus has an eye for the helpless and hopeless sinner in the same way. Without the blessing of His healing touch there would be no prospect for any sinner.

We can imagine the sweetness of His voice when Jesus "called her to Him." Nothing is so sweet as the voice of Jesus calling to those who are bowed down in the miseries of sin. Every invitation, every whisper of the Spirit can be an invitation to the sinner to come to Jesus and be made whole. How sad that not only in the world but all around us in our own homes, in our own city and country, there are so many who, even though bowed down with sin, do not heed His gracious invitation. If we let our imagination suggest just what there must have been in the touch of Jesus that made the woman whole we come to feel how full the world still is of those who stand in need of His loving touch. Under God we, His children, may be the instruments by which the touch of the divine Lord may be brought to those who need it much.

There is a dark background to this picture. The ruler of the synagogue objected to the whole procedure. The healing was done on the Sabbath day and that offended his sense of propriety. It was absurd, of course, but when one is out of sympathy with Jesus there are many absurd things of which we may be guilty. How any one could be so heartless as to want to deny the woman the blessing of healing because of the day is hard to understand, but not when one remembers that an evil eye sees no good in anything. It was all the worse because the leader evidently had done other work when his own property was involved. Jesus brands his sin with the proper name. He called him a hypocrite. And he was all the more one because he was a spiritual leader among the people. Where there is spiritual responsibility there surely must be consistency. Inconsistency is the greatest hindrance to the progress of the gospel. Inconsistent preachers and inconsistent church members are the enemies of Christ and aim to do Him all the injury possible and stand in the way of those whom he might help.

THE C. E. TOPIC

Jan. 7.

The Guide-Board Psalm

Psa. 1: 1-6.

The Book of Psalms is a collection of poems designed for the devotions of the people of God. There were numerous authors, notably David, and these writers prepared these poems for special occasions, or in a commemoration of particular experiences or for general use of the worshipers in their private and public devotions. As a literary study the Book of Psalms is a very interesting but mere literary study is incidental to the larger devotional study to which every professing child of God should be given. To get a good idea of the literary arrangement of this Book one should consult the Revised Version, but to find the true influence of the Psalms upon the lives of men and women one must look upon the hearts and lives of those who have treasured them. No book in the Bible has more readers than the Books of Psalms and maybe there is no book with whose contents people are so familiar. At least passages like the 23rd Psalm seem to be written on the hearts of everyone.

The first Psalm serves as an introduction to the collection. It in a general way states that the way to blessedness is conditioned by certain things that the righteous man will not do and certain other things that he will do. He is contrasted with the unrighteous man and his reward is pictured as well as is the loss of the unrighteous man. This Psalm in substance is the whole doctrine of the Book of Psalms. Blessedness comes from through avoiding sin and observing the Law of the Lord. A loss of blessedness comes from not doing these things.

In the first verse of the Psalm we have pictured to us how that by a negative attitude on the part of a man to certain things blessedness is attained. It shows a gradual going into sin. One who goes the way of the unrighteous may first walk in the council of the ungodly, then stand in the way of sinners and finally sit in the seat of the scornful. Note the progress. First he is influenced by the sinner, then he becomes the sinner's companion and close associate and then he becomes a leading influence in the lives of sinners.

Few people deliberately go wrong all at once. Their attitude toward sin begins with a liberal and tolerant relation with the wrong doer, then an association and finally leads to becoming a doer and a counsellor of sin. The ones who sat in the seats of the city gates were the chief men of the city to whom the rest listened. It is sad to think that many of those who now occupy the chief places among the sinners fell from lives of purity and goodness. There is an answer to the invitation, that associates and circumstances are giving to the Child of God to walk, to talk and to sit with them in intimate fellowship, in the New Testament that enjoins Christians to come out from among them and be a seperate people. Mixing with the world was the spiritual and material ruin of Israel as it is of every one else.

But the Christian life is not one of negation only. Righteous-

ness would be cheaply attained if it consisted only in not doing certain forbidden things. Sometimes opportunity to do things that are forbidden is the only reason why certain people did not fall into open and notorious sin. Sometimes it is the fear of discovery or certain punishment that deters them. Such persons are not righteous on such an account. Righteousness is a state of heart and mind. For this reason the Psalmist points out that the righteous man delights in the law of the Lord and meditates in it day and night. With them it has become a passion to be right with God and the means that directs their lives in this direction is the law of God. The Psalms were written under the Old Testament Dispensation. In our time, under the Dispensation of Grace, there is a larger liberty that permits one to come into the enjoyment of all the blessings of righteousness because of the manifest love of God as portrayed in the life and sacrifice of our Christ. Some people are inclined to be notional, sometimes given to the enthusiastic pursuit of good and at other times to following after things that do not have the approval of God. The man who is truly righteous is consistently and constantly given to the exercise of meditation and service along the lines indicated in the Word of God. "Day and night" or at all times, one must be pursuing the blessedness that the Word calles righteous.

The blessings of the righteous man are apparent and are described as being like a prosperous tree bringing forth its fruit in its season. First of all the tree is well situated "by rivers of water". The water is the reason why the tree is such a blessing and water is the gift of God. Our usefulness is like the tree. We are in a position to be a blessing to the world of our fellowmen and bring forth the fruits of righteousness because of the water of life from God upon which we may thrive. God has made it available to us in all of our spiritual experiences and enlightenment. All that we have and particularly our spiritual power comes as the free gift of our heavenly Father. Not to use this power would make us as useless as the dead tree by the river that had lost its ability to assimilate the moisture at its roots.

The ungodly are described as chaff driven before the wind. They are worse than useless. Chaff is the thing to be burned and if not destroyed is likely to become a menace to the community. The ungodly are certainly useless. They add nothing to the world's righteousness and are the dangerous menace to the spiritual safety of their fellows. For them a fate awaits to which John the Baptist gave expression: "He shall burn the chaff with fire unquenchable."

The influence for right and good on the part of the ungodly upon their fellowmen is nil. They shall have no place in judgment because their councils are dangerous and they shall not have a part in the congregation of the righteous because the righteous are separated from them. Destruction is their certain end. On the part of the righteous, no matter how hard are the paths over which they must go there is assurance, comfort and determination because the Lord knoweth the way of the righteous.

RELIEF NOTES

(Conducted by Vernon Smucker)

A meeting of the Mennonite Central Committee has been called for December 27 at 2812 Lincoln Ave., Chicago. Members of the Committee, as well as members of the Executive Committee of the organizations represented on the Central Committee are urged to be present, as are others who are particularly interested. Important matters will be under consideration. The meeting is being called by the order of the chairman of the Committee, Brother P. C. Hiebert, of Hillsboro, Kansas.

Tractor plowing in Russia under the auspices of our Unit there continues at the fastest possible rate. Cable advices state that from November eleventh to seventeenth there were plowed in Gnadenfeld, Halbstadt, and Chortitza Volosts a total of 654 acres, and from November eighteenth to twenty-fifth a total of 156 acres. Some land was also seeded.

The cutting room in Lancaster Co., sends the following report for the months of October and November:

Report of goods ordered from the Cutting-room by the different Sewing Circles during the month of October.

State	No S.C.	No Garments	Acs (208 yds.)	Rec.	Sale	Mdse age
Pa.	16	940	287.81	283.32		4.49
Ohio	11	511	165.68	159.73		5.95
Ind.	3	76	25.42	23.88		1.54
Ill.	4	163	52.49	48.71		3.78
Va.	1	100	34.18	33.00		1.18
Kans.	2	92	19.08	17.30		1.78
Iowa	4	93	30.91	27.56		3.35
Mich.	1	31	8.92	8.40		.52
Md.	1	277	122.64	120.38		2.26
Mo.	2	83	20.58	19.05		1.52
Neb.	1	36	9.82	8.88		.94
Del.	1	28	12.38	12.12		.26
Colo.	1	36	13.20	11.40		1.76
N. D.	1	16	5.78	5.08		.70
	14	49	2482.80	8.89	778.86	30.03

Report of work done at the cutting room during November

State	No S.C.	No Garments	Acs (373 yds.)	Rec.	Sale	Mdse age
Pa.	15	684	258.47	256.04		2.43
Ohio	9	519	153.40	147.99		5.41
Ind.	9	381	86.51	81.05		5.46
Ill.	2	99	30.89	28.82		2.07
Kans.	1	30	10.55	9.61		.94
Iowa	1	38	15.43	14.40		1.03
Mich.	4	86	20.16	18.74		1.46
Dela.	1	40	6.16	6.00		.16
	8	42	1877	581.57	562.61	18.96

* * *

Persons ordering cut garments from the cutting room are urgently requested to send with the order the name of the circle for which the goods are intended, as well as the name of the person, if any, who sent previous orders from the same circle. Failure to do this results frequently in several different accounts being kept on the books for the same circle and seriously complicates the bookkeeping work of the cutting room. Do not fail to give the above information when ordering goods from the cutting room.

Are you planning to share your Christmas dinner with some of your more unfortunate brethren in Russia or in other needy places? As you sit down to your bountifully prepared meal on Christmas day, will you not enjoy it more if you realize that through your means others who have nothing are also enjoying food and are being saved from starvation and misery. Now is the time to give. You will be blessed in proportion as you share your blessings with others.

Recent cable advices state that Brother Krehbiel plans to return to this country from Russia soon. Our readers will recall that Bro. Krehbiel is a member of our Unit in Russia at the present time. It is probable that Brother Unruh who recently sailed from New York for Russia will take Brother Krehbiel's place on the field.

Dec. 8, 1922.

MARRIAGE

Godshall-Freed—On October 14th, 1922, by Rev. A. M. Fretz at his residence at Perkasie, Pa., Howard L. Godshall and Alverda N. Freed, both of Telford, Pa.

Christman-Fretz—On October 28th, by Rev. A. M. Fretz, at his residence at Perkasie, Pa., August Christman of Allentown and Viola R. Fretz of Perkasie, Pa.

DEATHS

Bleam—On October 2, 1922, at his home near Milford Square, Pa., John Z. Bleam, father of Allen E. Bleam, deacon of the West Swamp church, aged 89 years, 5 months and 18 days. Services on the 7th, at the house by A. M. Fretz in German, at the church by P. E. Frantz and E. S. Shelly in English.

Sell—On November 4th, 1922, at his home near Spinnerville, Pa., William B. Sell, aged 77 years, 9 months and 6 days. Services on the 9th by his pastor, P. E. Frantz, assisted by E. S. Shelly and A. M. Fretz. Interment at West Swamp church.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR NOVEMBER

General Fund

First Menn. ch., Bluffton, O., $100; Friedensberg S. S., Springfield S. D., $25; Jr. Mission Soc., Halstead, Kan., $50; Sr. Mission Soc., do., $50; Agametha Fast, Kai Chow, China, $15; anonymous, Alta Loma, Cal., $100; Bethlehem S. S., Bloomfield, Mont., $10.47; Los Angeles Mission ch., collections, $68.16; do., contributed for pastor's salary, $25; Willing Workers' S. S. class, Halstead, Kan., $5; Miss. Soc., Trenton, Ohio, $30; Lisette Kinsinger, Collinsville, Ohio, $10; Deer Creek, Okla., ch., $19.51; First Menn. ch., Phila., Pa., $19; Second Menn. ch., do., $20; Bethel Miss. Soc., Mt. Lake, Minn., for Mountain Mission, $5; B. F. Welty, Tacoma, Wash., $10; Grace ch., Pandora, O., $24; Bethel sisters, Newton, Kan., $20; Halstead, Kan., S. S., $40.01; Bethel ch., Inman, Kan., $95.05; Escondido, Cal., S. S., $20; Wadsworth, Ohio, S. S. and ch., $37.26; Pacific Dist. Conf. Treas., $105.65; Grace S. S., Pandora, Ohio, $46; Pratum, Oreg., S. S. and ch., $9.25; Zoar ch., Waldheim, Sask., $300; Bergtal ch., Pawnee Rock, Kan., $39.76; Clara A. Ruth, Reedley, Cal., $100; Magdalena S. Landis, Philadelphia, Pa., $5; J. B. Welty, Berne, Ind., $30; Salem C. E., Dalton, O., $27.98; Aberdeen, Ida., First Menn. S. S., $39.11; First Menn. ch., Upland, Cal., $33.67; San Marcos ch., Paso Robles, Cal., $40; anonymous, Hurley, S. D., $25; Nordstern ch., Drake, Sask., $125; a grateful sister, Mt. Lake, Minn., $5; G. Wiebe Sr., Beatrice, Nebr., $5. Total, $1734.88.

City Missions

Some members of Hoffnungsan ch., Inman, Kan., for Altoona, $12; Bethel Miss. Soc., Mt. Lake, Minn., to Altoona for Christmas, $5; First Menn. ch., Shafter, Cal., for Los Angeles, $30.

Jewish Mission

Jr. Miss. Soc., Halstead, Kan., $5; anonymous, Alta Loma, Cal., $5; Goessel, Kans., ch., $20.80; anon., Canton, Kan., $10.

Interest on Sudermann Bible Fund	$ 95.63
Other interest	2.13
Total receipts	$1920.44
Bal. on hand, Nov. 1	$ 89.03
Paid out during the month	$1951.91
Bal. on hand, Dec. 1	$ 57.56
Unpaid couchers on hand, December 1	$4098.67

Reported by Jacob J. Epp, Laird, Sask., as having been contributed to the Canadian Sub-Treasury: Rosenort ch., Laird, Sask., $110.95.

Gratefully acknowledged,
J. E. Amstutz, Treas.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

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Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy 15c
Pastime. 32 pages, cut flush. Single copy 15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy 15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
Pleasant Paths
Evening Cheer
Joy Land
Per Copy, 30c.

Limp Edition
Happy Hours
Always Happy
The Evening Hour
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

The Life of Our Savior

With pictures by Schnorr von Carolsfeld. Picture and story on opposite pages. The pictures are reproduced in beautiful colored lithography. Six different numbers. Fine colored cover.

Price, 15 cents.

The same. All six numbers together bound in cloth. Beautiful cover in gold and colors.

Each, $1.00.

Old Testament Bible A B C Book

Thirteen pages—twenty-six four-colored illustrations. Size of book, 8¼x10½.

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A Block Calendar with Daily Devotional Readings. Meditations and Prayers which will help you to devote a few minutes daily to your God.

Number of Readers is increasing every year. Last year's edition was sold out early in January.—Order your copy early.

The Back of our 1923 Calendar presents

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The picture, printed in Old Ivory, and embossed, gold lettering and white ornamentation likewise embossed, this Calendar is a beautiful and artistic ornament for any Christian home.

The Size of the Calendar proper is 8½ by 12½ inches and that of the block containing the meditations and prayers 4 by 5¼ inches.

The Block consists of 365 leaves, with good size date figures, each leaf being printed on both sides and containing a special message for the day.

60 cents per Copy, Postpaid.

Christian Life Calendar 1923

Size 10x14 inches

The cover bears a seven-color reproduction of "The Good Shepherd," a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.

The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.

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The Sunday School Lesson for each Sunday is given, and the Golden Text is printed in full.

The Christian Endeavor Topics are an exclusive and valuable feature in this calendar. They are used by special permission of the Christian Endeavor Society. **No other calendar has these topics.**

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Single copy 30 cents

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THE ORIGINAL CALENDAR OF ITS KIND

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March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

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A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

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